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AS nothing is more neceſſary for Scholars, than the right underſtanding of the Authors which are put into their Hands; and as among the Poets *VIRGIL* is the chief; ſo the accurate Engliſh Tranſlation, and learned Notes which Dr MARTYN has made, with much Pains and Labour upon the GEORGICKS, the moſt compleat and exactly finiſhed Work of that Poet, deſerve to be recommended for the Uſe of Publick and Private Schools of this Kingdom. The Author's Preface to this his Performance, is very well worth the Reader's careful Peruſal and particular Attention.

Southampton-Row,
1 July 1746.

M. MAITTAIRE.

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THE

GEORGICKS

OF

VIRGIL,

WITH AN

ENGLISH TRANSLATION

AND

NOTES.

By *JOHN MARTYN*, F. R. S.
Professor of Botany in the University of *Cambridge*.

THE THIRD EDITION.

LONDON:
Printed for T. Osborne and J. Shipton, in *Gray's-Inn*.
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TO

RICHARD MEAD, *M. D.*

PHYSICIAN to His Majesty King *GEORGE* II.

SIR,

I Desire leave to present to You the following Work, which was begun with Your Approbation and Encouragement. You will find in almost every Page, what Use has been made of those valuable Manuscripts of *VIRGIL*, which make a Part of Your noble Library; and which You was pleased to lend me with that Readiness, which You always shew in the Encouragement of Learning.

YOUR exact Acquaintance with all the fine Authors of Antiquity, makes You a proper Patron of an Edition of any of their Compositions. But *VIRGIL* seems in a particular Manner to claim Your Patronage. He, if we may credit the Writers of his Life, had made no small Proficiency in that Divine Art, in the Profession of which You have

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for ſo many Years held the firſt Place, and acquired a Reputation equal to the great Knowledge and Humanity, with which You have exerciſed it.

As the GEORGICKS were, in the Opinion of their great Author himſelf, the moſt valuable Part of his Works, You will not be diſpleaſed with the Pains that I have taken to illuſtrate the moſt difficult Paſſages therein. And if I ſhall be ſo happy as to have Your Approbation of theſe Fruits of my Labours, I ſhall have no Reaſon to fear the Cenſure of others. But if they had not been compoſed with as much Exactneſs and Care as I am Maſter of, I ſhould not have ventured to deſire Your Acceptance of them, from,

SIR,

CHELSEY,
March 16, 1740-1.

Your moſt obliged

Humble Servant,

JOHN MARTYN.

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THE

PREFACE.

HUSBANDRY is not only the moſt ancient, but alſo the moſt uſeful of all arts. This alone is abſolutely neceſſary for the ſupport of human life; and without it other purſuits would be in vain. The exerciſe therefore of this art was juſtly accounted moſt honourable by the Ancients. Thus in the earlieſt ages of the world, we find the greateſt heroes wielding the ſhare as well as the ſword, and the faireſt hands no more diſdaining to hold a crook than a ſcepter. The ancient Romans owed their glory and power to Huſbandry: and that famous Republick never flouriſhed ſo much, as when their greateſt men ploughed with their own hands. Lucius Quintius Cincinnatus was found naked at the plough-tail, when he was ſummoned to take upon him the Dictatorſhip. And when he had ſettled the Commonwealth, the glorious old man returned to the tillage of his ſmall farm, laden with the praiſes of the Roman people. C. Fabricius and Curius Dentatus, thoſe glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquiſhed the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and ſucceſsful in war. But when the virtuous induſtry of this great people gave way to luxury and effeminacy, the loſs of their glory attended on their neglect of Huſbandry, and by degrees they fell a prey to barbarous nations.

This art has not only exerciſed the bodies of the greateſt heroes; but the pens alſo of the moſt celebrated writers of Antiquity. Heſiod, who lived in the generation immediately ſucceeding the Trojan war, wrote a Greek poem on Huſbandry. And though Homer did not write expreſsly on this ſubject, yet he has repreſented Laërtes, the father of his favourite hero, as a wiſe prince, retiring from publick buſineſs, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Ariſtotle, Theophraſtus, and ſeveral other Grecian Philoſophers, have treated of Agriculture in proſe. Among the Romans, Cato the famous Cenſor has written a treatiſe of rural affairs, in which he was imitated by the learned Varro. Cato

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writes like an ancient country gentleman, of much experience; he abounds in ſhort pithy ſentences, interſperſes his book with moral precepts, and was eſteemed as a ſort of rural oracle. Varro writes more like a ſcholar than a man of much practice: he is fond of reſearches into antiquity, inquires into the etymology of the names of perſons and things; and we are obliged to him for a catalogue of thoſe who had written on this ſubject before him.

But Virgil ſhines in a ſphere far ſuperior to the reſt. His natural abilities, his education, his experience in Huſbandry, conſpired to render him the fineſt writer on this ſubject. No man was ever endowed with a more noble genius, which he took care to improve by the ſtudy of Greek Literature, Mathematicks, Aſtronomy, Medicine, and Philoſophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was ſoon received into the favour of Auguſtus Caeſar. Virgil wanted nothing but the air of a court, to add a poliſh to his uncommon ſhare of parts and learning. And here he had the happineſs to live under the protection of the moſt powerful Prince in the world, and to converſe familiarly with the greateſt men that any age or nation ever produced. The Paſtorals of Theocritus were much admired, and not undeſervedly; but the Romans had never ſeen any thing of that kind in their own language. Virgil attempted it, and with ſuch ſucceſs, that he has at leaſt made the victory doubtful. The Latin Eclogues diſcovered ſuch a delicacy in their compoſition, that the Author was immediately judged capable of arriving at the nobler ſorts of Poetry. The long duration of the civil wars had almoſt depopulated the country, and laid it waſte; there had been ſuch a ſcarcity in Rome, that Auguſtus had almoſt loſt his life by an inſurrection of the populace. A great part of the lands in Italy had been divided among the ſoldiers, who had been too long engaged in the wars, to have a juſt knowledge of Agriculture. Hence it became neceſſary that the ancient ſpirit of Huſbandry ſhould be revived among the Romans. And Maecenas, who wiſely purſued every thing that might be of ſervice to his Maſter, engaged the favourite Poet in this undertaking.

Virgil, who had already ſucceeded ſo well in the contention with one Greek Poet, now boldly entered the liſts with another. And if it may be queſtioned whether he exceeded Theocritus; there can be no doubt of his having gone far beyond Heſiod. He was now

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now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed ſeven years in the compoſition of this noble Poem, which he called GEORGICKS, and, when it was finiſhed, it did not fall ſhort of the expectations of his patron.

Thoſe, who have been accuſtomed to ſee the noble art of Huſbandry committed to the management of the meaneſt people, may think the majeſtick ſtyle, which Virgil has uſed, not well adapted to the ſubject. But the Poet wrote for the delight and inſtruction of a people, whoſe Dictators and Conſuls had been huſbandmen. His expreſſions accordingly are every where ſo ſolemn, and every precept is delivered with ſuch dignity, that we ſeem to be inſtructed by one of thoſe ancient farmers, who had juſt enjoyed the honours of a triumph. Never was any Poem finiſhed with ſuch exactneſs: there being hardly a ſentence that we could wiſh omitted, or a word that could be changed, without injuring the propriety or delicacy of the expreſſion. He never ſinks into any thing low and mean; but by a juſt diſtribution of Greciſms, antique phraſes, figurative expreſſions, and noble alluſions, keeps up a true poetical ſpirit through the whole compoſition. But we cannot be ſurprized at this extraordinary exactneſs, if we conſider, that every line of this charming Poem coſt more than an entire day to the moſt judicious of all Poets, in the moſt vigorous part of his life. Beſides, it appears that he was continually reviſing it to the very day of his death.

It would be an endleſs labour to point out all the ſeveral beauties in this Poem: but it would be an unpardonable omiſſion in an Editor, to paſs them wholly over in ſilence. The reader will eaſily obſerve the variety which Virgil uſes in delivering his precepts. A writer leſs animated with a ſpirit of Poetry, would have contented himſelf with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plow the furrows acroſs: that moiſt ſummers and fair winters are to be deſired; and that it is good to float the field after it is ſown. Theſe precepts are juſt; but it is the part of a Poet to make them beautiful alſo, by a variety of expreſſion. Virgil therefore begins theſe precepts by ſaying, the huſbandman, who breaks the clods with harrows and hurdles greatly helps the field; and then he introduces Ceres looking down from heaven with a favourable aſpect upon him, and on thoſe alſo, who plow the

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the field acroſs, which he beautifully calls exerciſing the earth, and commanding the fields *(a)*. He expreſſes the advantage of moiſt ſummers and dry winters, by adviſing the farmers to pray for ſuch ſeaſons; and then immediately leaves the didactic ſtyle, and repreſents the fields as rejoicing in winter duſt, and introduces the mention of a country famous for corn, owing it's fertility to nothing ſo much as to this weather, and, by a bold metaphor, makes the fields aſtoniſhed at the plenty of their harveſt *(b)*. The Poet now changes his ſtyle to the form of a queſtion, and aſks why he needs to mention him that floats the ground: he then deſcribes the field gaſping with thirſt, and the graſs withering, and places before our eyes the labourer inviting the rill to deſcend from a neighbouring rock; we hear the ſtream bubble over the ſtones, and are delighted with the refreſhment that is given to the fields *(c)*. To mention every inſtance of this variety of expreſſion, would be almoſt the ſame thing with reciting the whole Poem.

Virgil has exceeded all other Poets in the juſtneſs and beauty of his deſcriptions. The ſummer ſtorm in the firſt book is, I believe, not to be equalled. We ſee the adverſe winds engaging, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and the ſea ſwelling, and to conclude the horror of the deſcription, Jupiter is introduced darting thunder with his fiery right-hand, and overturning the mountains; earth trembles, the beaſts are fled, and

(a) Multum adeo raſtris glebas qui frangit inertes,
Vimineaſque trahit crates juvat arva, neque illum
Flava Ceres alto nequicquam ſpectat Olympo;
Et qui, proſciſſo quae ſuſcitat aequore terga,
Rurſus in obliquum verſo perrumpit aratro,
Exercetque frequens tellurem atque imperat arvis.

(b) Humida ſolſtitia atque hyemes orate ſerenas,
Agricolae: hyberno laetiſſima pulvere farra,
Laetus ager: nullo tantum ſe Myſia cultu
Jactat, et ipſa ſuos mirantur Gargara meſſes.

(c) Quid dicam jacto qui ſemine cominus arva
Inſequitur, cumuloſque ruit male pinguis arenae?
Deinde ſatis fluvium inducit, rivoſque ſequentes?
Et cum exuſtus ager morientibus aeſtuat herbis,
Ecce ſupercilio clivoſi tramitis undam
Elicit: illa cadens raucum per laevia murmur
Saxa ciet, ſcatebriſque arentia temperat arvo.

men

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men are ſtruck with horror; the ſouth wind redoubles, the ſhower increaſes, and the woods and ſhoars rebellow. The deſcription of the ſpring, in the ſecond book, is no leſs pleaſing, than that of the ſtorm is terrible. We there are entertained with the melody of birds, the loves of the cattle, the earth opening her boſom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine deſcriptions of the *aeſculus*, the citron, the *amellus*, or the ſeveral ſorts of ſerpents, which are all excellent. The deſcriptions of the horſe, the chariot race, the fighting of the bulls, the violent effects of luſt, and the Scythian winter, can never be too much admired.

The uſe of well adapted ſimiles is in a manner eſſential to a Poem. None can be more juſt, than the compariſon of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull ruſhing on his adverſary, to a great wave rolling to the ſhoar, and daſhing over the rocks. But above all, that celebrated ſimile of the nightingal, in the fourth book, has been no leſs juſtly than univerſally applauded.

But nothing is more generally admired in Poetry, than that curious art of making the numbers of the verſe expreſſive of the ſenſe that is contained in it. When the giants ſtrive to heap one huge mountain upon another, the very line pants and heaves *(d)*; and when the earth is to be broken up with heavy drags, the verſe labours as much as the huſbandman *(e)*. We hear the prancing ſteps of the war horſe *(f)*, the ſwelling of the ſea, the craſhing of the mountains, the reſounding of the ſhoars, and the murmuring of the woods *(g)*, in the Poet's numbers. The ſwift ruſhing of the

(d) Ter ſunt conati imponere Pelio Oſſam.

(e) - - - - - - - - - - - *Omne quotannis*
Terque quaterque ſolum ſcindendum, glebaque verſis
Aeternum frangenda bidentibus.

(f) Inſultare ſolo, et greſſus glomerare ſuperbos.

(g) - - - - - - - - - - - - - *Freta ponti*
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor: aut reſonantia longe
Littora miſceri, et nemorum increbreſcere murmur.

North

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North wind (*b*), and the haſte required to catch up a ſtone to deſtroy a ſerpent (*i*), are deſcribed in words as quick as the ſubject.

Digreſſions are not only permitted, but are thought ornamental in a Poem; provided they do not ſeem to be ſtuck on unartfully, or to ramble too far from the ſubject. Virgil's are entertaining and pertinent; and he never ſuffers them to loſe ſight of the buſineſs in hand. The moſt liable to objection ſeems to be the concluſion of the firſt Georgick, where he entertains the reader with a long account of the prodigies that attended Caeſar's death, and of the miſeries occaſioned by the civil wars among the Romans. But here it may be obſerved what care the Poet takes not to forget his ſubject. He introduces a huſbandman in future ages turning up ruſty ſpears with the civil plough ſhare, ſtriking harrows againſt empty helmets, and aſtoniſhed at the gigantic ſize of the bones. And when he would deſcribe the whole world in arms, he expreſſes it by ſaying the plough does not receive it's due honour, the fields lie uncultivated by the abſence of the huſbandmen, and the ſickles are beaten into ſwords. The praiſes of Italy, and the charms of a country life, in the ſecond Georgick, ſeem naturally to flow from the ſubject. The violent effects of luſt, in the third book, are deſcribed with a delicacy not to be parallelled. This was a dangerous undertaking; it was venturing to ſteer between Scylla and Charybdis. We need but conſult the tranſlations to be convinced of this. Dryden, endeavouring to keep up the ſpirit of the original, could not avoid being obſcene and laſcivious in his expreſſions: and Dr. Trapp, whoſe character laid him under a neceſſity of avoiding that rock, has ſunk into an inſipid flatneſs, unworthy of the Poet whom he has tranſlated. But in the original, the ſentiments are warm and lively, and the expreſſions ſtrong and maſculine. And yet he does not make uſe of a word unbecoming the gravity of a Philoſopher, or the modeſty of a virgin. The peſtilence that reigned among the Alpine cattle is confeſſedly a maſter-piece; and not inferior to the admired deſcription which Lucretius has given of the plague at Athens. The ſtory of Orpheus and Eurydice is told in ſo delightful a manner, that, had it been leſs of a piece with the main poem, we could not but have thanked the author for inſerting it.

(*b*) *Ille volat, ſimul arva fuga, ſimul aequora verrens.*

(*i*) - - - *Cape ſaxa manu, cape robora paſtor.*

Theſe,

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Theſe, and innumerable other beauties, which cannot eaſily eſcape the obſervation of a judicious reader, are ſufficient to make the Georgicks eſteemed as the fineſt Poem that ever appeared. But the work is not only beautiful, but uſeful too. The precepts contained in it are ſo juſt, that the graveſt proſe writers among the Romans have appealed to Virgil, as to an oracle, in affairs of Huſbandry. And though the ſoil and climate of Italy are different from thoſe of England; yet it has been found by experience, that moſt of his rules may be put in practice, even here, to advantage.

This was the Poem on which Virgil depended for his reputation with poſterity. He deſired on his death-bed, that his Aeneis might be burnt; but was willing to truſt the Georgicks to future ages. The reaſon of this conduct ſeems to be obvious. The Aeneis was unfiniſhed, and had not received the laſt hand of the author. And though it has juſtly been the admiration of all ſucceeding times; yet this great maſter thought it unworthy of his pen. He was conſcious, that it fell ſhort of the Iliad, which he had hoped to exceed; and, like a true Roman, could not brook a ſuperior. But in the Georgicks, he knew that he had triumphed over the Greek Poet. This Poem had received the finiſhing ſtroke, and was therefore the fitteſt to give poſterity an idea of the genius of it's author. Nor was the Poet diſappointed in his expectations: for the Georgicks have been univerſally admired, even by thoſe who are unacquainted with the ſubject. The deſcriptions, the ſimiles, the digreſſions, the purity and majeſty of the ſtyle, have afforded a great ſhare of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this Poem. I had the good fortune to give ſome of my friends the ſatisfaction they deſired in this point: and they were pleaſed to think, that my obſervations on this Poem would be as acceptable to the publick, as they had been to themſelves. I was without much difficulty perſuaded to undertake a new edition of a work, which I had always admired, and endeavoured to underſtand, to which the general bent of my ſtudies had in ſome meaſure contributed. I was deſirous in the firſt place, that the text of my author might be as exact as poſſible. To this end, I compared a conſiderable number of printed editions, valuable either for their age, their correctneſs, or the ſkill of the editor. I thought

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thought it neceſſary alſo to inquire after the manuſcripts, that were to be found in England; that by a collection of all the various readings, I might be able to lay before the reader the true and genuine expreſſion of my author. The manuſcripts, which I collated, being all that I had any information of, are ſeven in number: One of them is in the King's Library; one in the Royal Library at Cambridge; one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in Dr. Mead's Library. I have collated all theſe myſelf, and the reader will find the various readings inſerted in the following annotations. I have generally followed the edition of Heinſius, ſeldom departing from it, unleſs compelled by ſome ſtrong reaſon; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a ſingle manuſcript.

In compoſing the annotations, I have carefully peruſed the grammatical comments of Servius, the learned paraphraſe of Grimoaldus, the valuable collections of obſervations, various readings, and compariſons with the Greek Poets, made by Fulvius Urſinus and Pierius; the learned and judicious criticiſms of La Cerda and Ruaeus, and the curious remarks of Father Catrou, whoſe French edition of Virgil did not fall into my hands, till the greateſt part of the firſt Georgick was printed, which is the reaſon that I have not quoted him ſooner. But I did not depend entirely on theſe learned Commentators; and have often ventured to differ from them, for which I have aſſigned ſuch reaſons, as I believe will be found ſatisfactory. They were all unacquainted with the ſubject; and therefore could not avoid falling into conſiderable and frequent errors. When the ſenſe of any word or expreſſion has been doubtful, or variouſly interpreted, I have endeavoured to find how it has been uſed by the Poet himſelf in other parts of his works, and by this means have ſometimes removed the ambiguity. If this has failed, I have conſulted the other authors, who wrote about the ſame time; and after them, the earlieſt criticks, who are moſt likely to have retained the true meaning. With regard to the precepts themſelves, I have compared them with what is to be found in Ariſtotle, Cato, and Varro; whom our author himſelf evidently conſulted; and with thoſe of Columella, Pliny, and Palladius, who wrote before the memory,

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memory of Virgil's rules was loſt in the barbarous ages. I have generally given the very words of the author, whom I find occaſion to cite, not taking them at ſecond hand, as is too frequent, but having recourſe to the originals themſelves.

I am not conſcious of having aſſumed any obſervation, for which I am indebted to any other. The reader will find many, which I am perſuaded are not to be met with in any of the commentators. I have been very particular in my criticiſms on the plants mentioned by Virgil: that being the part, in which I am beſt able to inform him, and which, I believe, has been chiefly expected from me. The aſtronomical part has given me moſt trouble, being that with which I am the leaſt acquainted. But yet I may venture to lay the annotations on this ſubject before the reader, with ſome confidence, as they have had the good fortune to be peruſed by the greateſt Aſtronomer of this, or perhaps of any age; the enjoyment of whoſe acquaintance and friendſhip I ſhall always eſteem as one of the happieſt circumſtances of my life.

I know not whether I need make any apology for publiſhing my notes in Engliſh. Had they been in Latin as I at firſt intended, they might have been of more uſe to foreigners: but as they are, I hope they will be of ſervice to my own country, which is what I moſt deſire. The proſe tranſlation will, I know, be thought to debaſe Virgil. But it was never intended to give any idea of the Poet's ſtyle; the whole deſign of it being to help the leſs learned reader to underſtand the ſubject. Tranſlations of the antient Poets into proſe have been long uſed with ſucceſs by the French: and I do not ſee why they ſhould be rejected by the Engliſh. But thoſe who chooſe to read the Georgicks in Engliſh verſe, may find ſeveral tranſlations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have ſometimes deviated from the ſenſe and ſpirit of the author. I have therefore pointed out moſt of their errors, that have occurred to me; which I thought myſelf the more obliged to do, becauſe I have found Virgil himſelf accuſed of ſome miſtakes, which are wholly to be aſcribed to a tranſlator. I ſay not this to detract from the merit of any of thoſe learned and ingenious gentlemen. I am no Poet myſelf, and therefore cannot be moved by any envy to their ſuperior abilities. But as I have

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have endeavoured to rectify the errors of others; ſo I ſhall be heartily glad to have my own corrected. I hope they are not very numerous, ſince I have ſpared no labour, to do all the juſtice to my author that was in my power; and have beſtowed as much time in attempting to explain this incomparable Work, as Virgil did in compoſing it.

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PUBLII VIRGILII MARONIS GEORGICORUM

Liber Primus.

QUID faciat laetas segetes, quo sidere terram
Vertere, Maecenas, ulmisque adjungere vites

What may make the fields rejoice, under what signs it may be proper to turn the earth, and join the Vines to Elms;

NOTES.

1. *Quid faciat, &c.*] Virgil begins this Poem with a brief account of the subjects of his four books: Corn and plowing being the subject of the first, Vines and other trees of the second, Cattle of the third, and Bees of the fourth.

Laetas segetes.] *Seges* is commonly used by Virgil to signify the field. Joyful is a noble epithet: we have the same metaphor used in some passages of the Bible. Thus it is in the 65th Psalm, ver. 14. "The vallies shall stand so thick "with corn, that they shall laugh "and sing."

Quo sidere.] This expression is very poetical. Dryden has debased it by translating it,

"——— *when* to turn
"The fruitful soil, and *when* to
"sow the corn:
——— ——— ——— ——— ——— ———
"And *when* to raise on elms the
"teeming vine."

And yet in the essay on the Georgicks, prefixed to Dryden's translation, Addison observes that "Virgil, "to deviate from the common form "of words, would not make use of "*tempore*, but *sidere* in his first "verse."

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what care is to be had of Oxen, and how other cattle may be managed: what experience is required to treat the frugal Bees:

Conveniat: quae cura bonum, qui cultus habendo
Sit pecori: apibus quanta experientia parcis:

NOTES.

3. *Qui cultus.*] Pierius tells us, that in the Roman, the Lombard, the Medicean, and some antient manuscripts it is *qui*. The same reading is in all the manuscripts I have collated, except that of the King's Library, and one of Dr Mead's, where it is *quis*. La Cerda, and some other printed editions have *quis*: but Heinsius, and most of the best editors read *qui*.

4. *Pecori: apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the synaloepha. But Pierius assures us, that in all the most antient manuscripts he had seen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr Mead's manuscripts. In another of Dr Mead's, there is only *quis*, which Pierius observes to have been generally inserted in the Lombard manuscript, where there would be a synalœpha. This figure however is frequent in Virgil: Pierius quotes many instances. I shall mention only one, which is in the third Georgick:

"Arcebis gravido pecori; armenta-
"que paſces."

Heinsius and Masvicius leave out *atque*: but La Cerda, Ruaeus, and most of the common editions keep it in.

Experientia.] This is generally understood to mean the experience which is required in us to manage Bees. Ruaeus interprets it in this sense, "quanta industria, ut alan-
"tur apes frugales." But in his notes he proposes another sense, making *experientia* to signify the experience, prudence, or ingenuity, of the Bees. "Praeter interpretatio-
"nem jam traditam afferri potest
"haec altera: Dicam quae sit apum
"experientia, prudentia, ingenium,
"ars quaedam: non usu quidem
"comparata, sed ingenita." Dryden translates *apibus quanta experientia.*

"The *birth* and *genius* of the frugal
"bee."

Mr *B*— translates it

"What mighty *arts* to thrifty bees
"belong."

Dr Trapp has it

"The *experience* of the parsimonious
"bee."

He is very fond of this new interpretation of Ruaeus: "To me (says
"he) it is much the best sense; be-
"cause it is literal, and yet most
"poetical. According to the other
"construction, the expression is ve-
"ry harsh; and not to be support-
"ed by any parallel place that I
"know of." This learned gentleman is mistaken, when he thinks that *only Ruaeus mentions this sense*; for

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Hinc canere incipiam. Vos, ô clariſſima mundi
Lumina, labentem caelo quae ducitis annum:

hence, Maecenas, will I begin to ſing. Ye moſt ſhining lights of the world, who lead the year ſliding through the ſky:

NOTES.

for Grimoaldus had interpreted this paſſage the ſame way long before: "poſtremo quam frugalem ſolertiam "ipſis apibus, in congregando et "cuſtodiendo melle, divina provi- "dentia, conceſſerit, explicabo." But, for my part, I do not ſee any reaſon to reject the common interpretation; nor do I perceive why we may not interpret this paſſage, *qui cultus ſit habendo pecori; quanta experientia ſit* habendis *apibus.* Beſides it rather ſeems harſh to aſcribe experience to Bees, whoſe prudence, as Ruaeus himſelf confeſſes, is *non uſu comparata ſed ingenita.*

Parcis.] This epithet is frequently applied to Bees: thus Ariſtotle, ἐξυπάπτουσι, δὲ καὶ τὰς ἀργὰς αἱ μέλιτται, καὶ τὰς μὴ φιδομένας; and Pliny *Caeterum praeparcae, et quae alioquin prodigas atque edaces, non ſecus ac pigras, et ignavas proturbent*; *and* Martial, *parca laborat apis.*

One of Dr Mead's manuſcripts, inſtead of *parcis*, has *paucis*, which would make this paſſage be read thus;

"--- apibus quanta experientia, paucis
"Hinc canere incipiam."

But I think the common reading is better.

5. *Vos, &c.*] The Poet having propoſed the ſubject of his work, proceeds to the invocation of thoſe deities, who preſide over rural affairs.

Clariſſima mundi Lumina.] Some are of opinion, that in theſe words Virgil does not invoke the Sun and Moon, but only Bacchus and Ceres. Ruaeus aſſents to this interpretation, and gives his reaſons why thoſe deities may deſerve ſuch an appellation; 1. Becauſe they are thought to have diſcovered, and to preſide over the harveſt and vintage: 2. Becauſe by them may be underſtood the Sun and Moon; for it is proved in Macrobius, that the Sun is not only Liber and Dionyſius, but alſo Jupiter, Mars, Mercury, and Hercules, and that the Moon is Ceres. La Cerda contends with better reaſon, that the Sun and Moon are here invoked diſtinctly from Bacchus and Ceres: 1. Becauſe theſe words denote only the Sun and Moon: 2. Becauſe *leading the year* is more properly underſtood of thoſe which lead the whole year, than of thoſe which lead only two parts of it: 3. Becauſe Virgil ſeems to imitate Varro in this paſſage, who invokes the Sun and Moon diſtinctly from Bacchus and Ceres: 4. Becauſe Virgil is underſtood in this ſenſe by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiſs to place it here before the Reader. "Et "quoniam (ut aiunt) Dei facientes "adjuvant, prius invocabo eos, nec, "ut Homerus, et Ennius, Muſas, "ſed XII. deos, conſenteis neque "tamen eos urbanos, quorum ima- "gines, ad forum auratae ſtant,

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O Bacchus and nourishing Ceres, if by your bounty the earth changed Chaonian acorns for fruitful corn, and mixed the draughts of Acheloian water with the juice of the newly discovered grapes.

Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheloïa miscuit uvis:

NOTES.

" sex mares, & foeminae totidem,
" sed illos XII. deos, qui maxime
" agricolarum duces sunt. Primum,
" qui omnes fructus agriculturae
" caelo, et terra continent, Jovem,
" et Tellurem. Itaque quod ii pa-
" rentes, magni dicuntur, Jupiter
" pater appellatur, Tellus terra ma-
" ter. Secundo Solem et Lunam,
" quorum tempora observantur, cum
" quaedam seruntur et conduntur.
" Tertio Cererem et Liberum,
" quod horum fructus maxime ne-
" cessarii ad victum: ab his enim
" cibus et potio venit è fundo.
" Quarto Robigum ac Floram, qui-
" bus propitiis, neque rubigo fru-
" menta, atque arbores corrumpit,
" neque non tempestive florent. Ita-
" que publicae Robigo feriae robi-
" galia, Florae ludi floralia instituti.
" Item adveneror Minervam et Ve-
" nerem, quarum unius procuratio
" oliveti, alterius hortorum, quo
" nomine rustica vinalia instituta.
" Nec non etiam precor Lympham,
" ac Bonum Eventum, quoniam
" sine aqua omnis arida ac misera
" agricultura sine successu ac bono
" eventu, frustratio, est, non cul-
" tura."

7. *Liber & alma Ceres.*] These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries. Lucretius has brought them together much after the same manner:

" Namque Ceres fertur fruges, Li-
" berque liquoris
" Vitigeni laticem mortalibus insti-
" tuisse."

Si.] Servius thinks *si* is used in this place for *siquidem.*

Munere.] Fulvius Ursinus says, that, in an antient manuscript of A. Colotius, it is *numine.* The same reading is in one of the Arundelian manuscripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, because the Chaones, a people of Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean acorns*, for acorns in general; those of Dodona being the most celebrated.

9. *Pocula Acheloïa.*] The river Acheloüs is said to be the first that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Eustathius observes, that, as all high mountains were called Ida, so all water was called Achelous. This expression might still be more proper in the invocation of deities, as being more solemn; for we find in Macrobius, that water was called Achelous, chiefly in oaths, prayers, and sacrifices: Μάλιστα γὰρ τὸ ὕδωρ ἀχελῶον προσαγορεύομεν ἐν τοῖς ὅρκοις, καὶ

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Et vos agreſtum praeſentia numina Fauni,
Ferte ſimul Faunique pedem, Dryadeſque puellae:
Munera veſtra cano. Tuque ô, cui prima frementem

And ye Fauns, the Deities who aſſiſt huſbandmen, come hither. O Fauns, together with the Dryads, the Nymphs who preſide over trees: I ſing your gifts. And thou, O Neptune,

NOTES.

καὶ ἐν ταῖς ἐυχαῖς, καὶ ἐν ταῖς θυσίαις. Fulvius Urſinus quotes many paſſages out of antient authors, to the ſame purpoſe. Dryden has quite loſt the ſolemnity of the expreſſion, by tranſlating it,

" Who gave us corn for maſt, for
" water wine."

Vida alludes to this paſſage, when he tells us that the Poets ſometimes put Acheloüs, for water in general:

" Nec deerit tibi, pro fluviis, pro-
" que omnibus undis,
" Pocula qui preſſis Acheloïa miſ-
" ceat uvis."

10. *Agreſtum praeſentia numina Fauni, &c.*] The Fauns and Dryads were uſually invoked together, as deities who preſided over rural affairs. " Quin et Sylvanos, ſays " Pliny, Faunoſque et Dearum ge-
" nera ſylvis, ac ſua numina, tan-
" quam et caelo, attributa credi-
" mus." The original of theſe Fauns is thought to be Faunus, who taught the ancient Italians their religion, and was worſhipped by them. He was the father of Latinus, and delivered his oracles in a grove, not by ſigns, but by voice. We have an account of this in the ſeventh Aeneid:

" At Rex ſollicitus monſtris, oracu-
" la Fauni
" Fatidici genitoris adit, lucoſque
" ſub alta
" Conſulit Albunea, nemorum quae
" maxima ſacro
" Fonte ſonat. — — — —
" —Subita ex alto vox reddita luco
" eſt."

The Fauns are ſo called *à fando*, becauſe they ſpeak perſonally to men. They are generally thought to be the ſame with the ſatyrs. Horace ſeems to make Faunus the ſame with Pan:

" Velox amoenum ſaepe Lucretilem
" Mutat Lycaeo Faunus;"

for Lycaeus was one of the habitations of Pan, as we find in this invocation:

" Ipſe nemus linquens patrium, ſal-
" tuſque Lycaei,
" Pan ovium cuſtos."

The Dryads had their name from δρῦς, an oak.

12. *Prima.*] Various are the opinions of commentators concerning the meaning of this epithet. Many, ſays Servius, take it to mean *olim*. In this ſenſe Grimoaldus has interpreted it. La Cerda leaves his reader to chooſe which he pleaſes of four interpretations. 1. The earth may be called *prima*, becauſe it exiſted before the other elements. 2. Becauſe the earth, together with heaven, was ſaid to be the parent of the

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at whose command the earth being struck with thy mighty trident, first brought forth the neighing horse:

Fudit equum magno tellus percussa tridenti, 13

NOTES.

gods. In this sense Dr. Trapp has translated it:

" —— Thou, at whose command,
" The *parent earth* a sprightly steed
" disclos'd."

3. *Tellus prima* may signify the seashoar, where the horse was produced by Neptune; for Virgil in another place uses *prima terra* in this sense:

" — Primaque vetant consistere
" terra."

4. The Poet may allude to Attica, the seat of this fable, for the Athenians pretended to be the most ancient people in the world. I have ventured to take it in what seems to me the most obvious sense. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet: as " pede terram crebra fe-
" rit." Nay he has used *prima* in the same manner, in this very Georgick:

" Prima Ceres ferro mortales verte-
" re terram
" Instituit."

Mr B— translates it in this sense

" ——Thou, whose trident's force
" *First* clave the earth and rais'd the
" neighing horse."

13. *Fudit equum, &c.*] This alludes to the story of Neptune's producing a horse at Athens. La Cerda offers some strong reasons for reading *aquam* instead of *equum*, which emendation is mentioned also by Servius, who says the most antient manuscripts have *aquam*. La Cerda's reasons are; 1. Herodotus says, that in the temple of Erectheus, there was an olive-tree and the sea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horse, to be produced by Neptune. 3. In the best and purest manuscripts of Ovid, he finds *fretum*, where the common editions have *ferum*:

" Stare Deum pelagi, longoque fe-
" rire tridente
" Aspera saxa facit, medioque e vul-
" nere saxi
" Exsiluisse *fretum*."

I have adhered to the common reading, for the three following reasons: 1. Because I do not remember to have seen *aquam* in any manuscript, or printed edition. 2. Because it seems proper for Virgil to invoke Neptune, on account of his bestowing the horse on mankind, that animal being celebrated in the third Georgick; whereas the sea has nothing to do in this Poem. 3. Because in the third Georgick, when he is speaking of the characters of a fine

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Neptune: et cultor nemorum, cui pinguia Ceae
Ter centum nivei tondent dumeta juvenci:
Ipse nemus linquens patrium, saltusque Lycaei,
Pan ovium custos, tua si tibi Maenala curae,
Adsis ô Tegeaee favens: oleaeque Minerva

as thou inhabitant of the groves, whose three hundred milk white steers browze on the fruitful bushes of Caea: and thou O Tegeaean Pan, the protector of Sheep, if thy own Maenalus be thy care, leave the groves of thy own country, and the forests of Lycaeus, and come hither propitious: and thou, O Minerva, who discoveredst the olive:

NOTES.

fine Stallion, he mentions as the most excellent, that he should be descended from the horse of Neptune:

" Et patriam Epirum referat, for-
" tesque Mycenas;
" Neptunique ipsa deducat origine
" gentem."

14. *Cultor nemorum, &c.*] He means Aristaeus, the son of Apollo and Cyrene. This Aristaeus was educated by the Nymphs, who taught him the arts of curdling-milk, making bee-hives, and cultivating olive-trees. He communicated these benefits to mankind, on which account he had the same divine honours paid to him as to Bacchus.

Ceae.] A very fruitful island, in the Archipelago, to which Aristaeus retired after the unfortunate death of his son Actaeon. He was there first worshipped as a deity.

16. *Ipse nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycaeus and Menalus, and the city Tegea.

17. *Si.*] Grimoaldus interprets *si* by *quantumvis*, and gives this passage the following sense: " And " thee, O Arcadian Pan, the illu-" strious feeder of sheep, I most ear-" nestly intreat: that *though* thy " mountain Maenalus, famous for " the pastoral pipe, affords thee " great pleasure; yet leave thy na-" tive soil a little while, and engage " entirely in overseeing our affairs." Ruaeus gives it this sense: " If thou " hast any regard for Maenalus, Ly-" caeus, and the other mountains " and woods of thy own Arcadia, " leave now those places, and assist " me whilst I speak of pastoral af-" fairs and trees: for my discourse " will do honour to these places, and " be of use to them." I have followed this sense, as the most generally received.

18. *Tegeaee.*] Servius and Heinsius read *Tegaee*; one of the Arundelian manuscripts has *Tegebe*; in the Cambridge, the Bodleian, and one of Dr Mead's manuscripts it is *Tegee*; in the King's manuscript, and in some of the old printed editions, it is *Tegeae*; La Cerda and Ruaeus read *Tegeaee*, which seems to be right, for the two first syllables are always short; the Greek name of the city being Τεγέα.

Oleaeque Minerva inventrix.] This alludes to the story of the contention between Neptune and Minerva, about naming Athens. Pliny says the Olive-tree produced on that occasion by Minerva was to be seen in his time at Athens.

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and thou, O youth, who didſt teach the uſe of the crooked plough: and thou, O Sylvanus, who beareſt a young cypreſs-tree pluckt up by the roots. And all ye Gods and Goddeſſes, whoſe employment it is to protect the fields.

Inventrix: uncique puer monſtrator aratri:
Et teneram ab radice ferens, Sylvane, cupreſſum:
Diique Deaeque omnes, ſtudium quibus arva tueri,

NOTES.

19. *Uncique puer monſtrator aratri.*] Some will have this to be Oſiris, the Egyptian deity, but others, with better reaſon, think that Triptolemus the ſon of Celeus is meant, who was taught the art of huſbandry by Ceres. La Cerda gives the following reaſons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Aeneid. 2. Servius obſerves that the Romans had not yet admitted the Egyptian worſhip under Auguſtus. 3. As he invokes Minerva and other Grecian gods, why not a Grecian inventor of the plough? 4. It was a generally received opinion, that the diſcovery of corn was made in Attica. 5. Pauſanias ſays, that the Athenians and their neighbours relate that Triptolemus was the inventor of ſowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his ſon.

20. *Et teneram ab radice ferens, Sylvane, cupreſſum.*] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins and marbles, Sylvanus is repreſented bearing a cypreſs-tree plucked up by the roots, which fully explains this paſſage. Mr B—— ſeems not to have been aware of this, when he tranſlated it;

"And you, Sylvanus, with your
"cypreſs *bough*."

Sylvanus is deſcribed in a different manner, by our Poet, in his tenth Eclogue:

"Venit et agreſti capitis Sylvanus
"honore,

"Florentes ferulas et grandia lilia
quaſſans."

But in the Georgicks, where the Poet ſpeaks of trees, and deſignedly omits flowers, it was more proper to diſtinguiſh Sylvanus by his cypreſs.

21. *Dique Deaeque omnes.*] Having invoked the particular Deities, he concludes with an invocation of all the reſt. This is according to the cuſtom of the prieſts, who uſed, after the particular invocation, to invoke all the gods in general. Fulvius Urſinus ſays he ſaw a marble at Rome, with this inſcription:

NOMIOIC ΘΕΟΙC
IOΥΛΙΟC
MAIOP
ANTONINOC

La Cerda mentions ſeveral inſcriptions to all the gods and goddeſſes in general.

22. *Non*

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Quique novas alitis non ullo ſemine fruges,
Quique ſatis largum cælo demittitis imbrem.
Tuque adeo, quem mox quæ ſint habitura deorum
Concilia incertum eſt, urbeſne inviſere, Cæſar,
Terrarumque velis curam, et te maximus orbis

and ye who take care of the new fruits, that are produced without culture, and ye who ſend down the plentous ſhowers on thoſe which are cultivated. And chiefly thou, O Cæſar, whoſe future ſeat amongſt the gods is at preſent uncertain: whether thou will accept of the guardianſhip of cities, and the care of countries,

NOTES.

22. *Non ullo*] So I find it in the Cambridge, and in one of Dr Mead's manuſcripts. Heinſius, Maſvicius, and ſeveral good editors have the ſame reading. Servius, Grimoaldus, La Cerda, Ruæus, and many others read, *nonnullo*. Servius gives it this ſenſe: you who nouriſh the ſeeds ſown by us, with your own ſeed; that is, with rain and warmth. La Cerda interprets it; you who produce new fruits, with ſome newly diſcovered ſeed. I am loth to depart from that excellent manuſcript of Heinſius, without very good reaſon. And here I think *non ullo* the beſt reading, notwithſtanding the great authorities I have quoted againſt it. *To produce new fruits with ſome ſeed* ſeems to be a very poor expreſſion, and by no means worthy of Virgil. But *to produce new fruits without any ſeed*; that is, without being ſown by men, is a very proper expreſſion. The Poet, in theſe two lines, invokes, firſt, thoſe deities who take care of ſpontaneous plants, and then thoſe who ſhed their influence on thoſe which are ſown. Thus, at the beginning of the ſecond Georgick, he tells us, that ſome trees come up of their own accord, without culture, and that others are ſown:

" Principio arboribus varia eſt natu-
" ra creandis:
" Namque aliæ, nullis hominum
" cogentibus, ipſæ
" Sponte ſua veniunt. — — — —
" Pars autem poſito ſurgunt de ſe-
" mine."

24. *Tuque adeo, &c.*] After the invocation of theſe deities, he takes an opportunity of making his court to Auguſtus Cæſar, by adding him to the number, and giving him his choice, whether he will be a god of earth, ſea, or heaven.

Adeo.] Some think *adeo* to be only an expletive here, others interpret it *alſo*. Servius, and after him moſt of the commentators, take it to ſignify *chiefly*.

Mox.] It is generally agreed that *mox* in this place ſignifies *hereafter*; as in Horace:

" Ætas parentum, pejor avis, tulit
" Nos nequiores, *mox* daturos
" Progeniem vitioſiorem."

It is uſual with the Poets to pray that it may be long before their monarchs are received into heaven; thus Horace:

" Serus in cælum redeas, diuque
" Lætus interſis populo Quirini;
" Neve te noſtris vitiis iniquum
" Ocyor aura
" Tollat."

25. *Urbes.*] Almoſt all the editions have *urbis*; ſome read *urbeis*. It is

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so that the whole world shall acknowledge thee as the giver of fruits and ruler of storms, crowning thy temples with thy mother's myrtle:

Auctorem frugum, tempestatumque potentem
Accipiat, cingens materna tempora myrto;

NOTES.

certainly the accusative case plural, for the construction will not admit of its being the genitive singular; wherefore, to avoid confusion, I have put *urbes*. Dryden imagined *urbis* to be the genitive case singular; and that Virgil meant particularly the city of Rome:

"Whether in after times to be de-
"clar'd,
"The patron of the world, and
"Rome's peculiar guard."

Invisere.] La Cerda observes that this word is expressive of Divinity, and quotes several passages from the Poets in confirmation of his opinion.

27. *Tempestatumque potentem*] These words are generally understood to mean, that Augustus should be the ruler of the seasons. But I think Virgil has seldom, if ever, used *tempestates* to signify the seasons. Sure I am that many passages may be produced where he has expressed storms by that word. I shall content myself with one in the first Aeneid, where Aeolus speaks in the following manner to Juno:

"Tu mihi quodcunque hoc regni,
"tu sceptra, Jovemque
"Concilias: tu das epulis accumbe-
"re divûm,
"Nimborumque facis, *tempestatum-*
"*que potentem.*"

Pliny explains *tempestates*, hail, storms, and such like: "Ante om-
"nia autem duo genera esse caele-
"stis injuriae meminisse debemus.
"Unum quod tempestates vocamus,
"in quibus grandines, procellae, cae-
"teraque similia intelliguntur."

Mr B— translates it in this sense;

"Parent of fruits, and pow'rful of
"the storm."

The Poet means, no doubt, that Augustus shall govern the storms in such a manner, that they shall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was sacred to Venus, as Virgil tells us himself in the seventh Eclogue:

"Populus Alcidae gratissima, vitis
"Iaccho,
"Formosae myrtus Veneri."

He pays a fine compliment to Augustus in this passage, making him, as he was very desirous to have it thought, to be descended from Aeneas, who was the son of Venus. The same expression is used with regard to Aeneas himself, in the fifth Aeneid:

"Sic fatus, velat materna tempora
"myrto."

30. *Ut-*

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Audeus immenſi venias maris, ac tua nautae
Numina ſola colant; tibi ſerviat ultima Thule,
Teque ſibi generum Tethys emat omnibus undis:
Anne novum tardis ſidus te menſibus addas,
Qua locus Erigonen inter, Chelaſque ſequentes

or whether thou wilt be a god of the vaſt ocean, and be only one invoked by mariners, the farthest parts of the earth ſhall worſhip thee, and Tethys ſhall give thee all her waters to be her ſon-in-law: or whether thou wilt put thy ſelf, as a new ſign, among thoſe that riſe ſlowly, in the ſpace between Virgo and Scorpio;

NOTES.

30. *Ultima Thule.*] The King's manuſcript, and one of Dr Mead's have it Thile; in another of Dr Mead's, and in the Cambridge manuſcript, it is Tyle; in the Bodleian manuſcript it is Thyle. Thule was thought by the Antients to be the fartheſt part of the earth towards the north, and inacceſſible; thus Claudian:

"Ratibuſque impervia Thule."

The place which the Romans meant by Thule ſeems to be Schetland; for Tacitus tells us, it was in ſight of the Roman fleet, when Agricola ſailed round Britain, and conquered the Orkney iſlands. "Hanc oram "noviſſimi maris tunc primum Ro-"mana claſſis circumvecta, inſulam "eſſe Britanniam affirmavit, ac "ſimul incognitas ad id tempus in-"ſulas, quas Orcadas vocant, in-"venit, domuitque. Diſpecta eſt "et Thule, quam hactenus nix, et "hyems abdebat."

31. *Teque ſibi generum Tethys, &c.*] One of the Arundelian manuſcripts, and one of Dr Mead's, have Thetis, which is certainly a miſtake; for the firſt ſyllable of Thetis is ſhort:

"Dilectae Thetidi halcyones."

Tethys is the wife of Oceanus, and mother of the nymphs.

32. *Tardis menſibus.*] By the ſlow months he is generally underſtood to mean the ſummer months, becauſe the days are then longeſt; or perhaps, becauſe the ſummer ſigns riſe backwards, he might poetically feign them to move ſlower than the reſt; thus Manilius:

"Quod tria ſigna novem ſignis con-
"juncta repugnant,
"Et quaſi ſeditio caelum tenet. Af-
"pice Taurum
"Clunibus, et Geminos pedibus,
"teſtudine Cancrum,
"Surgere; cum rectis oriantur cae-
"tera membris.
"Ne mirere moras, cum Sol ad-
"verſa per aſtra
"Aeſtivum tardis attollit menſibus
"annum."

But Dr Halley has favoured me with the true meaning of theſe words, which have given ſo much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much ſlower aſcenſion than the other eight ſigns of the Zodiack; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Egyptians reckoned twelve ſigns

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the ardent ſcorpion himſelf already pulls back his claws, Panditur ; ipſe tibi jam brachia contrahit ardens.

NOTES.

ſigns of the Zodiack, and the Chaldeans but eleven : that the Chaldeans allotted twenty degrees of the ecliptick to ſome ſigns, and forty to others ; whereas the Egyptians allotted juſt thirty to each : and that the Chaldeans make the Scorpion to extend his claws into the place of Libra : thus Ovid :

" Eſt locus, in geminos ubi brachia concavat arcus
" Scorpius ; et cauda flexiſque utrinque lacertis,
" Porrigit in ſpatium ſignorum membra duorum."

It is certain that Libra was not univerſally received as a ſign amongſt the Antients ; and that the *Chelae*, or claws of the Scorpion, were reckoned inſtead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place :

" Libra dies ſomnique pares ubi fecerit horas."

He takes advantage of this difference amongſt the ancient Aſtronomers, and accommodates it poetically, by placing Auguſtus, inſtead of Libra, the emblem of juſtice, between Virgo and Scorpio ; and deſcribes the ſcorpion as already pulling back his claws to make room for him. He might alſo in this place, have a view to the birth of Auguſtus, which was under Libra.

34. *Panditur ; ipſe tibi.*] Servius made the point after *tibi :* but I think it is better after *Panditur*. The ſenſe is better if *ipſe* be joined with *Scorpius*, than if it be made to agree with *locus*.

Ardens Scorpius.] This epithet is thought to belong to Scorpio, becauſe it is the houſe of Mars ; thus Manilius :

" Pugnax Mavorti Scorpius haeret."

Thoſe, who are born under this ſign, are ſuppoſed by Aſtrologers to be of a fiery and turbulent diſpoſition. Thus we find in Manilius :

" Scorpius armata violenta cuſpide cauda,
" Qua ſua cum Phoebi currum per ſidera ducit,
" Rimatur terras, et ſulcis ſemina miſcet.
" In bellum ardentes animos, et marſtia caſtra
" Efficit, et multo gaudentem ſanguine civem,
" Nec praeda quam caede magis. Cumque ipſa ſub armis
" Pax agitur, capiunt ſaltus, ſylvaſque pererrant.
" Nunc hominum, nunc bella gerent violenta ferarum :
" Nunc caput in mortem vendunt, et fumus arenae :
" Atque hoſtem ſibi quiſque parat, cum bella quieſcunt :
" Sunt quibus et ſimulachra placent, et ludus in armis.

" Tantus

ardens

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Scorpius, et caeli juſta plus parte relinquit.
Quicquid eris, nam te nec ſperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elyſios miretur Graecia campos,
Nec repetita ſequi curet Proſerpina matrem,
Da facilem curſum, atque audacibus annue coeptis,
Ignaroſque viae mecum miſeratus agreſtes,

to leave for thee a more than equal ſhare of the heavens: whatſoever thou wilt be, for let not hell hope for thee to be her king, nor let ſo dire a thirſt of reigning enter thy breaſt, though Greece admires the Elyſian fields, and Proſerpine does not care to follow her mother to the upper regions, do thou direct my courſe, and favour my bold undertaking, and with me taking pity on the huſbandmen who are ignorant of the way, begin thy reign,

NOTES.

"Tantus amor pugnae eſt, diſcuntque per otia bellum,
"Et quodcunque pari ſtudium producitur arte."

Servius hints at another interpretation; that by *ardens* the Poet may mean that the ſcorpion is *ardent* to embrace Auguſtus.

35. *Et caeli juſta plus parte relinquit.*] Some manuſcripts and printed editions have *reliquit*; but the beſt authority ſeems to be for the preſent tenſe. One of the Arundelian manuſcripts has *ut caeli juſta plus parte relinquat*, which is a good reading. But as I find only the authority of this ſingle manuſcript for it, I chooſe to preſerve *relinquit*.

Juſta plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquiſh to Auguſtus the unequal ſhare of the heavens, which he now poſſeſſes: or that by ſo doing he will leave him a greater ſhare than belongs to one ſign. Dryden follows the former interpretation:

"The Scorpion ready to receive thy laws,
"Yields half his region; and contracts his claws."

And Mr B—

"For thee his arms the Scorpion now confines,
"And his unequal ſhare of heaven reſigns."

Dr Trapp underſtands it in the latter ſenſe:

"—ſee the burning Scorpion now,
"Ev'n now contracts his claws, and leaves for thee,
"A more than juſt proportion of the ſky."

36. *Sperent.*] It is *ſpernent* in one of Dr Mead's manuſcripts, and in an old edition printed at Nurenberg, in 1492: but I look upon it to be an error of the tranſcribers.

41. *Ignaroſque viae mecum miſeratus agreſtes.*] Servius mentions two ways of interpreting this verſe. One is *agreſtes mecum ignaros*; in which ſenſe Dryden has tranſlated it:

"Pity the Poet's and the Plough-man's cares."

The other is *ruſticis ignaris fave mecum*; which ſeems to be much the beſt ſenſe; for Virgil would hardly have

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and accustom thy self even now to be invoked. In the very beginning of the spring, as soon as the snow is melted from the hoary mountains, and the crumbling earth is unbound by the Zephyrs; then let my bullock begin to groan with plowing deep, and let the share be worn bright with the furrow. That land fulfils the wishes of the most covetous farmer, which has twice felt the cold, and twice the heat. That man's crops have been so large, that they have even burst his barns.

Ingredere, et votis jam nunc assuesce vocari.
Vere novo, gelidus canis cum montibus humor
Liquitur, et zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolae, bis quae solem, bis frigora sensit;
Illius immensae ruperunt horrea messes.

NOTES.

have declared himself ignorant of the subject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr B— has translated it.

"Pity with me th' unskilful Peasant's cares."

And Dr Trapp:

"And pitying, with me, the simple swains
"Unknowing of their way."

42. *Ingredere, et votis jam nunc assuesce vocari.*] Ruaeus interprets this *ingredere viam*, which is very low. *Ingredior* signifies to enter upon an office. Virgil therefore calls upon Augustus, to begin now to take the divine power upon him. Dr Trapp has very well translated this line;

"Practise the god, and learn to hear our pray'rs."

The Poet is justified in this compliment, by the divine honours which began to be paid to Augustus about the time that Virgil began his Georgicks. Thus Horace:

"Praesenti tibi maturos largimur honores,
"Jurandasque tuum per nomen ponimus aras."

43. *Vere novo, &c.*] The invocation being finished, he begins his work with directions about plowing, which is to be performed in the very beginning of the Spring.

The beginning of the Spring was in the month of March; but Virgil did not mean this by his *Vere novo*. The writers of agriculture did not confine themselves to the computations of Astrologers, but dated their Spring from the ending of the frosty weather. Thus Columella has explained this very passage: "Ne dis-
"cedamus ab optimo vate qui ait,
"ille vere novo terram proscindere
"incipiat. Novi autem veris prin-
"cipium non sic observare rusticus
"debet, quemadmodum astrologus,
"ut expectet certum diem illum,
"qui veris initium facere dicitur.
"Sed aliquid etiam sumat de parte
"hyemis, quoniam consumpta bru-
"ma, jam intepescit annus, permit-
"tique clementior dies opera mo-
"liri. Possunt igitur ab idibus Ja-
"nuariis, ut principem mensem Ro-
"mani anni observet, auspicari cul-
"turarum officia."

48. *Bis quae solem, bis frigora sensit.*] The King's, the Cambridge, the

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At prius ignotum ferro quam ſcindimus aequor,
Ventos, et varium caeli praediſcere morem
Cura ſit, ac patrios cultuſque habituſque locorum,

But before we plow an unknown plain, we muſt carefully obtain a knowledge of the winds, the various diſpoſitions of the weather, the peculiar culture and nature of the place.

NOTES.

the Bodleian, and ſome of the old printed editions have *ſentit*. The commentators have found great difficulty in explaining this paſſage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights; by which he ſuppoſes Virgil intends to expreſs the two times of plowing, in ſpring and autumn. Others ſuppoſe that he means the ground ſhould lie fallow every other year, and thus explain it's feeling both heat and cold twice: they ſay it is plowed about the end of winter, it reſts the next ſummer, is ſown about the beginning of winter, and yields its crop the following ſummer. They ſupport their interpretation by ſeveral quotations: but theſe prove only that it was a common practice amongſt the Antients, to cultivate their fields after this manner. The Poet is here adviſing the farmer to be very diligent in plowing, not to ſpare the labour of his oxen, and to poliſh his ſhare with frequent uſe; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and conſequently plowing it four times, his crop would be ſo large, that his barns would ſcarce contain it. We have Pliny's authority, that this is thought to be the ſenſe of Virgil: "quarto ſeri ſulco Virgilius exiſti-"matur voluiſſe, cum dixit optimam "eſſe ſegetem, quae bis ſolem, bis "frigora ſenſiſſet." Dryden erroneouſly tranſlates *illa ſeges, that crop*: it is plain that *ſeges* can mean nothing but the *land* in this paſſage.

50. *At prius, &c.*] In theſe lines, the Poet adviſes us to conſider well the nature of the place, before we begin to plow.

At.] The King's, the Cambridge, the Bodleian, and both Dr Mead's manuſcripts have *ac*: it is the ſame alſo in Servius, Paul Stephens, La Cerda, and ſome other printed editions. The two Arundelian manuſcripts, Heinſius, Ruaeus, Maſvicius, and moſt of the editors read *at*.

51. *Caeli morem.*] I take *caelum* in this place to ſignify the *weather*, or temperature of the air. Thus Servius interprets it; *caeli, id eſt aëris*; and ſtrengthens his opinion with theſe words of Lucretius:

"In hoc *caelo* qui dicitur *aer*."

La Cerda quotes the authority of Pliny for rendring *caelum* the conſtellations; but he is miſtaken. Pliny's words are, "Et confitendum eſt, "caelo maxime conſtare ea: quippe "Virgilio jubente praediſci ventos "ante omnia, ac ſiderum mores, "neque aliter quam navigantibus "ſervari." In theſe laſt words it is

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and what each country will produce, and what not. In one place corn succeeds, in another vines: another abounds with fruit-trees, and spontaneous herbs. Do you not see that Tmolus yields the odorous saffron, India ivory, the soft Sabeans frankincense,

Et quid quaeque ferat regio, et quid quaeque recuſet.
Hic ſegetes, illic veniunt felicius uvae:
Arborei foetus alibi, atque injuſſa vireſcunt
Gramina. Nonne vides croceos ut Tmolus odores,
India mittit ebur, molles ſua thura Sabaei?

NOTES.

is plain that Pliny alludes to another paſſage in this Georgick:

" Praeterea tam ſunt Arctura ſidera
" nobis
" Hoedorumque dies ſervandi, et lu-
" cidus anguis;
" Quam quibus in patriam ventoſa
" per aequora vectis
" Pontus et oſtriferi fauces tentantur
" Abydi."

53. *Et quid quaeque ferat regio, et quid quaeque recuſet.*] Pliny alludes to this line, when he ſays, *Lib.* 18. *cap.* 18: " In omni quidem parte " culturae, ſed in hac quidem ma- " xime valet oraculum illud, *Quid* " *quaeque regio patiatur.*" Columella alſo ſeems, in his preface, to have had it in his view: " Nam qui ſe " in hac ſcientia perfectum volet pro- " fiteri, ſit oportet rerum naturae ſa- " gaciſſimus, declinationum mundi " non ignarus, ut exploratum habe- " at, *quid cuique plagae conveniat,* " *quid repugnet.*" In *Lib.* 5. *cap.* 5. he quotes the very words of our Poet: " Notandum itaque et dili- " genter explorandum eſſe, *et quid* " *quaeque ferat regio, et quid ferre* " *recuſet.*"

56. *Croceos ut Tmolus odores.*] One of the Arundelian manuſcripts has *croceos Timolus odores.* The name of this mountain is ſometimes indeed ſpelt *Timolus* or *Tymolus*; but then the firſt ſyllable is ſhort, as in the ſixth book of Ovid's Metamorphoſis.

" Deſeruere ſui nymphae vineta Ti-
" moli."

One of Dr Mead's manuſcripts has *croceos ut Timolus*, which cannot be right: the other has *ut Molus.* Tmolus is a mountain of Lydia famous for the beſt ſaffron. Some of the commentators would fain underſtand the Poet to allude to the odorous wines which are made in that country: but the other interpretation ſeems to be the beſt, as well as the moſt obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to thoſe of all other countries. Ivory is the tuſk of that animal, not the tooth, as is commonly imagined.

Molles ſua thura Sabaei.] The Sabeans are a people of Arabia Felix, in whoſe country only the frankincenſe-tree is ſaid to grow; thus we find in the ſecond Georgick:

" — Solis eſt thurea virga Sabaeis."

Theophraſtus alſo and Pliny both affirm

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At Chalybes nudi ferrum, virosaque Pontus — *the naked Chalybes iron, Pontus the powerful castor,*

NOTES.

affirm that it is found only in Arabia. Dioscorides mentions an Indian as well as an Arabian frankincense. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincense from Arabia. Bodaeus a Stapel, in his notes on Theophrastus, observes that the Greek writers called that sort of frankincense Indian, which grew in the islands near Arabia, because those islands were formerly under the government of the Indians. Virgil gives them the epithet of *molles* because of their effeminacy; thus Manilius:

" Nec procul *in molles Arabes*, ter-
" ramque ferentem
" Delicias."

And again,

" Et *molles Arabes*, sylvarum ditia
" regna."

58. *Chalybes nudi ferrum.*] There is some doubt who these Chalybes are. Strabo says the Chaldeans were anciently so called, and that their chief support is from iron and other metals: Τῆς δὲ Τραπεζοῦντος ὑπέρκεινται, καὶ τῆς Φαρασίας, Τιβαρηνοί τε καὶ Χαλδαῖοι. —— Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὑπομείνοντες, καθ' οὓς μάλιστα ἡ Φαρασία ἴδρυται, καλὰ θαλάττιαν μὲν ἔχουσα ἰνφυίαν τὴν ἐκ τῆς σκληρόδας. σφόδρα γὰρ εὐλόγιτας ἐντεῦθεν τὸ ὄνομα τοῦτο ἐκ δὲ τῆς γῆς τὰ μέταλλα, τὸν μὲν σιδήρου, σφύτερον δὲ καὶ ἀργύρου. Ὅλως δὲ κατὰ τοὺς τόπους τούτους ἡ σαραλία τινὰ τιλίνες ἐγγὺς ὑπάρχειλαι· γαλ ευθὺς τὰ ὄρη μεταλλων πλήρη καὶ δρυμῶν, γεωργῶν δὲ οὐ πολλά. λείπεται δὲ τοῖς μὲν μεταλλευλαῖς ἐκ τῶν μεταλλων ὁ βίος. He thinks also that they are the Halizones of Homer; and that Alyba in that Poet is the same with Chalyba:

Αὐτάρ Ἀλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Justin makes them a people of Spain, and says they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr B—— have followed Justin, translating *Chalybes*, *Spaniards*. They are called naked, because the excessive heat of their forges made them work naked. Thus we find one of the Cyclops described, when at work:

" Ferrum exercebant vasto Cyclopes
" in antro,
" Brontesque Steropesque et *nudus*
" *membra* Pyracmon."

Virosaque Pontus Castorea.] Pontus is a part of Asia minor, famous for drugs of extraordinary efficacy, and such as were said to be used in enchantments. Virgil mentions them in his eighth eclogue:

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and Epirus the beſt of mares, which win the prize in the Olympic games.

Caſtorea, Eliadum palmas Epiros equarum ?

NOTES.

" Has herbas, atquae haec Ponto mi-
" hi lecta venena
" Ipſe dedit Moeris: naſcuntur plu-
" rima Ponto.
" His ego ſaepe lupum fieri et ſe con-
" dere ſylvis
" Moerin, ſaepe animas imis excire
" ſepulchris,
" Atque ſatas alio vidi traducere
" meſſes."

Caſtor is an animal ſubſtance taken from a quadruped, which in Latin is called *Caſtor* and *Fiber*, in Engliſh *the Beaver*. It has been generally imagined, that this drug is the teſticle of that animal, and that, when it is cloſe purſued, it bites off it's teſticles, leaves them for the hunters, and ſo eſcapes. To this ſtory we find frequent alluſions amongſt the ancients; thus Juvenal:

" —— Imitatus caſtora, qui ſe
" Eunuchum ipſe facit, cupiens eva-
" dere damno
" Teſticulorum."

Pliny takes the caſtor to be the teſticles of the animal; but quotes the authority of Sextius, againſt the ſtory of it's biting them off. " Speo-
" tabilis naturae potentia in his quo-
" que, quibus et in terris et in aqua
" victus eſt, ſicut et fibris quos ca-
" ſtores vocant, et caſtorea teſtes eo-
" rum. Ampùtari hos ab ipſis cum
" capiantur negat Sextius diligentiſ-
" ſimus medicinae. Quinimo par-
" vos eſſe ſubſtrictoſque, & adhae-
" rentes ſpinae, nec adimi ſine vita
" animalis poſſe." Modern authors have diſcovered that the bags which contain the caſtor, are not the teſticles of the Beaver, and that they have no communication with the *penis*, and are found in both ſexes. They are odoriferous glands placed in the groin of the Beaver, as we find in ſome other quadrupeds. The beſt caſtor is now brought to us from Ruſſia. *Viroſa* does not mean in this place *poiſonous*; but *efficacious* or *powerful*. *Virus*, from which it ſeems to be derived, is ſometimes uſed in a good ſenſe, as we find it in Statius:

" —Jungam ipſe manus, atque om-
" ne *benigne*
" *Virus*, odoriferis Arabum quod
" doctus in arvis,
" Aut Amphryſiaco paſtor de gra-
" mine carpſi."

In the paſſage juſt now quoted from the eighth eclogue we find the *venena* of Pontus not to ſignify any thing deſtructive to life; but drugs of ſuch extraordinary power, that by their means Moeris could turn himſelf into a wolf, raiſe ſpirits, and remove a crop of corn from one field to another.

Dryden has followed the antient tradition of the teſticles:

" Thus Pontus ſends her Beaver
" *ſtones* from far."

Mr B

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Continuo has leges, aeternaque foedera certis
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati durum genus. Ergo age, terrae
Pingue solum primis extemplo a mensibus anni

These laws, and eternal covenants, were laid by nature in certain places, ever since the time that Deucalion threw the stones into the uninhabited earth: whence a laborious race of men were produced. Come on then, immediately from the very first months of the year.

NOTES.

Mr B— translates *virosa*, *heady*. Dr Trapp observes that *virus* and *venenum* sometimes carry the sense of φάρμακον, and so translates it,

"Pontus, it's castor's drug,"

which is very low.

59. *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponnesus, in which was the city Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horses. In the third Georgick we find Epirus recommended as breeding good horses:

"Et patriam Epirum referat."

The Phoenicians are thought to have given this country it's name, from אביר *abir*, which signifies *strong*; whence bulls and horses are called אבירים *abirim*, being the strongest of beasts. Thus Epirus will signify *the country of bulls and horses*. It was certainly famous for both these animals.

60. *Continuo has leges, &c.*] After having observed that nature has subjected the world to these laws, that different places should produce different things, ever since the time of Deucalion, he resumes his subject, and gives directions when a rich soil should be plowed, and when a poor one.

62. *Deucalion vacuum lapides, &c.*] The story of Deucalion is in the first book of Ovid's Metamorphosis. We are there told that, when the world was destroyed by a deluge, Deucalion only, with his wife Pyrrha, survived. They consulted the oracle of Themis, in what manner mankind was to be restored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they understood the earth to be meant, and her bones they apprehended to mean the stones. They obeyed this command, and the stones which Deucalion threw became men, and those which Pyrrha threw became women. Ovid concludes the fable with a remark, almost in Virgil's words:

"Inde genus durum sumus, experiensque laborum,
"Et documenta damus, qua simus origine nati."

64. *Primis a mensibus anni.*] The preposition *a* is wanting in the Cambridge manuscript. By these words he means the same that he did by

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let the ſtrong bullocks turn up the rich ſoil, and let the clods lie to be baked by the duſty ſummer with the hot beams of the ſun. But if the ſoil be poor, it will be ſufficient to turn it up lightly with a ſmall furrow, about the riſing of Arcturus: the deſign of the firſt of theſe precepts is to hinder the weeds from hurting the joyful corn; that of the ſecond is to prevent the ſmall quantity of moiſture from forſaking the barren ſand.

Fortes invertant tauri, glebaſque jacentes 65
Pulverulenta coquat maturis ſolibus aeſtas.
At ſi non fuerit tellus foecunda, ſub ipſum
Arcturum tenui ſat erit ſuſpendere ſulco:
Illic, officiant laetis ne frugibus herbae,
Hic, ſterilem exiguus ne deſerat humor arenam. 70

NOTES.

vere novo in the forty-third verſe in this Georgick. He there mentions the beginning of the ſpring, as the ſeaſon to begin plowing. Here he is more particular, and informs us, that a rich ſoil only is to be plowed ſo early, and gives his reaſon for it. Pliny has quoted this paſſage of our Poet, in *lib.* 18. *c.* 26. He is there ſpeaking of what work the huſbandman is to do, when Favonius begins to blow, which he makes to be about the eighth of February, ſooner or later. "Interim, ſays he, ab eo "die, quiſquis ille fuerit, quo flare "coeperit, non utique VI. Idus "Febr. ſed ſive ante, quando praevernat, ſive poſt, quando hyemat: "poſt eam diem, inquam, innumera ruſticos cura diſtringat, et "prima quaeque peragantur quae "differri nequeunt. — Terra in ſuturum proſcinditur, Virgilio maxime autore, ut glebas ſol coquat. "Utilior ſententia, quae non niſi "temperatum ſolum in medio vere "arari jubet: quoniam in pingui "ſtatim ſulcos occupant herbae, gracilirinſecuti aeſtus exiccant: tam "namque ſuccum venturis ſeminibus auferunt, Talia autumno melius arari certum eſt." Columella tells us, that a fat ſoil ſhould be plowed in February, if the weather be warm enough to admit of it. "Colles pinguis ſoli, peracta ſatione "trimeſtri, menſe Martio, ſi vero "tepor caeli, ſiccitaſque regionis ſuae "debit, Februario ſtatim proſcin"dendi ſunt."

65. *Fortes invertant tauri.*] This agrees with what he ſaid before,

"Depreſſo incipiat jam tum mihi "taurus aratro
"Ingemere."

He adviſes the huſbandman to make deep furrows in the rich ground, which he expreſſes poëtically by requiring the bullocks to be ſtrong.

66. *Maturis ſolibus.*] Pierius tells us that in the Roman manuſcript it is *maturis frugibus.*

67. *Sub ipſum Arcturum.*] Arcturus riſes, according to Columella, on the fifth of September: "Nonis "Septembris Arcturus exoritur." According to Pliny, it riſes eleven days before the autumnal equinox, that is, a week later, than Columella's account: "Poſt eos, rurſus "Auſtri frequentes, uſque ad ſidus "Arcturi, quod exoritur undecimo "diebus ante aequinoctium autum"ni." In another place he tells us,

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Alternis idem tonſas ceſſare novales,
Et ſegnem patiere ſitu dureſcere campum.
Aut ibi flava ſeres mutato ſidere farra,

Suffer alſo your arable land to lie fallow every other year, and let the idle field grow hard with lying ſtill. Or elſe, changing the ſeaſon, ſow the golden corn,

NOTES.

us, that according to the Athenians, Arcturus riſes on the fifth of September, but, according to Caeſar, on the twelfth: "Vindemiator Aegypto nonis exoritur. Atticae Arcturus matutino, & ſagitta occidit mane. Quinto Idus Septembris Caeſari capella oritur veſperi. Arcturus vero medius pridie Idus, vehementiſſimo ſignificatu terra marique per dies quinque." Columella no doubt followed the Greek calculation. This author gives the ſame advice about plowing a poor ſoil; and for the ſame reaſon: "Graciles clivi non ſunt aeſtate arandi, ſed circa Septembres calendas; quoniam ſi ante hoc tempus proſcinditur, effoeta et ſine ſucco humus aeſtivo ſole peruritur, nullaſque virium reliquias habet. Itaque optime inter Calendas, et Idus Septembris aratur, ac ſubinde iteratur, ut primis pluviis aequinoctialibus conſeri poſſit: neque in lira, ſed ſub ſulco talis ager ſeminandus eſt."

"Arcturus in the time of Columella and Pliny, roſe with the ſun at Athens, when the ſun was in 12 ½ of Virgo; but at Rome three days ſooner, the ſun being in 9 ¾ of Virgo: the autumnal equinox then falling on the 24th or 25th of September." Dr Halley.

71. *Alternis idem, &c.*] In this paſſage the Poet adviſes us to let the ground lie fallow, every other year; or elſe to change the grain.

Tonſas novales.] *Novalis* ſignifies, according to Pliny, a ground that is ſown every other year: "Novale eſt, quod alternis annis ſeritur." Varro ſays, it is one that has been ſown before it is renewed by a ſecond plowing: "Seges dicitur quod aratum ſatum eſt; arvum quod aratum, nec dum ſatum eſt; *novale* ubi ſatum fuit ante, quam ſecunda aratione renovetur." It is ſometimes alſo uſed to expreſs a land that is new broken up. The epithet *tonſas* being added to *novales*, ſeems to bring it to Varro's ſenſe; if we muſt underſtand it to mean the ſame with *demeſſas*, as it is generally interpreted. But perhaps, the Poet may mean by *tonſas novales*, new broken up fields that had lately been grazed by cattle. Our author uſes *tondeo* in this ſenſe, at the beginning of this Georgick;

"Tondent dumeta juvenci,"

And in the third Aeneid:

"— — Equos in gramine vidi
"Tondentes campum late."

73. *Mutato ſidere.*] Pierius ſays it is *mutato ſemine* in the Roman manuſcript, which ſeems a plainer and more intelligible reading, than *mutato ſidere*:

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where you have just taken off Unde prius laetum siliqua quassante legumen
the joyful pulse with shattered pods;

NOTES.

sidere: but as we have only the authority of a single manuscript for it, I have preserved the common reading. By *mutato sidere*, the Poet must mean that pulse are sown in one season, and corn in another.

Farra.] *Far* seems to be put here for corn in general. It may not however be improper to say something in this place concerning that grain; which was so famous amongst the ancient Romans. It seems to me pretty plain, that it is the ζεία or ζέα of the Greeks, and what we call in English *spelt*. It is a sort of corn, very like wheat; but the chaff adheres so strongly to the grain, that it requires a mill to separate them, like barley. Dionysius of Halicarnassus says expressly, that the Greeks call that ζεία, which the Romans call *far*. The principal objection to this seems to be that Pliny treats of *zea* and *far*, as two different sorts of grain. But this is of no weight with me, for it is plain that Pliny borrows what he says of *zea* from the Greek writers. In *lib.* 18. *cap.* 8. he says it is peculiar to Egypt. Syria, Cilicia, Asia, and Greece: "Frumenti genera non eadem ubique: neque ubi eadem sunt, iisdem nominibus. Vulgatissima far, "quod adoreum veteres appellavere, "siligo, triticum. Haec plurimis "terris communia. Arinca Galliarum propria, copiosa et Italiae "est. Aegypto autem ac Syriae, Ciliciaeque et Asiae, ac Graeciae "peculiares *zea*, olyra, tiphe." In *cap.* 10, he says, "Apud Graecos "est *zea*." Thus we may reasonably suppose that what Pliny says of *zea* is taken from the Greek authors; and that they are the same grain, notwithstanding his having distinguished them. Besides, it may not be amiss to observe, that our Poet has given, in the 219th verse of this Georgick, the epithet *robusta* to *farra*; which is the very same that Theophrastus has given to *zea*: Τῶν δὲ ὁμοιοπύρων, καὶ ὁμοιοχρόων, οἷον ζειᾶς, τίφης, ὀλύρας, βρόμου, αἰγίλωπος, ἰσχυρότερον καὶ μᾶλιστα καρπιζόμενον, ἡ ζεία. I shall add only one observation more; that *far* was the corn of the ancient Italians, and was frequently used in their sacrifices and ceremonies, whence it is no wonder that this word was often used for corn in general. Thus in several counties of England, we find the several sorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the ancient Italians, we have Pliny's authority: "Primus "antiquis Latio cibus." That it was used in sacrifices, I shall quote only the authority of Virgil himself, in the fifth Aeneid:

"Haec memorans cinerem et sopitos
"suscitat ignes:
"Pergameumque Larem, et canae
"penetralia Vestae
"*Farre pio* et plena supplex vene-
"ratur acerra."

74. *Laetam siliqua quassante legumen.*] Pierius seems to approve of *laetum*

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Aut tenues fœtus viciae, triſtiſque lupini
Suſtuleris fragiles calamos, ſylvamque ſonantem.

or the ſmall ſeeds of vetches; or the brittle ſtalks, and rattling haulm of the bitter lupine.

NOTES.

lætum inſtead of *laetum*; as it is in the Roman manuſcript: but I take *laetum* to be the true reading. By *laetum legumen* Virgil intends to expreſs *beans*; which were eſteemed as the principal ſort of pulſe. Thus Pliny: "Sequitur natura legumi-"num, inter quae maximus honos "fabis." The ſame author, quoting this paſſage of Virgil, ſubſtitutes *faba* for *legumen*: "Virgilius alter-"nis ceſſare arva ſuadet, et hoc, ſi "patiantur ruris, ſpatia, utiliſſimum "procul dubio eſt. Quod ſi neget "conditio, far ſerendum unde lupi-"num, aut vicia, aut *faba* ſublata "ſint, et quae terram faciant lae-"tiorem." He mentions beans alſo in another place, as fattening the ſoil, inſtead of dung: "Solum in "quo ſata eſt laetificat ſtercoris vi-"ce." Cato alſo, where he is ſpeaking of what enrich the earth, begins with *lupinum*, *faba*, *vicia*. *Legumen* is derived *à legendo*, becauſe pulſe are gathered by hand, and not reaped, according to Varro: "Alii legumina, alii, ut Gallicani "quidam, legaria appellant, utraque "dicta a legendo, quod ea non ſe-"cantur, ſed vellendo leguntur." Pliny has almoſt the ſame words, ſpeaking of the *legumina*: "Quae "velluntur e terra, non ſubſecantur: "unde et legumina appellata, quia "ita leguntur." The epithet *quaſſante* ſeems not to have been well underſtood by the Commentators. They generally indeed agree with Servius, in telling us that *quaſſante* is uſed for *quaſſata*: but then they proceed no farther than to tell us, that they ſuppoſe the Poet alludes to the ſhaking of the pods with the wind. I have never obſerved any remarkable ſhaking in bean pods, nor does their firm adherence to the ſtalk ſeem to admit of it. I rather believe the Poet alludes to the method uſed by the Romans, of ſhaking the beans out of the pods. Pliny juſt mentions it in his eighteenth book, where he ſays *faba metitur, deinde concutitur*. Columella has given us a particular account of it. He ſays they untie a few bundles at a time, at the farther end of the floor, and then three or four men kick them forward, and ſtrike them with ſticks or pitch-forks, and when they are come the whole length of the floor, they gather the ſtalks into a heap, and ſo the beans are ſhaken out. "Maxime ex leguminibus ea, "et ſine jumentis teri, et ſine vento "purgari expeditiſſime ſic poterit. "Modicus faſciculorum numerus re-"ſolutus in extrema parte areae col-"locetur, quem per longiſſimum "ejus, mediumque ſpatium tres vel "quatuor homines promoveant pe-"dibus, & baculis furcilliſve con-"tundant: deinde cum ad alteram "partem areae pervenerint, in acer-"vum culmos regerant. Nam ſe-"mina excuſſa in area jacebunt, ſu-"perque ea paulatim eodem modo "reliqui faſciculi excutientur. Ac

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For a crop of flax, or oats, or drowsy poppies, burns the land.

Urit enim lini campum ſeges, urit avenae,
Urunt lethaeo perfuſa papavera ſomno.

NOTES.

" duriſſimae quidem acus reſectae,
" ſeparataeque erunt a cudentibus:
" minutae vero, quae de ſiliquis
" cum faba reſederunt, aliter ſecer-
" nentur. Nam cum acervus pa-
" leis, graniſque miſtus in unum fu-
" erit conjectus, paulatim ex eo
" ventilabris per longius ſpatium
" jactetur, quo facto, palea, quae
" levior eſt, citra decidet: faba quae
" longius emittetur, pura eo perve-
" niet, quo ventilator eam, jacula-
" bitur." I have rendred *quaſſante*, *ſhattered*, which I take to be the true meaning of the word: for it appears by Columella's account, that the pods are broken and ſhattered to let the beans come out. *Quaſſo* is frequently uſed in this ſenſe; and our Engliſh word *to quaſh* is derived from it.

75. *Tenues foetus viciae.*] The ſeeds of vetches, or tares, are very ſmall in proportion to beans and lupines; and therefore the Poet has diſtinguiſhed them by the epithet of *tenues*. They are alſo reckoned to fertilize the fields: *Et vicia pinguescunt arva*, ſays Pliny.

Triſtis lupini.] This epithet is well choſen, for *lupinus* is derived from λύπη, *triſtitia*. The ancient writers of agriculture agree that lupines being ſown in a field are as good as dung to it. Columella ſays they will make the huſbandman amends, if he has no other dung: " jam vero
" ut ego reor, ſi deficiatur omnibus
" rebus agricola, lupini certe expe-
" ditiſſimum praeſidium non deeſſe,
" quod cum exili loco circa Idus
" Septembris ſparſerit, et inaraverit,
" idque tempeſtive vomere vel li-
" gone ſuccideri, vim optimae ſter-
" corationis exhibebit." Pliny alſo mentions lupine as an excellent manure: " Inter omnes autem conſtat
" nihil eſſe utilius lupini ſegete, pri-
" uſquam ſiliquetur, aratro vel bi-
" dentibus verſa, manipuliſve de-
" ſectae circa radices arborum ac vi-
" tium obrutis. - - - Segetem ſterco-
" rant fruges, lupinum, faba, vicia."
And in the eighteenth book, ſpeaking of lupine, he ſays: " Pinguef-
" cere hoc ſatu arva vineaſque dix-
" imus. Itaque adeo non egit ſimo,
" ut optimi vicem repraeſentet."

77. *Urit enim lini campum ſeges.*] Moſt authors agree with Virgil, that flax burns or impoveriſhes the ſoil. Columella ſays it is ſo exceedingly noxious, that it is not ſafe to ſow it, unleſs you have a proſpect of great advantage from it. " Lini ſemen,
" niſi magnus eſt ejus in ea regione
" quam colis proventus, et pretium
" proritat, ſerendum non eſt; agris
" enim praecipue noxium eſt." Palladius obſerves alſo that it exhauſts the ground: " Hoc menſe lini ſemen
" ſeremus, ſi placet, quod pro mali-
" tia ſui ſerendum non eſt, nam ter-
" rae uber exhaurit." Pliny quotes Virgil, for this obſervation: " Vir-
" gilius et lino ſegetem exuri, et a-
" vena, et papavere arbitratur."

78. *Urunt lethaeo perfuſa papavera ſomno.*] Poppies were commonly ſown by the ancients; not that with the

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Sed tamen alternis facilis labor: arida tantum

But to sow every other year is an easy labour.

NOTES.

the scarlet flowers, which is common in our corn fields, but those sorts which we cultivate in our gardens. That they were cultivated by the ancient Romans, is plain from the directions, which all their writers give about sowing them. That it was not our corn poppy, but that of the gardens, appears from the figure of it's head in the hand of many statues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and slender, as Pliny has justly observed, *lib.* 20. *cap.* 18. "Sativum omne magis rotundat capita; at sylvestri longum ac pusillum." This author therefore seems to contradict himself, when he reckons this red sort, *lib.* 19. *cap.* 9. amongst the cultivated poppies. He there mentions three sorts; the white one, of which the antients used to eat the seeds: the black one, from which opium is obtained: and the *rhoeas*, or *erraticum*, which frequently grows amongst barley, resembling rocket, a cubit in heighth, with a red flower which soon falls off, whence it is called in Greek rhoeas. This is a plain description of our *red poppy* or *corn-rose*. I shall set down the author's own words: "Papaveris sativi "tria genera: candidum, cujus se"men tostum in secunda mensa, cum "melle apud antiquos dabatur. Hoc "et panis rustici crustae inspergitur "affuso ovo inhaerens, ubi inferio"rem crustam apium githque cere"ali sapore condiunt. Alterum ge"nus est papaveris nigrum, cujus "scapo inciso lacteus succus excipi"tur. Tertium genus rhoeam vo"cant Graeci, id nostri erraticum. "Sponte quidem, sed in avis, cum "hordeo maxime nascitur, erucae "simile, cubitali altitudine, flore "ruffo et protinus deciduo, unde et "nomen a Graecis accepit." The white poppy is cultivated in our Physic gardens; the heads being much in use: for of them is made the syrup, which is generally known by the name of *Diacodium*. The black poppy is not only sown in our gardens, but grows wild also in several places. I have found it in great plenty on banks, between Cambridge and Ely. The seeds of it are sold for birds, under the name of maw seed. The beautiful double poppies so frequent in gardens, are the same species, the fulness of the flowers being only an accidental variety. That poppies, especially the juice flowing from their wounded heads, which is well known under the name of Opium, procure sleep, hardly requires to be mentioned. On this account Virgil says they are *lethaeo perfusa somno*: and in the fourth Georgick he calls them *lethaea papavera*: and in the fourth Aeneid he has *soporiferum papaver*. Lethe is the name of a river in the infernal regions, which causes those who drink of it entirely to forget every thing; whence our Poet gives the epithet *lethean* to sleep.

79. *Sed tamen alternis facilis labor.*] He returns to his first precept, about plowing every other year, and observe

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Only be not ashamed to enrich the dry soil with fat dung; nor to spread unclean ashes over the exhausted fields. Thus also the fields rest with changing the grain; nor at the same time is there any grace wanting in an unplowed field. It is often also beneficial to set fire to the barren fields,

Ne saturae fimo pingui pudeat sola; neve 80
Effoetos cinerem immundum jactare per agros.
Sic quoque mutatis requiescunt foetibus arva:
Nec nulla interea est inaratae gratia terrae.
Saepe etiam steriles incendere profuit agros,

NOTES.

serves that this makes the labour easy; and adds that dunging must not be omitted, if the soil be poor or worn out. This is the generally received interpretation: but Grimoaldus gives another sense to this passage. He takes it to mean that, tho' you should sow flax, oats, or poppies, which greatly exhaust the ground; yet you may easily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

82. *Mutatis requiescunt foetibus arva.*] The sense of this passage is, that the change of grain is of service to the ground, and in some measure answers the same end as letting it lie fallow.

83. *Nec nulla interea est inaratae gratia terrae.*] By *inaratae* is meant *uncultivated*. He here again encourages the husbandman to let his ground lie fallow a year or two, if he can afford to wait so long: and assures him that his forbearance will be well rewarded. Thus at the beginning of this Georgick, he tells us, that a husbandman, who lets his ground lie fallow two years, will reap such an abundant crop, that his barns will scarce contain it:

"Illius immensae ruperunt horrea
"messes."

84. *Saepe etiam, &c.*] In this paragraph he relates the method of burning a barren soil; and assigns four reasons, why it may be of service.

Grimoaldus does not understand this passage as it is commonly understood; that the Poet proposes so many different, and even contrary conjectures, concerning the benefit accruing from burning a barren field. He rather thinks that Virgil intends to describe these four cures for so many causes of barrenness. If the soil be poor, burning will make it fat and full of juice: if it be watry, the heat will make the superfluous moisture transpire: if it be a stiff clay, the warmth will open the pores, and relax the stiffness: if it be a spongy and thirsty soil, the fire will bind and condense it. La Cerda quotes Berfmanus for the same interpretation; and approves of it.

Virgil is generally thought not to have intended to speak of burning the ground itself, but only of burning the stubble. Pliny seems to understand him in this sense: "Sunt "qui accendunt in arvo et stipulas, "magno Virgilii praeconio." Servius in his comment, on these words, *incendere profuit agros*, says; "Non "agros, sed ea quae in agris sunt, id "est stipulas vel quisquilias: hoc est "purgamenta terrarum, et alia inu-
"tilia

saturare

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Atque levem ſtipulam crepitantibus urere flammis :
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt : ſive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor :
Seu plures calor ille vias, et cæca relaxat
Spiramenta, novas veniat qua ſuccus in herbas.
Seu durat magis, et venas adſtringit hiantes ;

and to burn the light ſtubble with crackling flames : whether by this means the lands receive nourishing powers, and rich nourishment : or whether every vicious diſpoſition is removed by the heat, and the ſuperfluous moiſture made to tranſpire : or whether the warmth opens more paſſages, and relaxes the hidden pores, thro' which the juice is derived to the new herbs : or whether it hardens and contracts the gaping veins,

terræ

NOTES.

"tilia concremare." Grimoaldus alſo interprets this paſſage ; "Saepenumero etiam herbas, frutices, et ſtipulam igne abſumpſiſſe, ad reparandam ſterilium agrorum foecunditatem nonnihil confert." Dryden alſo tranſlates it in this ſenſe :

"Long practice has a ſure improvement found,
"With kindled fires to burn the barren ground ;
"When the light ſtubble to the flames reſign'd,
"Is driv'n along, and crackles in the wind."

And Dr Trapp :

"Oft too it has been gainful found to burn
"The barren fields with ſtubble's crackling flame."

He ſays, "agros atque ſtipulam flammis : i. e. agros flammis ſtipulae." Mr B— differs from them all, and ſays, "Virgil ſpeaks of two "different things, of burning the ſoil "itſelf before the ground is plowed, "and of burning the ſtubble after "the corn is taken off from arable "land." This ſeems to be the moſt natural interpretation.

Saepe.] Servius tells us that ſome join *ſaepe* to *incendere*. If this interpretation be admitted, we muſt render this paſſage ; "It is beneficial "alſo to ſet fire often to the barren "fields."

85. *Atque levem ſtipulam crepitantibus urere flammis.*] It is ſcarce poſſible to avoid obſerving how beautifully the rapidity of this verſe, conſiſting entirely of Dactyls, expreſſes the ſwiftneſs of the flame, ſpreading over a ſtubble field. Vida quotes this paſſage, amongſt the many beautiful examples of making the ſound an eccho to the ſenſe :

"Hinc etiam ſolers mirabere ſaepe legendo
"Sicubi Vulcanus ſylvis incendia miſit,
"Aut agro ſtipulas flamma crepitante cremari.

86. *Pabula.*] The Commentators generally ſuppoſe, that when the Poet ſpeaks of this nouriſhment to be derived from the fire, he alludes to the philoſophy of Heraclitus ; that all things are created out of fire. La Cerda, with better reaſon, thinks, that he means the nouriſhment proceeding from the aſhes.

92. *Ne*

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and so hinders the small showers, or parching heat of the sun, or the piercing cold of Boreas from scorching it.

Ne tenues pluviae, rapidive potentia solis
Acrior, aut Boreae penetrabile frigus adurat.

NOTES.

92. *Ne tenues pluviae, rapidive potentia solis acrior.*] This passage has very much perplexed some of the Commentators. They think it strange that rain should be said to scorch the ground. La Cerda interprets it "ne "pluviae, quae tenuitate sua pene-"trant, *herbas perdant.*" Dryden translates it:

"Left soaking show'rs should pierce
"her secret seat."

And Dr Trapp:

——— Left drisling show'rs
Should soke too deep. ———

This seems to be taking too great a liberty with Virgil; to suppose an ellipsis, and then to fill it up with what we please. I would rather suppose that by *tenues*, he does not mean *quae tenuitate sua penetrant*; but, as Servius tells us, some interpret it, *inutiles, jejunae, macrae*, in opposition to *pingues*, as *tenuis ubi argilla*. If we understand it in this sense, why might not the Poet say that the fire, by contracting the gaping veins of the earth, hinders the small showers from scorching the earth: that is, hinders the earth from being scorched or dried, by the smallness of the showers, which are not sufficient to moisten it; but soak through it's gaping chinks. This interpretation will be still clearer if with Schrevelius we read *rapidique*, instead of *rapidive:* for then the sense will be that the small shower joined with a very parching heat will dry up the spongy, thirsty soil. They may poetically be said to parch the earth, because they are not sufficient to hinder it from being parched.

93. *Penetrabile frigus.*] Thus Lucretius:

"Permanat calor argentum, pene-
"traleque frigus."

Adurat.] Burning applied to cold is not merely a poetical expression: but we find it made use of also by the Philosophers. Aristotle says that cold is accidentally an active body, and is sometimes said to burn and warm, not in the same manner as heat, but because it condenses or constrains the heat by surrounding it. Ποιητικὸν δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς καὶὰ συμβεβηκὸς, καθάπερ εἴρηται πρότερον· ἐνίοτε γὰρ καὶ καίειν λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, οὐχ ὡς τὸ θερμὸν, ἀλλὰ συνάγων, ἢ ἀντιπερίστασιν τὸ θερμὸν. Pliny also applies *adurere* to cold: "*Aduri* "quoque fervore, aut *flatu frigi-*"*diore:*" and again; "Olei li-"bra, vinique sextario illinitur cum "oleo coctis foliis partibus quas "*frigus adusserit:*" and in another place; "Leonis adipes cum "rosaceo cutem in facie custodiunt a "vitiis, candoremque servant, et sa-"nant *adusta nivibus:*" and in another

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Multum adeo, raſtris glebas qui frangit inertes,
Vimineaſque trahit crates, juvat arva: neque illum
Flava Ceres alto nequicquam ſpectat Olympo:
Et qui, proſciſſo quae ſuſcitat aequore terga,

He alſo greatly helps the fields, who breaks the ſluggiſh clods with harrows, and draws the oſier hurdles: nor does yellow Ceres look down upon him in vain from high Olympus: and he too, who turns the plough,

NOTES.

other place he ſays; "Si vero aduſti "ſnigore."

94. *Multum adeo &c.*] In this paſſage he recommends the breaking of the clods ſmall, which the writers of agriculture call *occatio*. "Occare, *id eſt* comminuere, ne ſit "gleba," ſays Varro. "Pulveratio-"nem faciunt, quam vocant ruſtici "occationem, cum omnis gleba in "vincis refringitur, et reſolvitur in "pulverem," ſays Columella.

95. *Vimineas crates.*] Dr Trapp tranſlates *raſtris* rakes, and *crates* harrows:

"Much too he helps his tilth, who
"with the rake
"Breaks the hard lumpiſh clods, and
"o'er them draws
"The oſier harrow."

Raſtrum, I think, always ſignifies *a harrow*, in Virgil; who deſcribes it as ſomething very heavy, which by no means agrees with a *rake*. In this very Georgick we find *iniquo pondere raſtri*, and *gravibus raſtris*. *Crates* cannot be *harrows*, which are too ſolid to be made of oſiers or twigs of trees, as the *hurdles* are. Thus we have *arbuteae crates*, in this Georgick; and *crates ſalignae*, in the ſeventh Aeneid; and in the eleventh,

"——— Crates et molle feretum
"Arbuteis texunt virgis, et vimine
"querno."

The word is uſed for any kind of baſket work; whence Virgil, in the fourth Georgic, applies it to the ſtructure of a honey-comb; *crates ſolvere favorum*; and the *crates ſalignae*, juſt quoted, are the baſket work of a ſhield; whence the Poet figuratively uſes it to expreſs the bones of the breaſt:

"——— crudum
"Tranſadigit coſtas et *crates pectoris*
"enſem."

96. *Flava Ceres.*] Ceres is called "yellow, from the colour of ripe "corn: thus we have in Homer ξανθὴ Δημήτηρ.

97. *Et qui &c.*] "Ruaeus," ſays Mr B—, "and after him Mr. Dry-"den, apply this paſſage to what "goes before; but Virgil means it "only of what follows, namely, *croſs* "*plowing*. What the Poet ſpeaks "of here retains the Roman name "to this day, in many parts of Eng-"land, and is called *ſowing upon the* "*back*, that is, ſowing ſtiff ground "after once plowing. Now, ſays "Virgil, he that draws a harrow, or "a hurdle, over his ground, before "he ſows it, *multum juvat arma*; for "this fills up the chinks, which "otherwiſe would bury all the corn: "but then, ſays he, *Ceres* always "*looks kindly upon him who plows his* "*ground croſs again*, and then *exer-*

"*ciſes*

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and breaks the ridges obliquely, Rursus in obliquum verso perrumpit aratro,
which he has already turned up, Exercetque frequens tellurem, atque imperat arvis,
and frequently exercises the earth, and commands the fields.

NOTES.

"*cises it frequently*; that is, often "repeats the labour of plowing. "What made Ruæus and others "mistake this place, is, that they did "not observe that *Et qui, proscisso, &c.* must be construed *qui & per- rumpit & exercet, & imperat.*" This observation is very ingenious; but I am afraid we shall find it difficult to produce an authority for making *et qui* to be the same with *qui et.* Grimoaldus interprets this passage thus: "Neque vero illi minus pro- "pitia futura illa est, qui, &c." In this sense Dryden translates it:

"——— Nor Ceres from on high
"Regards his labours with a grudg-
"ing eye;
"Nor his, who plows across the fur-
row'd grounds,
"And on the back of earth inflicts
"new wounds."

This way too there seems to be a difficulty in the grammatical construction; for we must place the words thus: "Neque flava Ceres spectat il- "lum; et *illum* qui &c." La Cerda's interpretation seems to be most natural: he couples *qui* with the other *qui* in *ver.* 94. Thus the sense will be: "Ille juvat arva, qui frangit gle- "bas, et *ille juvat arva*, qui perrum- "pit, &c. Ruæus follows LaCerda; for he interprets *et qui* thus: "Valde "etiam prodest ille, qui." Dr Trapp interprets it to the same purpose: "Et ille etiam juvat arva, qui." *Ne- que illum flava Ceres alto nequicquam spectat Olympo* most therefore be understood to be in a parenthesis.

Proscisso.] Beroaldus, in his note upon Columella, tells us that *pro- cindere* means the first plowing of the land: "Quod vere semel aratur "est, a temporis argumento ver- "vactum vocatur, dicitur et proscis- "sum, et proscindere appellant, cum "primum arant terram." Servius gives us the same interpretation "Propria voce usus est, cum enim "primo agri arantur, quando du- "runt, proscindi dicuntur; cum "iterantur, obfringi; cum ter- "tiantur, litari."

98. *Perrumpit.*] The King's, one of the Arundelian, both Dr Mead's manuscripts, Servius, La Cerda, and several of the old printed copies have *prorumpit.* Pierius owns that many of the ancient manuscripts have *per- rumpit*; but admits *prorumpit*, on the authority of the Medicean manuscript, in which *prorumpit* is altered to *perrumpit* with a different ink. The Cambridge Manuscript has *perrumpat*; and in the Bodleian manuscript, it is *perrupit.*

99. *Exercet tellurem.*] Thus Horace; "Paterna rura bobus *exercet* "suis:" and Pliny; "alii tellurem "exercent: and Columella; "frequenter solum exercendum est."

Arvis.] The Bodleian manuscript has *armis*, which no doubt is an error of the transcriber.

100. *Hu-*

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Humida solstitia, atque hyemes orate serenas, 100 *Pray, ye farmers, for moist summers and fair winters;*

NOTES.

100. *Humida solstitia &c.*] Having spoken sufficiently of preparing the ground, he now begins to speak of sowing it; and advises the farmers, in the first place, to pray for moist summers and fair winters.

La Cerda has proved by a great number of instances, that the purest Latin writers meant only the summer solstice by *solstitium*, and that they called the winter solstice *bruma*. Columella indeed calls the winter solstice *brumale solstitium*: but *solstitium* alone, I believe, was never used but to express the summer solstice. We have the word *solstitium* no where else in Virgil, except in the seventh Eclogue:

"Muscosi fontes, et somno mollior herba,
"Et quae vos rara viridis tegit arbutus umbra;
"*Solstitium*, pecori defendite: jam venit aestas
"Torrida: jam laeto turgent in palmite gemmae."

This is apparently meant of the summer solstice. It will not perhaps be displeasing to the learned reader, if I quote some passages of Pliny, which confirm La Cerda's observation. In *lib.* 2. *cap.* 19. he says; "Sol autem "ipse quatuor differentias habet, bis "aequata nocte diei, vere et autumno, et in centrum incidens terrae "octavis in partibus arietis ac librae: "bis permutatis spatiis, in auctum "diei, *bruma* octava in parte capricorni: noctis vero, *solstitio* totidem "in partibus cancri." In *lib.* 18. *cap.* 25. he says; "Cardo temporum quadripartita anni distinctione constat, "per incrementa lucis. Augetur "haec a *bruma*, et aequatur noctibus "verno aequinoctio diebus XC. horis "tribus. Deinde superat nocte ad "*solstitium* diebus XCIII. horis XIV. "usque ad aequinoctium autumni. Et "tum aequata die procedit ex eo ad "*brumam* diebus LXXXIX horis III. "Horae nunc in omni accessione aequinoctiales, non cujuscunque diei "significantur: omnesque ea differentiae fiunt in octavis partibus "signorum. *Bruma* capricorni, ab "VIII. calend. Januarii fere: aequinoctium vernum, arietis: *solstitium*, cancri: alterumque aequinoctium, librae, qui et ipsi dies raro "non aliquos tempestatum significatus habent. Rursus hi cardines "singulis etiamnum articulis temporum dividuntur, per media omnes "dierum spatia. Quoniam inter *solstitium* et aequinoctium autumni fidiculae occasus autumnum inchoat "die XLV. At ab aequinoctio eo ad "*brumam*, vergiliarum matutinus occasus hyemem die XLIII. Inter "*brumam* et aequinoctium die XLV. "flatus favonii vernum tempus." In *cap.* 28. of the same book he says; "*Solstitium* peragi in VIII. parte cancri, et VIII. calendas Julii diximus. "Magnus hic anni cardo, magna res "mundi. In hoc usque a *bruma* dies "creverunt sex mensibus." Servius therefore must be mistaken, who takes

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for nothing is so advantageous to the corn, nothing makes the field so fruitful, as winter dust: Mysia does not boast of any tillage that is so beneficial, and in such seasons even Gargarus admires it's own harvests. Why should I speak of him, who as soon as he has sown the seed, immediately falls upon the field, and levels the ridges of the barren sand?

Agricolae; hyberno laetissima pulvere farra,
Laetus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenae? 105

NOTES.

humida solstitia to mean the winter solstice, and imagines that the epithet *humida* is added as a distinction from the summer solstice, and therefore interprets this passage thus: "Solstitia illa quae humida sunt naturaliter, id est hyberna, O Agricolae, et hyemes serenas orate."

Pliny accuses our Poet of a mistake in this advice, and says it was only a luxuriance of his wit: "Qui dixit hyemes serenas optandas, non pro arboribus vota fecit. Nec per solstitia imbres vitibus conducunt. Hyberno quidem pulvere laetiores fieri messes, luxuriantis ingenii fertilitate dictum est." But Virgil is sufficiently justified by it's being an universally received opinion amongst the antient Roman husbandmen. We are told by Macrobius, that in a very old book of verses, which is said to be the most antient of all the Latin books, the following words are to be met with: "Hyberno pulvere, verno luto, grandia farra Camille metes." From this old saying Virgil no doubt derived his advice to the farmers, to pray for moist summers and fair winters.

Orate.] It is *optate* in one of the Arundelian manuscripts, and in La Cerda. Pliny seems also to have read *optate*; for in the passage, which I just now quoted, he says: "Qui dixit hyemes serenas *optandas*."

102. *Nulla tantum se Mysia, &c.*] It is Moesia in the Bodleian manuscript, in Servius, and in several old editions, some of the old editions have Mesia. The Cambridge manuscript has Messia. Fulvius Ursinus tells us that the old Colotian manuscript has Mysia, which reading is admitted also by Macrobius. Pierius says it is Mysia in the Roman manuscript, and in another very antient one. Heinsius and several of the best editors have Mysia. According to Pliny, Moesia is the name of a province joining to Pannonia, and running down with the Danube to the Euxine sea. But Mysia is a part of Asia minor joining to the Hellespont. In this province were both a mountain and a town called Gargarus, famous for great plenty of corn. Thus we find in Ovid:

"Gargara quot segetes, quot habet
"Methymna racemos:
"Aequora quot pisces, fronde tegguntur aves;
"Quot caelum stellas, tot habet tua
Roma puellas."

104. *Quid dicam, &c.*] In this beautiful passage, the Poet advises to break the barren clods immediately after the seed is sown; and then to overflow the ground. He recommends also the feeding down of the young corn, to prevent it's too great luxuriance: and mentions the draining of a marshy soil.

105. *Male pinguis arenae*] Ruaeus says, that *male pinguis* is not put for *sterilis*

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Deinde satis fluvium inducit, rivosque sequentes?
Et cum exustus ager morientibus aestuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per laevia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenera depascit in herba;

and then brings down rills of water over it? And when the parched field lies gasping with dying herbs, behold he draws down the water from the brow of a hill by descending channels: the water as it falls, makes a hoarse murmur along the smooth stones, and refreshes the thirsty fields with it's bubbling streams. Why should I speak of him, who, lest the heavy ears should weigh down the stem, feeds down the luxuriant corn in the tender blade,

NOTES.

sterilis in this place, but that it signifies *male*, *intempestive*, *et frustra compacta et conglobata*. He observes that *arena* is often put for any sort of earth, as in the fourth Georgick it is used for the mud of the Nile, which is fat:

"Et viridem Aegyptum nigra foecundat arena."

But however it is certain that *male* joined with an adjective has the same signification with *non*. Thus in the second Aeneid, *statio male fida carinis* is the same as *non fida*; and in the fourth Aeneid, *alloquitur male sana sororem* is the same as *insana* or *non sana*: therefore *male pinguis* in this passage may well be interpreted *non pinguis*, notwithstanding what Ruaeus has said to the contrary.

106. *Deinde satis fluvium &c.*] Virgil is thought in these lines to have imitated the following passage of Homer in the 21 Iliad:

Ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελαν ύδρῳ
Ἀμφυτα καὶ κήπους ὕδατος ῥόον ἠγιόωνι,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων.
Τῶ μέν τι σπερχνοῖσι ὑπὸ ψηφῖδες ἅπασαι
Ὀχλεῦνται, τὸ δὲ τ' ὦκα κατισχόμενον κελαρύζει
Χώρῳ ἐνὶ σπουδαίῳ, φθάνει δέ τε καὶ τὸν ἄγοντα.

"So when a peasant to his garden brings
"Soft rills of water from the bubbling springs,
"And calls the floods from high, to bless his bow'rs,
"And feed with pregnant streams the plants and flow'rs;
"Soon as he clears whate'er their passage staid,
"And marks their future current with his spade;
"Swift o'er the rolling pebbles, down the hills
"Louder and louder purl the falling rills,
"Before him scatt'ring they prevent his pains;
"And shine in mazy wand'rings o'er the plains."

Mr POPE.

Rivosque sequentes.] It is *trivosque fluentes*, in the Roman manuscript, according to Pierius.

109.] *Elicit.* Pierius says it is *elicit*, in the Roman manuscript.

112. *Luxuriem segetum tenera depascit in herba:*] The former precept, of breaking the clods, and watering

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as soon as it is even with the furrow? or of him who drains the collected moisture of the marsh from the soaking sand? especially in doubtful months, when the river has overflowed it's banks, and covered all the country round with mud, whence the hollow ditches sweat with warm moisture. Tho' all these constant labours of men and oxen attend the culture of the earth, yet these are not all, for the wicked goose, and Strymonian cranes, and succory with bitter roots,

Cum primum sulcos aequant sata? quique paludis
Collectum humorem bibula deducit arena?
Praesertim incertis si mensibus amnis abundans
Exit, et obducto late tenet omnia limo,
Unde cavae tepido sudant humore lacunae.
Nec tamen, haec cum sint hominumque boumque labores
Versando terram experti, nihil improbus anser,
Strymoniaeque grues, et amaris intuba fibris

NOTES.

tering them, related to a barren soil. Here he speaks of an inconvenience attending a rich soil, the too great luxuriance of the corn; and advises to feed it down, while it is young. He seems to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn, and feed it down, to keep it from running too much to leaf. Ἐν δὲ ταῖς ἀγαθαῖς χώραις πρὸς τὸ μὴ φυλλομανεῖν, ἐπιτέμνουσι καὶ ἐπικείρουσι τὸν σῖτον. Pliny says the same thing: "Luxuria segetum castigatur dente pecoris in herba duntaxat."

113. *Quique paludis &c.*] He now speaks of draining a marshy land.

115. *Si.*] In the King's manuscript it is *cum*.

Incertis mensibus.] Months wherein the weather is uncertain; as in spring and autumn.

118. *Nec tamen, &c.*] Having spoken of these labours which attend the culture of the earth, the Poet adds that these are not all; for birds that infest the corn are to be scared away, weeds are to be rooted up, and trees to be lopped, that overshade the field. Hence he takes occasion to make a beautiful digression concerning the golden and silver ages.

Boum.] One of Dr Mead's manuscripts has *bovum* throughout the book.

119. *Anser.*] The goose is injurious whersoever it comes by plucking every thing up by the roots. Columella quotes the following words to this purpose from Celsus: "Anser "neque sine aqua, nec sine musta "herba facile sustinetur, neque utilis "est locis consitis, quia quicquid te-"nerum contingere potest carpit." Palladius has almost the same words, and adds that the dung of geese is hurtful: "Anser sane nec sine herba, "nec sine aqua facile sustinetur: lo-"cis consitis inimicus est, quia sata "et morsu laedit et stercore." This notion, of the dung of geese burning up the grass where they feed, still prevails amongst our country people. But I have observed that grass will grow as well under their dung, as under that of other animals. The many bare places, which are found where geese frequent, are occasioned by their drawing up the grass by the roots.

120. *Strymoniae grues.*] The cranes are said to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris intuba fibris.] *Intybum*, or *Intybus*, is commonly translated Endive: but the plant which Virgil means is Succory. Columella, when he recommends *intubum* to be sown for

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Officiunt, aut umbra nocet. Pater ipſe colendi
Haud facilem eſſe viam voluit, primuſque per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi paſſus ſua regna veterno.

are injurious, and ſhade is hurtful to the corn. Jupiter himſelf would have the method of tillage not to be eaſy, and firſt of all commanded the fields to be cultivated with art, to whet the minds of mortals with care: and would not ſuffer his reign to ruſt in ſloth.

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for geeſe, tells us, it muſt be that ſort which the Greeks call σίρις: "Sed "praecipue genus intubi, quod σίριν "Graeci appellant." Dioſcorides tells us there are two ſorts of σίρις, one wild, and the other cultivated: the wild ſort is called σίκρις and ſuccory: Σίρις ἄγρια καὶ ἥμερος· ὧν ἡ μὲν ἄγρια σίκρις, ἡ καὶ κιχώριον καλουμένη. It is called σίκρις no doubt from it's bitterneſs: whence Virgil deſcribes it to be *amaris fibris*. It is a very common weed about the borders of our corn fields; and may be two ways injurious. The ſpreading of it's roots may deſtroy the corn; and, as it is a proper food for geeſe, it may invite thoſe deſtructive animals into the fields where it grows. La Cerda, in his note on this paſſage, takes occaſion to correct an error which has crept into the editions of Pliny. In *lib.* 8. *cap.* 27. he ſays, "Faſtidium "purgant——anates, anſeres, caete-"raeque aquaticae herba *ſiderite*." That judicious commentator obſerves that we ought to read *ſeride* inſtead of *ſiderite*.

121. *Umbra nocet.*] That trees overſhading the corn are injurious to it, is known to every body. The Poet has ſaid the ſame thing in his tenth eclogue:

"Nocent et frugibus umbrae."

Pater ipſe colendi haud facilem eſſe viam voluit.] That the huſbandman may not repine at ſo many obſtacles thrown in his way, after all his labour, the Poet in a beautiful manner informs him, that Jupiter himſelf, when he took the government of the world upon him, was pleaſed to ordain, that men ſhould meet with many difficulties, to excite their induſtry, and prevent their minds from ruſting with indolence and ſloth.

122. *Primus per artem movit agros,*] Mr B—— has juſtly obſerved that this does not mean, that Jupiter invented tillage, but that "he made "it neceſſary to ſtir the ground, be-"cauſe he filled it with weeds, and "obliged men to find out ways to "deſtroy them." Servius ſeems to think that *movit* may be interpreted *juſſit coli*. The Poet tells us preſently afterwards, that Ceres was the inventer of huſbandry. Dryden was not aware of this when he wrote

"Himſelf invented firſt the ſhining
"ſhare,
"And whetted human induſtry by
"care:
"Himſelf did handicrafts and arts
ordain."

Ovid alſo aſcribes the invention of agriculture to Ceres, in the fifth book of his metamorphoſis:

"Prima Ceres unco glebam dimovit
"aratro:

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Before the reign of Jupiter, no husbandmen subdued the fields: nor was it lawful to mark out lands, or distinguish them with bounds: all things were in common: and the earth of her own accord produced every thing more freely, without compulsion. He gave a noxious power to horrid serpents, and commanded the wolves to prowl, and the sea to swell: and shook the honey from the leaves of trees, and concealed the fire, and with-held the wine, which ran commonly before in rivulets:

Ante Jovem nulli subigebant arva coloni: 125
Nec signare quidem, aut partiri limite campum
Fas erat. In medium quaerebant: ipsaque tellus
Omnia liberius nullo poscente ferebat.
Ille malum virus serpentibus addidit atris,
Praedarique lupos jussit, pontumque moveri: 130
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:

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"Prima dedit fruges, alimentaque
"mitia terris:
"Prima dedit leges: Cereris sumus
"omnia munus.

125. *Ante Jovem nulli subigebant arva coloni.*] Thus Ovid:

"Ipsa quoque immunis rastroque
"intacta, nec ullis
"Saucia vomeribus, per se dabat
"omnia tellus."

126. *Nec.*] It is *ne* in the Roman manuscript; according to Pierius, which is no unelegant reading.

127. *In medium quaerebant*] *In medium* signifies *in common.* Thus Seneca speaking of the golden age, says "Cum in medio jacerent beneficia "naturae promiscue utenda: and after having quoted this passage from Virgil, he adds: "Quid hominum "illo genere felicius? In commune "rerum natura fruebantur: sufficie-"bat illa, ut parens, in tutelam "omnium."

Ipsaque tellus omnia liberius nullo poscente ferebat.] Thus Hesiod:

---- Καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
Αὐτομάτη, πολλόν τε καὶ ἀφθονον.

129. *Malum virus.*] *Malum* is not a superstitious epithet: for *virus* is used in a good as well as a bad sense. The Greeks used φάρμακον in the same manner: thus we find in Homer

φάρμακα, πολλὰ μὲν ἐσθλὰ μίμιγμένα, πολλὰ δὲ λυγρὰ.

See the note on *viroſa Caſtorea*, ver. 58.

131. *Mellaque decussit foliis.*] The Poets feign, that, in the golden age, the honey dropped from leaves of trees. Thus Ovid:

"Flavaque de viridi stillabant ilice
"mella."

Our Poet, speaking, in the fifth Eclogue, of the restoration of the golden age, says that the oaks shall sweat honey:

"Et durae quercus sudabunt roscida
"mella."

It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the Poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Hesiod: Κρύψε δὲ πῦρ.

132. *Et passim rivis currentia vina repressit.*] It is feigned that there were

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Ut varias uſus meditando extunderet artes
Paulatim, et ſulcis frumenti quaereret herbam:
Ut ſilicis venis abſtruſum excuderet ignem.
Tunc alnos primum fluvii ſenſere cavatas:
Navita tum ſtellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.

that experience might gradually ſtrike out various arts by frequent thinking, and ſeek the blades of corn in furrows: that it might ſtrike the hidden fire out of the veins of flints. Then did the rivers firſt feel the hollowed alders: then did the ſailor firſt give numbers and names to the ſtars, the Pleiades, the Hyades, and the bright bear of Lycaon.

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were rivers of milk and wine in the golden age. Thus Ovid:

"Flumina jam lactis jam flumina "nectaris ibant."

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr Mead's manuſcripts. *Ut* is certainly right.

Extunderet.] Pierius ſays it is *excuderet* in ſeveral antient manuſcripts: but in the Roman, the Medicean, and other good copies, it is *extunderet*. The King's, one of the Arundelian and one of Dr Mead's manuſcripts have *excuderet*: in the Bodleian it is *exfoderet*. *Extunderet* is admitted by moſt of the editors.

135. *Ut.*] So I find it in the Cambridge, and one of Dr Mead's manuſcripts. Pierius ſays it is *ut* in all the ancient copies he had ſeen. Servius, Heinſius, ſome of the old printed editions, and Maſvicius read *ut*. In moſt of the modern editions it is *et*.

136. *Alnos*] The alder-tree delights in moiſt places, and on the banks of rivers. One of theſe trees that was grown hollow with age, falling into a river, may be imagined to have given the firſt hint towards navigation.

137. *Tum.*] In the old Nurenberg edition it is *dum*.

138. *Pleïadas, Hyadas, claramque Lycaonis Arcton.*] This line ſeems to be an imitation of Heſiod:

Πληϊαδὶς θ' ὑάδὶς τε, τὰ τε σθένος 'Ωρίωνος.

Or of Homer

Πληϊάδας θ' ὑαδάς τε, τὸ, τε σθένος 'Ωρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν.

The Pleiades are ſeven ſtars in the neck of the bull, not in the tail, as we find in Pliny, *lib.* 2. *cap.* 41. "In "*cauda* tauri ſeptem, quas appella- "vere vergilias." They are fabled to have been the ſeven daughters of Atlas, king of Mauritania, whence they are called alſo by Virgil *Atlantides*. The Latin writers generally call them Vergiliae, from their riſing about the vernal equinox. *Pleiades* is generally thought to be derived from πλέω, *to ſail*, becauſe their riſing pointed out the time in thoſe days proper to adventure to ſea. Others derive this name from πλείους, *many*, becauſe they appear in a cluſter; thus we find Manilius call them *ſidus glomerabile*. The Hyades are ſeven ſtars in the head of the bull. This name

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Then arose the taking of wild beasts in toils, and the deceiving with bird-lime, and the encompassing of great forests with dogs discovered. And now one seeking the deep places lashes the broad river with a casting net, and another drags his wet lines in the sea. Then the tempering of steel was invented, and the blade of the grating saw;

Tum laqueis captare feras, et fallere viſco
Inventum, et magnos canibus circumdare ſaltus.
Atque alius latum funda jam verberat amnem,
Alta petens; pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutae lamina ſerrae;

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is derived from ὕω, *to rain*, becauſe they are thought to bring rain, at their riſing and ſetting. The old Romans, thinking *hyades* to be derived from ὗς, *a ſow*, called theſe ſtars *ſuculae*; as we are informed by Cicero: "Ejus (Tauri) caput ſtellis conſper-"ſum eſt frequentibus:

"Haec Graeci ſtellas: Hyadas voci-"tare ſuerunt:

"A pluendo: ὕειν enim eſt pluere. "Noſtri imperite ſuculas; quaſi a "ſuibus eſſent, non ab imbribus no-"minatae." Pliny makes the ſame obſervation: "Quod noſtri a ſimili-"tudine cognominis Graeci propter "ſues impoſitum arbitrantes, impe-"ritia appellavere ſuculas." Servius mentions another etymology, that theſe ſtars repreſent the form of the Greek Letter Υ, and are therefore called Ὑάδες. It is certain that the five principal ſtand in the ſhape of that letter. Calliſto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards tranſlated her into the conſtellation called by the Greeks Ἄρκτος, by the Romans *Urſa major*, and by us the *Great Bear*. See the whole fable in the ſecond book of Ovid's Metamorphoſis.

139. *Laqueis.*] It is *laqueo* in one of Dr Mead's manuſcripts.

140. *Inventum, et magnos.*] In one of the Arundelian manuſcripts, it is *inventum: magnos.* In one of Dr Mead's, it is *inventum eſt: magnos*

Canibus circumdare ſaltus.] Thus we have in the tenth Eclogue:

"——Non me ulla vetabunt
"Frigora parthenios canibus circumdare ſaltus."

141. *Verberat amnem.*] This *laſhing the river* is a beautiful deſcription of the manner of throwing the caſting net.

142. *Alta petens.*] Servius tells us that ſome make the point after *amnem*; and make *alta petens* to belong to the ſea-fiſhing. But in this caſe, I believe Virgil would hardly have put the *que* after *pelago*: I believe the line would rather have run thus:

"*Alta petens alius pelago trahit hu-*
"*mida lina.*

Humida lina.] La Cerda obſerves that *linum* is often uſed for a *net*. Mr B— ſays "The ſea-fiſhing is finely "painted; for in this buſineſs the "lines are ſo long, by reaſon of the "depth of the water, that the Fiſh-"erman's employment ſeems to be "nothing elſe but *trahit humida lina.*" Whether Virgil intends, by theſe words, to expreſs the drag-net, or fiſhing

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Nam primi cuneis scindebant fissile lignum.
Tum variae venere artes: labor omnia vicit
Improbus, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes atque arbuta sacrae

for in the first age they clove the splitting wood with wedges. Then various arts were discovered. Incessant labour and necessity pressing in difficult affairs overcame all things. Ceres first taught mankind to plow the ground, when mast and arbutes began to fail in the sacred wood,

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fishing with the hook, I shall not venture to determine.

144. *Primi.*] The King's, the Cambridge, and one of the Arundelian manuscripts have *primum*: but *primi* seems more poetical: Thus

"——— Tuque O cui *prima* fre-
"mentem
"Fudit equum tellus."

And

"*Prima* Ceres ferro mortales ver-
"tere terram
"Instituit."

Scindebant.] It is *findebant* in the Cambridge manuscript: but this must be a mistake; for *findebant fissile lignum* is by no means worthy of Virgil.

145. *Vicit.*] In most of the manuscripts and printed editions it is *vincit*. Pierius says it is *vicit* in the Roman manuscript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which shews it is to be expunged. It is *vicit* in one of the Arundelian manuscripts: all the rest which I have collated, have *vincit*. Heinsius, who made use of one of the best copies, reads *vicit*.

148. *Arbuta.*] Virgil uses *arbutum* for the fruit in this place. In the second Georgick he uses *arbutus* for the tree; and in the third, he makes *arbutum* to signify the tree. The Greek writers call the tree μέσπιλος, and the fruit μεσπίλιον. Pliny calls the fruit *unedo*. The commentators observe that Horace uses *arbutus* for the fruit:

"Impune tutum per nemus *arbutos*
"Quaerunt latentes, et thyma."

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to understand that he meant the trees themselves. Lucretius uses *arbuta* for the fruit in two places; in one of which we find *glandes atque arbuta*, as in this passage of Virgil. The arbute or strawberry-tree is common enough in our gardens. The fruit has very much the appearance of a strawberry, but it is larger, and has not the seeds on the outside of the pulp, like that fruit. It grows plentifully in Italy, where the meaner sort of people frequently eat the fruit, which is but a very sorry diet. Hence the Poets have supposed the people of the first age to have lived on acorns and arbutes in the woods, before the discovery of corn. Thus Lucretius:

"Quod sol, atque imbres dederant,
"quod terra crearat.
"Sponte

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and Dodona denied them sustenance. Soon was labour added to the corn: that noxious blights should eat the stalks, and that the lazy thistle should be dreadful in the corn fields:

Deficerent sylvae, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Esset robigo, segnisque horreret in arvis

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"Sponte sua, satis id placabat pectora donum,
"Glandiferas inter curabant pectora quercus
"Plerumque, et quae nunc hyberno tempore cernis
"*Arbuta* phoenicio fieri matura colore."

And Ovid:

"Arbuteos foetus montanaque fraga legebant."

149. *Deficerent.*] Pierius says, that in several very ancient manuscripts it is *defuerant*; but he thinks, not without reason, that *deficerent* is better.

Dodona.] See the note on *Chaoniam glandem*, ver. 8.

151. *Robigo.*] The blight is a disease, to which corn is very subject: Theophrastus calls it ἰουσίαν. Many modern writers take *robigo* to signify *smut*, which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a disease of the stalk: *ut mala* culmos *esset robigo*; and Pliny tells us it is a disease, not only of corn, but of vines: "Caelestе frugum vinearum-"que malum, nullo minus noxium "est robigo:" and the title of a chapter in Columella is, *Ne robigo vineam vexet.* Varro also invokes the god *Robigus*, to keep the *robigo* from corrupting the corn and *trees:* "Robigum ac Floram, quibus propitiis, "neque *robigo* frumenta, atque *arbores* corrumpit, neque non tempestive florent." But smut is a disease to which vines are not subject. Pliny informs us farther that *robigo* and *carbunculus* are the same: and his description of the *carbunculus* seems plainly enough to belong to blights. He says the vines are burnt thereby to a coal; no storm does so much damage, for that affects only some particular spots; but they lay waste whole countries: "In hoc "temporis intervallo res summa vitium agitur, decretorio uvis sidere "illo, quod caniculam appellavimus. "Unde carbunculare dicuntur, ut "quodam uredinis carbone exustae. "Non comparantur huic malo, grandines, procellae, quaeque nunquam "annonae intulere caritatem. Agrorum quippe mala sunt illa: car-"bunculus autem regionum late patentium."

Segnisque horreret in arvis carduus.] Thistles are well known to be very injurious to the corn. Our common thistle not only sends forth creeping roots, which spread every way, and send up suckers on all sides: but is propagated also by a vast number of seeds, which, by means of their winged down, are carried to a considerable distance. Dr Woodward has calculated, that one thistle seed will produce at the first crop twenty-four thousand, and consequently five hundred and seventy-six millions of seeds at the second crop. What particular species of thistle Virgil meant is not certain:

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Carduus: intereunt ſegetes: ſubit aſpera ſylva, 152 *the corn is loſt: in it's room ariſes a prickly wood*

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certain: perhaps it was the *Carduus ſaſtitialis*, or *Saint Barnaby's thiſtle*, which, according to Ray, is very frequent and troubleſome in the corn fields in Italy. "Monſpelii in ſatis "nihil abundantius, nec minus fre- "quens in Italia, unde incremento "ſegetum aliquando officit, et meſ- "ſorem manus pedeſque vulnerat." The epithet *ſegnis* is generally interpreted *inutilis, infoecundus:* I have ventured to tranſlate it *lazy*, with Mr B—. I believe Virgil called the thiſtle lazy, becauſe none but a lazy huſbandman would ſuffer ſo pernicious a weed to infeſt his corn. Servius interprets *horreret, abundaret, ut totum agrum impleret:* I take it in this place to ſignify *to appear terrible or horrid.* Virgil uſes it, in the eleventh Aeneid, to expreſs a ſerpent's erecting his ſcales:

"Saucius at ſerpens ſinuoſa volumina
"verſat,
"Arrectiſque *horret* ſquamis, et ſibi-
"lat ore
"Arduus inſurgens."

In the ſame book he applies it to the ſcales of a breaſt-plate:

"Jamque adeo Rutulum thoraca in-
"dutus ahenis
"*Horrebat* ſquamis."

In the ſeventh Aeneid he applies it to rocks:

"———Tetricae *horrentes* rupes,"

In the ninth, to the ſpoils of a lion:

"——— *Horrentiſque* leonis
"Exuvias."

In many places, he uſes it to expreſs the terrible appearance of the ſpears of an army. In the ſeventh Aeneid we find,

"——— Atraque late
"*Horreſcet* ſtrictis ſeges enſibus."

In the tenth,

"Mille rapit denſos acie atque hor-
"rentibus haſtis."

And

"———*Horrentes* marte Latinos."

And in the twelfth,

"——— Strictiſque ſeges mucronibus
"*horret*
"Ferrea."

Thus it may be uſed with great propriety to expreſs a thiſtle, which is ſo horribly armed all over with ſtrong prickles.

152. *Intereunt ſegetes.*] This tranſition to the preſent tenſe is very beautiful.

153. *Lappae.*] *Lappa* ſeems to have been a general word, to expreſs ſuch things as ſtick to the garments of thoſe that paſs by. We uſe the word

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of burrs and caltrops: and amongst the shining corn Lappaeque tribulique: interque nitentia culta 153

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word *burr* in the same manner: tho' what is properly so called is the head of the *Bardana major*, or Burdock. The *Lappa* of Pliny is certainly the ἀπαρίνη of Theophrastus; for he has translated the very words of this author. The passage of Theophrastus is at the beginning of the fourteenth chapter of the seventh book of his History of Plants: Ἴδιον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην ἢ καὶ τῶν ἁμαπλόκαρπον καλουμένων ἀντέχεται διὰ τὴν τραχύτητα καὶ ἔστι δυσαφαίρετον, ἐν τούτῳ γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἄνθος ὑφ' αὑτῷ, ὥστε ἐκφαίνειν, ἀλλ' ἐν ἑαυτῷ φυτόμενον καὶ σπερμογονῶν οἷον παρόμοιον εἶναι τὸ συμβαῖνον· οὕτως ἐπὶ τῶν γαλίων καὶ ῥίνων. The words of Pliny are "Notabile et in Lappa quae adhaerescit, "quoniam in ipsa flos nascitur, non "evidens, sed intus occultus, et "intra se germinat, velut animalia "quae in se pariunt." The ἀπαρίνη, of the Greeks is not our *burdock*, but a little herb, with a burry seed, which is very common in our hedges, and is called *cleavers*, *clivers*, or *goose-grass*. Theophrastus, in the eighth chapter of the same book, mentions ἀπαρίνη amongst those herbs, which lie on the ground unless they are supported; which agrees with the *cleavers*, but not with the *burdock*: Ἔνια δὲ περιαλλόκαυλα, καθάπερ ἡ φυτουλή, καὶ ἡ ἀπαρίνη, καὶ ἁπλῶς ὧν ὁ καυλὸς λεπτὸς, καὶ μαλακὸς, καὶ μακρὸς· διὸ καὶ φύονται ταῦτα ὡς ἐπὶ τὸ πολὺ ἐν ἄλλοις. Dioscorides is so particular in his description of the ἀπαρίνη, that he leaves no room to doubt of it's being the *cleavers*. He says it has many small, square, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the seeds hard, white, round, hollow in the middle, like a navel. The herb sticks to one's cloaths, and the shepherds make use of it to get hairs out of their milk: Ἀπαρίνη, ἡ δὲ ἁμπελόκαρπος, ἡ δὲ ἁμφαλόκαρπος, ἡ δὲ φιλάνθρωπος καλουσι, αἱ δὲ ἑξῆς. κλῶνες πολλοὶ, μικροὶ, τετράγωνοι, τραχεῖς. φύλλα δὲ ἐκ διαστήματος ἐυκλωτιρῶς περικείμενα, ὅσπερ τὰ τῆς ἐρυθροδάνου. ἄνθη λευκά. σπέρμα σκληρὸν, λευκὸν, στρογγύλον, ὑπόκοιλον, ἐκ μέσου ὡς ὀμφαλός. προσέρχεται δὲ καὶ ἱματίοις ἡ φύσα. χρῶνται δὲ αὐτῇ καὶ οἱ ποιμένες αὐτὶ ἤθμοῦ ἐπὶ τῷ γάλακτος, πρὸς ἔκπλυσιν τῶν ἐν αὐτῷ τριχῶν. Pliny says almost the same words concerning the *aparine*: "Aparinen aliqui omphalocarpon, "alii philanthropon vocant, ramosam, hirsutam, quinis senisve "in orbem circa ramos foliis per "intervalla: semen rotundum, du"rum, concavum, subdulce. Nas"citur in frumentario agro, aut "hortis pratisve, asperitate etiam "vestium tenaci." Hence it appears, either that Pliny has treated of the same plant, under the different names of *Lappa* and *Aparine*; or else that he misunderstood Theophrastus, and applied what he had said of the *aparine* to the *lappa*. We find in the last quotation from Pliny, that the *Aparine* was a weed amongst their corn, so that perhaps

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Infelix lolium, et steriles dominantur avenae. + *the unhappy darnel, and the wild*
Quod nisi et assiduis terram insectabere rastris, 155 *oats prevail. But unless you pur-*
Et sonitu terrebis aves, et ruris opaci *sue the ground diligently with*
Falce premes umbras, votisque vocaveris imbrem: *harrows, and make a noise to*
scare the birds, and restrain the
overshading boughs with your
sickle, and call down the showers with prayers;

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haps the *Lappa* of Virgil was our *Cleavers*.

Tribuli.] The *Tribulus* or *land Caltrop* is an herb with a prickly fruit, which grows commonly in Italy, and other warm countries. It is the name also of an instrument used in war, to annoy the horse. This instrument has τρεῖς βολαὶ, three spikes, whence the Greek name τρίβολος is derived.

This fiction of the Poets, that Jupiter caused the earth to produce these prickly weeds, seems to have been borrowed from Moses. We are told in the third chapter of Genesis, that when God cursed the earth, he said it should bring forth *thorns and thistles*, as it is in our translation. The LXX have ἀκάνθας καὶ τρίβολους. The Hebrew words seem to signify any prickly, troublesome weeds: for קוץ, which is rendered a thorn, is derived from the verb קוץ, which signifies *to make uneasy*; and דרדר, which is rendered a thistle, or τρίβολος, is derived from דרך, *freedom*, because it grows freely in uncultivated places.

154. *Infelix lolium, et steriles dominantur avenae.*] Virgil has this very line in his fifth Eclogue:

"Grandia saepe quibus mandavimus hordea sulcis
"Infelix lolium, et steriles dominantur avenae."

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no less frequent in many places. They are not the common oats degenerated by growing wild; but a quite different species: the chaff of them is hairy, and the seed is small, like that of grass. It was the general opinion of the antients that wheat and barley degenerated into these weeds: but they are specifically different, and rise from their own seeds. The word *dominantur* is very proper; for these weeds grow so tall, that they overtop the corn.

155. *Quod nisi & assiduis &c.*] Here the Poet concludes with a particular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to destroy the weeds, because succory is injurious, *amaris intuba fibris efficiunt*. Pierius says, that in the Medicean manuscript, instead of *terram insectabere rastris*, it is *herbam insectabere rastris*: the same reading is in the Bodleian manuscript. He says the birds are to be scared away, because geese and cranes are troublesome: *improbus anser Strymoniaeque grues officiunt*. He advises to restrain the overshading boughs, because shade is hurtful to the corn, *umbra nocet*. He puts the husbandman in mind of praying for showers, because they depend on the will of the gods. He had spoken before of praying for seasonable weather.

"Humida

alas, you shall behold another's large heap in vain, and relieve your hunger in the woods with shaking an oak. I must also mention the arms which belong to the laborious husbandmen: without which the corn can neither be sown, nor spring up. In the first place the share, and the heavy timber of the crooked plough, and the slow rolling carts of Eleusinian Ceres, and threshing instruments, and sleds and harrows of unwieldy weight;

Heu magnum alterius frustra spectabis acervum;
Concussaque famem in sylvis solabere quercu.
Dicendum et quae sint duris agrestibus arma: 160
Queis sine nec potuere seri nec surgere messes.
Vomis, et inflexi primum grave robur aratri,
Tardaque Eleusinae matris volventia plaustra,
Tribulaque, traheaeque, et iniquo pondere rastri:

NOTES.

"Humida solstitia atque hyemes
"*orate* serenas
"Agricolae."

158. *Spectabis.*] It is *exspectabis* in the Medicean manuscript, according to Pierius. It is the same in the Bodleian manuscript.

159. *Concussa.*] It is *excussa* in one of Dr Mead's manuscripts.

160. *Dicendum &c.*] Here the Poet begins to describe the various instruments, with which a husbandman ought to be provided.

162. *Robur.*] *Robur* is the name of a particular sort of oak: but it is used also for any solid timber. Thus we find it, in the twelfth Aeneid, applied to the wood of a wild olive-tree:

"Forte sacer Fauni foliis *oleaster* a-
"maris
"Hic steterat. — — —
"Viribus haud ullis valuit discludere
"morsus
"*Roboris* Aeneas."

In this place I take it to mean the beam, or solid body of the plough.

163. *Tardaque Eleusinae matris volventia plaustra.*] This line beautifully describes the slow motion of the cart. Ceres is called *Eleusina mater* from *Eleusis*, an Athenian town, where Ceres was hospitably received by Celeus, and in return, taught his people the art of Husbandry. The Eleusinians, in honour of this goddess, instituted the Eleusinian feasts, which were very famous. It was death to disclose any of their mysteries. In the feasts of Ceres at Rome, her statue was carried about in a cart or waggon.

164. *Tribula.*] The *tribulum* or *tribula* was an instrument used by the ancients to thresh their corn. It was a plank set with stones, or pieces of iron, with a weight laid upon it, and so was drawn over the corn by oxen. Varro has given us the description of it: "Id fit e tabula lapidibus, aut "ferro asperata, quo impositio auri-"ga, aut pondere grandi, trahitur "jumentis junctis, ut discutiat e spica "grana." *Tribulum* is derived from τρίβω, *to thresh*. Hence we may see why the first syllable of *tribulum* is long; but that of *tribulus* short. I mentioned, in the note on *tribuli* ver. 153, that *tribulus*, the name of a plant, and of an instrument used in war, is so called from it's having τρεῖς βολάς, three spikes. Now the compounds of τρεῖς have the first syllable short; as τρίπους, of which we have frequent instances in Homer. I shall men-

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Virgea praeterea Celei, viliſque ſupellex,
Arbuteae crates, et myſtica vannus Iacchi:
Omnia quae multo ante memor proviſa repones,
Si te digna manet divini gloria ruris.
Continuo in ſylvis magna vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic a ſtirpe pedes temo protentus in octo,
Binae aures duplici aptantur dentalia dorſo.

add to theſe the mean uſeful furniture of Celeus, arbute hurdles, and the myſtic fan of Bacchus: all which you muſt carefully provide long beforehand, if you have a due regard for divine huſbandry. In the firſt place the elm is forcibly bent in the woods into a plough tail, and receives the form of the crooked plough. To the end of this are joined a beam eight feet in length, two earth-boards, and ſhare-beams, with a double back.

NOTES.

mention only one, in the twenty-firſt Iliad:

Τὸν μὲν πεσόντα μέγαν τρίπολ' ἰμαυρόεντα.

But the firſt ſyllable of τρίπολον is long; of which we have an inſtance a few lines after, in the ſame Iliad:

Μαινὰς ἰμαδόων, μηδὲ τρίπολον κακὸν εἰδώς.

Trabeae.] The *trabea* or *traha* is a carriage without wheels. It was uſed to beat out the corn, as well as the *tribulum*. This appears from Columella: "At ſi competit, ut in area "teratur frumentum, nihil dubium "eſt, quin equis melius, quam bubus "ea res conficiatur, et ſi pauca juga "ſunt, adjicere tribulam et traham "poſſis, quae res utraque culmos fa"cillime comminuit."

Iniqua pondere raſtri.] See the note on ver. 95.

165. *Celei.*] Celeus was the father of Triptolemus, whom Ceres inſtructed in huſbandry.

166. *Arbuteae crates.*] See the notes on ver. 95 and 148.

Myſtica vannus Iacchi.] The fan is an inſtrument uſed to cleanſe the corn: thus Columella; "Ipſae au"tem ſpicae melius fuſtibus tundun"tur, *vanniſque expurgantur.*" It is called *myſtica*, becauſe it was uſed in the myſteries of Bacchus. *Iacchus* was a name of Bacchus ſeldom made uſe of, but on ſolemn and ſacred occaſions.

169. *Continuo in ſylvis &c.*] Here the Poet gives us a deſcription of the plough, in which we find that the cuſtom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the ſhare-beam were faſtened.

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Heſiod calls it ἰτυοβοεύς, which is derived from ἰτὺς, *a maſt*, and βοῦς, *an ox*. He ſays it is made either of bay or elm:

Δάφνης δ' ἢ πτελέης ἀκιώτατος ἰτυοβοεύς.

172. *Aures.*] Theſe muſt be the earth-boards, which being placed on each ſide of the ſhare-beam, ſerve to make the furrows wider, and the ridges higher. Palladius tells us that

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The light lime-tree also is cut down beforehand for the yoke, and the tall beech, and the shafts to turn the bottom of the carriage behind.

Caeditur et tilia ante jugo levis, altaque fagus, Stivaque, quae currus a tergo torqueat imos

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some ploughs had earth-boards, and others not. "Aratra simplicia, vel "si plana regia permittit, *aurita*, "quibus possint contra stationes hu- "moris hyberni, sata celsiore sulco "attolli."

Duplici dentalia dorso.] *Dentale* is the share-beam, a piece of wood to which the share is fixed. But why they are said to have a double back seems not to be very clear. The commentators generally agree that by *double* is meant *broad*, and quote some authorities for this interpretation. Servius indeed tells us, that most of the plough-shares in Italy have a wing on each side; "cujus "utrumque eminet latus: nam fere "hujusmodi sunt omnes vomeres in "Italia." On this account Virgil might have called the share double, but why the board should be said to have a double back, I do not readily comprehend. A passage in Hesiod seems to be of some use in removing this difficulty. It is agreed on all hands, that Virgil had Hesiod's plough before him when he made this description. The Greek Poet speaking of the γύης, which all interpret *dentale*, says it is fastened to the plough-tail, and at the same time nailed to the pole:

- - - Φέρειν δὲ γύην, ὅτ' ἂν ἴυγας,
Εἰς ἴικον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν,
Πρίνινον, ὃς γάρ βουσὶν ἀρότῃ ὀχυρώτατός ἐστιν,

Εὖτ' ἂν Αἰνυσίης δμῶες ἐν λήϊσιν ἀνῇξας,
Γόμφοισιν συνάδησας ἁρμοσάμενος ἐπὶ ῥυμῷ.

Now if we suppose the *dentale* or share-beam to have been made with two legs, one of which was fastened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faster together: it will easily appear, that Virgil means these two legs by his *duplex dorsum*. Hesiod speaks of two sorts of ploughs, one with the plough-tail and share-beam of one piece, and another, where they are joined. He advises to have both these in readiness, that if one should break the other may be at hand.

Δοιὼ δὲ ῥύδην ἄροτρα, πανταχόθεν ἁρμὸν κατὰ οἶκον,
Αὐτογύην, καὶ θηλυτόν. ἦμαρ ἔπειτα λώϊον ἔσσεται.
Εἰ κ' ἕτερον γ' ἄξαις, ἕτερον κ' ἐπὶ βουσὶ βάλοιο.

173. *Altaque fagus, stivaque.*] *Stiva* is the plough-staff, which with us is generally fixed to the share-beam, in the same manner as the *buris*, or tail, so that we have two tails or handles to our ploughs: but sometimes it is a loose staff, with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it.

The

Et ſuſpenſa focis explorat robora fumus. 175 *and the wood is hung up in chimnies, to be ſeaſoned by the ſmoak.*

NOTES.

The grammatical conſtruction of this paſſage does not ſeem very clear. *Caditur* is made to agree with *tilia*, *fagus*, and *ſtiva*. We may ſay *tilia caditur*, and *fagus caeditur*; but to ſay at the ſame time *ſtiva caeditur* ſeems to be abſurd: for this makes the ſtaff a tree, by coupling it with lime and beech. Beſides *que* and *quae*, coming cloſe together offend the ear, and I believe there is not another inſtance of their coming thus together, any where in Virgil. I believe inſtead of *ſtivaque* we ought to read *ſtivae*; which will make the ſenſe clearer, and the verſe better:

"Caeditur et tilia ante jugo levis,
"altaque fagus
"Stivae, quae currus a tergo torqueat
"imos."

"The light lime-tree alſo is cut "down beforehand for the yoke, "and the tall beech for the ſtaff, to "turn the bottom of the carriage "behind." The Bodleian manuſcript has *ſtiva que currus*.

Currus.] "I do not know whe"ther any edition juſtifies the alte"ration I have made in this line, of "*currus* to *curſus*. The reaſon of "my doing it is becauſe *curſus* is in"telligible, and explains the uſe of "the handle, or plough-ſtaff; *curſus* "*torqueat imos*, the handle ſerves to "keep the plough up, which other"wiſe would run down too deep in "the ground. Mr Dryden finding "this paſſage difficult to explain, "has left it quite out of his tranſla"tion. All that the commentators "have ſaid concerning *currus*, in "this place, is very perplext." Mr. B——.

The Poet is thought by ſome to mean a wheel plough, by the word *currus*, which is derived from *curro*, *to run*; and Servius informs us, that, in Virgil's country, the ploughs run upon wheels, we have wheel-ploughs in many parts of England.

175. *Explorat.*] The King's, the Bodleian, and one of the Arundelian manuſcripts, have *exploret*. Servius, La Cerda, Schrevelius, and ſeveral printed editions have the ſame reading. Pierius ſeems willing to admit *exploret*: tho' at the ſame time he ſays it is *explorat* in the Roman manuſcript, and in the very ancient oblong one. Heinſius and Ruaeus read *explorat*. It is the ſame in the other Arundelian, the Cambridge, and both Dr Mead's manuſcripts.

I have here inſerted the figure of a modern Italian plough, which ſeems to differ but little from that which Virgil has deſcribed. It ſeems to have no *ſtiva*, diſtinct from the *buris*; and it has a coulter, which Virgil does not mention. And indeed Pliny, who deſcribes the coulter, ſeems to ſpeak as if it was not in all ploughs. "Vomerum plura genera. "Culter vocatur, praedenſam, prius "quam proſcindatur, terram ſecans, "futuriſque ſulcis veſtigia praeſcri"bens inciſuris, quas reſupinus in a"rando mordeat vomer."

After my notes on this paſſage were printed, I had the favour of a letter

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I can recite to you many precepts of the ancients, Possum multa tibi veterum praecepta referre ;

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letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and description of the plough, which is now used about Mantua and Venice. There is a plough used in many parts of England, which differs very little from this; but yet, I believe, it will be no small satisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are fastened together with three wooden pins at B.

C, C, are two transverse pieces of wood, which serve to hold the handles together at the back.

D is a piece of wood fastened to the left handle, or *Sinistrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is fastened to the left handle, at G.

H is the plough-share, into which the *Dentale*, or share-beam, seems to be inserted.

I is the coulter, being a piece of iron, square in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an iron chain, fastened at one end to the plough-pillow, or *Mesolo* N; and, at the other, to the beam by an iron hammer M; the handle of which serves for a pin, and the more forward you place the hammer, the deeper the share goes into the ground.

O, O are two pieces of wood fastened to the pillow, which serve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with prickt lines is a strong plank, which is fastened to D, and to the left handle. This being placed sloping serves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he says there should be two: but in this plough there seems to be but one.

I do not question, but that the Mantuan plough was, in Virgil's time, more simple than that here described: but let us compare a little the Poet's description with the figure now before us. Let the left handle A, A be supposed to be the *Buris*, the right handle A, A to be the *Stiva*, and A E, A B to be the two *Dentalia*. Here then we see the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huic a stirpe*, we see the pole is inserted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the share go lighter or deeper, which may be a modern improvement. The two handles may very well be supposed to be meant by the double back, to which the two share-beams are joined. Upon this supposition we must make some alteration in interpreting the two following verses:

" Huic

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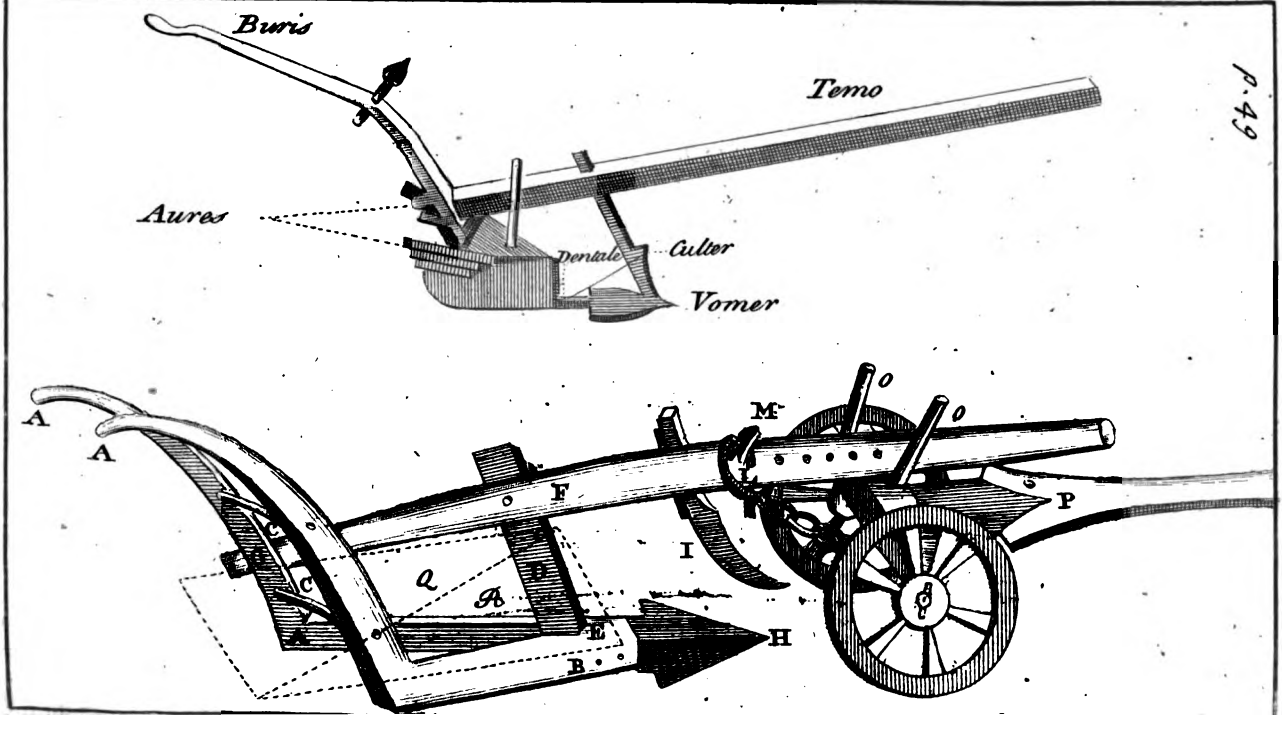

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Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti aequanda cylindro,
Et vertenda manu, et creta solidanda tenaci:
Ne subeant herbae, neu pulvere victa fatiscat.

unless you decline them, and are loth to be informed of small things. In the first place, the floor is to be smoothed with a huge rolling stone, and to be wrought with the hand, and consolidated with binding chalk: to keep weeds from growing up, and to preserve it from growing dusty and chapping.

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"Huic a stirpe pedes temo protentus "in octo:
"Binae aures, duplici aptantur den- "talia dorso."

"From the bottom of this a beam "is protended, eight feet in length: "and two earth-boards, and share- "beams are fitted to the double "back." The wheels were probably fixed immediately to the beam, and shew the propriety of the word *currus*, as is already observed in the note on ver. 174.

176. *Possum multa tibi &c.*] After the mention of the instruments of agriculture, he gives instructions concerning the making of the floor.

Veterum praecepta.] He means Cato and Varro, who wrote before him; and from whom he has taken the directions relating to the floor.

178. *Area.*] Cato directs the floor to be made in the following manner: "Dig the earth small, and sprinkle it well with lees of oil, that it may be well soaked. Beat it to powder, and smooth it with a rolling stone or a rammer. When it is smooth, the ants will not be troublesome, and when it rains it will not grow muddy: "Aream ubi frumentum tera- "tur sic facito: Confodiatur minute "terra, amurca bene conspergatur, "ut combibat quam plurimum. "Comminuito terram, et cylindro "aut paviculâ coaequato. Ubi coae- "quata erit, neque formicae mole- "stae erunt, et cum pluerit lutum "non erit." Varro is more large in his description of the floor; and mentions not only the ants, but mice and moles: "Aream esse oportet— "solida terra pavitam, maxime si est "argilla, ne aestu paeminosa, in ri- "mis ejus grana oblitescant, et reci- "piant aquam, et ostia aperiant mu- "ribus ac formicis. Itaque amurca "solent perfundere: ea enim herba- "rum est inimica et formicarum: "et talparum venenum."

Cum primis ingenti aequanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius observes that *cum primis* is the same with *in primis*. "*Apprime* crebrius est: *cum prime* "radius: traductumque ex eo est, "quod *cum primis* dicebant, pro eo "quod est *in primis*." Those, who read *primum*, insert *est* either after *primum* or *ingenti*. Pierius says that in the Medicean, and most of the ancient copies it is *cum primis ingenti aequanda* without *est*.

Cylindro.] The *Cylinder* seems to have been a stone, not unlike that with which we roll our gardens. Palladius speaks of a fragment of a pillar being used for a roller. "Ju- "nio mense area paranda est ad tri- "turam, cujus primo terra radatur, "deinde effossa leviter mistis paleis, "et amurca aequatur insulsa. Quae "res a muribus et formicis frumenta "defendit.

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Then various plagues mock your hopes: the little mouse often has built it's house under the ground, and made it's granaries: or the blind moles have digged their chambers: the toad also is found in hollow places, and other vermin, which the earth produces in abundance: and the weavel destroys the great heap of corn, and the ant also, which is afraid of a needy old age.

Tum variae illudunt pestes: saepe exiguus mus
Sub terris posuitque domos, atque horrea fecit:
Aut oculis capti fodere cubilia talpae:
Inventusque cavis bufo, et quae plurima terrae
Monstra ferunt: populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectae. 186
Contemplator item, cum se nux plurima sylvis

Observe also when the walnut-tree

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"defendit. Tunc premenda est ro-
"tundo lapide, vel columnae quo-
"cunque fragmento, cujus volutatio
"possit ejus spatia solidare."

181. *Illudunt.*] Pierius says it is *illudant* in the Roman and several other ancient manuscripts. One of Dr Mead's manuscripts has *illudant:* it is the same in the editions of Heinsius and Paul Stephens. Servius and most of the editors admit *illudunt.*

Exiguus mus.] Quintilian justly observes that not only the diminishing epithet, but the ending of the verse with one syllable, beautifully expresses the littleness of the animal:

"Risimus, et merito, nuper poëtam
"qui dixerat.

"*Praetextam in cista mures ro-*
"*sere Camilli.*

"At Virgilii miramur illud,

"*Saepe exiguus mus,*

"Nam epitheton exiguus, aptum
"proprium effecit ne plus expectare-
"mus, et casus singularis magis de-
"cuit, et clausula ipsa unius syllabae
"non usitata, addit gratiam."

183. *Oculis capti talpae.*] The Poet speaks according to the vulgar opinion, when he says the moles are blind: but it is certain that they have eyes, tho' they are small ones.

186. *Curculio.*] Some read *Curgulio:* others *Gurgulio.*

187. *Contemplator item &c.*] In this passage he shews the husbandman how he may form a judgment of his future harvest.

Nux.] The commentators seem to be unanimous in rendring *nux* the *almond-tree:* but I cannot discover upon what grounds. I believe *nux* has never been used, without some epithet, to express an *almond-tree.* That it is used for a *walnut-tree*, is plain from Ovid's poem *de Nuce.* Virgil says in the second Georgick, that the *nux* is ingrafted on the *arbutus:*

"Inseritur vero ex foetu nucis arbu-
"tus horrida."

That this is to be understood of the *walnut*, appears from Palladius:

"Arbuteas frondes vastae nucis oc-
"cupat umbra
"Pomaque sub duplici cortice tuta
"refert."

Palladius could not mean the almond, when he spoke of a *great shade*, which is very applicable to the walnut. In another

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Induet in florem, et ramos curvabit olentes: *shall put on it's bloom plentifully in the woods, and bend down it's strong smelling branches:*

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another place he has a chapter *de Nuce Juglande*, where he says expressly, that the walnut is ingrafted on the arbute: "Inseritur, ut plerique afferunt, mense Februario, "in Arbuto." We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

"Mopse novas incide faces: tibi "ducitur uxor.
"Sparge marite *nuces*; tibi deserit "Hesperus Oetam.

"———— Prepare the lights,
"O Mopsus, and perform the bridal "rites.
"Scatter thy *nuts* among the scram-"bling boys:
"Thine is the night: and thine the "nuptial joys."

DRYDEN.

The ancient custom of throwing nuts amongst the boys, at weddings, is well known. We learn from Pliny that these nuts were walnuts: and that they were used in the nuptial ceremonies, because the fruit is so well defended with a thick rind, and a woody shell: "Ab his locum am-"plitudine vindicaverunt, quae cer-"tere autoritati, nuces juglandes, "quanquam et ipsae nuptialium Fes-"cenniorum comites, multum pi-"neis minores universitate, eadem-"que portione ampliores nucleo. "Necnon et honor his naturae pe-"culiaris, gemino pro tectis operi-"mento, pulvinati primum calycis, "mox lignei putaminis. Quae causa "eas nuptiis fecit religiosas, tot mo-"dis foetu munito, quod est verisi-"milius, quam quia cadendo tripu-"dium sonumve faciant."

Plurima.] Servius interprets this word *longa*, and thinks it is designed to express the long shape of the almond. Dr Trapp understands it to mean the tallness of the tree:

"Observe too, when in woods the "almond *tall*
"Blossoms with flow'rs, and bends "it's smelling boughs."

I take it to signify *very much*, or plentifully: in which sense it is to be understood in the following passage of the second Georgick:

"Haec eadem argenti rivos, aerisque "metalla
"Ostendit venis, atque auro *plurima* "fluxit."

Here Ruaeus interprets the three last words *auro multum abundavit:* and Dr Trapp translates these lines;

"The same blest region veins of sil-"ver shews,
"Rivers of brass; and flows in co-"*pious gold.*"

A few lines after we find

"Indicio est, tractu surgens oleaster "eodem
"Plurimus."

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if it abounds in fruit, you will have a like quantity of corn, and a great threshing with much heat. But if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff. I have seen some medicate their seeds before they sow; and steep them in nitre and black lees of oil, to cause a fuller produce in the deceitful pods.

Si superant foetus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore.
At si luxuria foliorum exuberat umbra,
Nequicquam pingues palea teret area culmos.
Semina vidi equidem multos medicare serentes,
Et nitro prius, et nigra perfundere amurca,
Grandior ut foetus siliquis fallacibus esset.

NOTES.

Dr Trapp does not translate *oleaster plurimus* the wild olive *tall*, but

"This the wild olives shew, when
"*thick* they rise
"On the same mould."

I believe May is the only translator, who has given *plurima* the true sense, in the passage under our consideration:

"Consider thou when nut-trees *fully*
"bloom."

188. *Ramos olentes.*] The strong smell of the branches is more applicable to the walnut than to the almond. The very shade of the walnut was thought by the ancients to be injurious to the head. Pliny says in *lib.* 17. *cap.* 12. "Jam quae-"dam umbrarum proprietas, Juglan-"dium gravis et noxia, etiam capiti "humano, omnibusque juxta satis." And in *lib.* 23. *cap.* 8. he says, "Arborum ipsarum foliorumque vi-"res in cerebrum penetrant."

191. *Exuberat.*] In one of the Arundelian and one of Dr Mead's manuscripts, it is *exsuperat*. But this must be an error of the transcribers; for the second syllable in *exuperat* is short; as in the second Aeneid:

"Sanguineae exuperant undas."

192. *Nequicquam.*] Servius, and after him La Cerda, interprets *nequicquam pingues* to be the same as *non pingues*: which I believe is not the sense in this place. *Nequicquam* frequently occurs in Virgil: but seldom is used for *not*. See the note on ver. 403.

Palea.] Some copies have *paleae*: but *palea* is generally received.

193. *Semina vidi equidem &c.*] In this place he adds a precept relating to beans: that they should be picked every year, and only the largest sown; without which care all the artful preparations made by some husbandmen is in vain.

I have interpreted this passage to relate to beans, on the authority of Pliny, who says, "Virgilius ni-"tro et amurca perfundi jubet *fa-"bam*: sic etiam grandescere pro-"mittit."

194. *Perfundere.*] Schrevelius reads *profundere*.

195. *Siliquis fallacibus.*] The mention of *pods* shews that the Poet speaks of pulse. The pods are called *deceitful*, because they often grow to a sufficient size, when upon examination they prove almost empty.

197. *Vidi*

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Et quamvis igni exiguo properata maderent,
Vidi lecta diu, et multo ſpectata labore
Degenerare tamen; ni vis humana quotannis
Maxima quaeque manu legeret. Sic omnia fatis
In pejus ruere, ac retro ſublapſa referri:
Non aliter, quam qui adverſo vix flumine lembum
Remigiis ſubigit; ſi brachia forte remiſit,
Atque illum in praeceps prono rapit alveus amni.
Praeterea tam ſunt Arcturi ſidera nobis,
Hoedorumque dies ſervandi, et lucidus anguis;
Quam quibus in patriam ventoſa per aequora vectis

And tho' they have been moiſtened over a gentle fire to quicken them, and long tried, and examined with much labour, yet have I ſeen them degenerate, unleſs a man picked out the largeſt of them one by one every year. Thus every thing by fate degenerates and runs backwards: juſt as when any one is rowing with difficulty againſt a ſtream, if he happens to ſlacken his arms, immediately the tide drives him headlong down the river. Beſides we ought as much to obſerve the ſtars of Arcturus, and the days of the kids, and the ſhining dragon; as thoſe, who returning homewards through the ſtormy main venture in the Euxine

NOTES.

197. *Vidi lecta diu.*] Columella reads *vidi* ego *lecta diu*. One of Dr Mead's manuſcripts has *vidi lecta manu*.

200. *Retro ſublapſa referri.*] Thus in the ſecond Aeneid:

" Ex illo fluere ac *retro ſublapſa re-*
" *ferri*
" Spes Danaum."

203. *Atque.*] Aulus Gellius obſerves that *atque* is to be rendered *ſtatim* in this paſſage: " Et praeterea " pro alio quoque adverbio dicitur, id " eſt *ſtatim*, quod in his Virgilii ver- " ſibus exiſtimatur obſcure et inſe- " quenter particula iſta poſita eſſe."

204. *Praeterea &c.*] In this paſſage the Poet inculcates the neceſſity of underſtanding Aſtronomy: which he ſays is as uſeful to the farmer, as to the ſailor.

204. *Arcturi.*] Arcturus is a ſtar of the firſt magnitude in the ſign Bootes, near the tail of the Great Bear. It's name is derived from ἄρκτος, a *bear*, and οὐρά, *a tail*. The weather is ſaid to be tempeſtuous about the time of it's riſing: " ve- " hementiſſimo ſignificatu, ſays *Pli-* " *ny*, terra marique per dies quin- " que: " and in another place: " Arcturi vero ſidus non ferme ſine " procelloſa grandine emergit."

205. *Hoedorum.*] The kids are two ſtars on the arm of Auriga. They alſo predict ſtorms, according to Aratus:

Ἐι δὲ τόι ἡνιόχοιο τε καὶ ἀστέρας ἡνιο-
χῆος
Σκίπτεσθαι δοκέοι καίτοι φαίης ἄλυ-
θεν αἰγλὴ
Αὐτῆς· ἡ δ' ερίφων, εἴτ' εἰν ἀλὶ πορ-
φυρέοισιν
Πολλάκις ἐσκίψαντο πεδαιομένους ἀέθλο-
ισι·

And Pliny: " Antè omnia autem " duo genera eſſe caeleſtis injuriae " meminiſſe debemus. Unum quod " tempeſtates vocamus, in quibus " grandines, procellae, caeteraque ſi- " milia intelliguntur: quae cum ac- " ciderint vis major appellatur. Haec " ab horridis ſideribus exeunt, ut " ſaepius diximus, veluti Arcturo, " Orione, Hoedis."

Anguis.] The dragon is a northern conſtellation. See the note on v. 244.

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sea, and the streights of oyster-breeding Abydos. When Libra has made the hours of the day and sleep equal, and now divides the world between light and darkness,

Pontus, et oſtriferi fauces tentantur Abydi.
Libra dies ſomnique pares ubi fecerit horas,
Et medium lucî, atque umbris jam dividit orbem:

NOTES.

207. *Pontus.*] This is commonly taken to mean the Helleſpont: but that is to be underſtood by the ſtreights of Abydos, *fauces Abydi.* I take it to mean the black or Euxine ſea, which has the character of being very tempeſtuous.

Oſtriferi Abydi.] Abydos is ſituated on the Aſiatic ſide of the Helleſpont. It was famous for oyſters: thus Ennius:

"Mures ſunt Aeni, aſpera *oſtrea*
"plurima *Abydi.*"

And Catullus:

"Hunc lucum tibi dedico, conſecro-
"que, Priape,
"Qua domus tua Lampſaci eſt, qua-
"que ſylva Priape.
"Nam te praecipue in ſuis urbibus
"colit ora
"Helleſpontia, caeteris *oſtreoſior* oris."

208. *Libra dies &c.*] Here Virgil exemplifies his precept relating to Aſtronomy.

The time, which he mentions for ſowing barley, is from the autumnal equinox to the winter ſolſtice. This perhaps may ſeem ſtrange to an Engliſh reader: it being our cuſtom to ſow it in the ſpring. But it is certain that in warmeclimates they ſow it at the latter end of the year: whence it happens that their barley harveſt is conſiderably ſooner than their wheat harveſt. Thus we find in the book of Exodus, that the flax and the barley were deſtroyed by the hail, becauſe the barley was in the ear, and the flax was in ſeed, but the wheat and the rye eſcaped, becauſe they were not yet come up.

Dies.] Amongſt the ancient Romans the genitive caſe of the fifth declenſion ended in *es*: thus *dies* was the ſame with what we now write *diei.* Sometimes it was written *die*: which all the editors receive in this place. I have reſtored *dies*, on the authority of A. Gellius, who ſays that thoſe, who ſaw Virgil's own manuſcript, affirmed, that it was written *dies.* "Q. Ennius in ſexto "decimo annali *dies* ſcripſit pro *diei* "in hoc verſu:

"*Poſtrema longinqua dies confecerit*
"*aetas.*

"Ciceronem quoque affirmat Cae-
"ſellius in oratione, quam pro P. Seſ-
"tio fecit, *dies* ſcripſiſſe, pro *diei*,
"quod ego impenſa opera conquiſi-
"tis veteribus libris pluſculis ita, ut
"Caeſellius ait ſcriptum inveni. Ver-
"ba ſunt haec Marci Tullii: *Equi-*
"*tes vero daturos illius* dies *poenas.*
"Quo circa factum hercle eſt, ut fa-
"cile iis credam, qui ſcripſerunt
"idiographum librum Virgilii ſe in-
"ſpexiſſe; in quo ita ſcriptum eſt:

"*Libra* dies *ſomnique pares ubi fece-*
"*rit horas:*

"id eſt, *Libra diei ſomnique.*"

209. *Dividit.*] So I find it in both the Arundelian manuſcripts, and in Heinſius,

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Exercete, viri, tautos; ſerite hordea campis,
Uſque ſub extremum brumae intractabilis imbrem.
Nec non et lini ſegetem, et Cereale papaver

then work your bullocks, ye ploughmen, and ſow barley in the fields, till about the laſt ſhower of the impracticable winter ſolſtice. It is alſo time to cover flax in the ground, and the poppy of Ceres,

NOTES.

Heinſius, and ſeveral of the old editions. Servius, and after him moſt of the editors read *dividet*.

210. *Hordea.*] Servius informs us that Bavius and Maevius were greatly offended at Virgil, for uſing *hordea* in the plural number: and expreſſed their reſentment in the following verſe:

"Hordea qui dixit, ſupereſt ut tritica
"dicat"

Hence it ſeems that the objections, which thoſe ancient Criticks made to Virgil were only grammatical cavils.

211. *Uſque ſub extremum brumae intractabilis imbrem.*] *Bruma* certainly means the winter ſolſtice: but what Virgil means by the laſt ſhower of it I muſt acknowledge myſelf unable to explain. Pliny underſtands our Poet to mean that barley is to be ſown between the autumnal equinox and the winter ſolſtice. "Virgilius "triticum et far a vergiliarum occaſu "ſeri jubet, hordeum inter aequi-"noctium autumni et brumam." The ſame author tells us expreſsly that barley is to be ſown only in dry weather: "Hordeum, niſi ſit ſic-"cum, ne ſerito." Palladius ſpeaks of ſowing barley in September, October, and November; but ſays it is full late to ſow it in December: "Decembri menſe ſeruntur frumen-"ta, triticum, far, hordeum, quam-"vis hordei ſatio jam ſera ſit." Theſe directions of Pliny and Palladius ſeem by no means to agree with Virgil's extending the ſowing time to the laſt ſhower of the ſolſtice. The autumnal equinox, in Virgil's time, was about the twenty-fourth of September; and the winter ſolſtice about the twenty-fifth of December. Hipparchus, according to Columella, places it on the ſeventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth. "Bruma "Capricorni ab VIII. Calend. Ja-"nuarii fere."

The Poet calls the winter ſolſtice *intractabilis*, becauſe the cold, which comes at that ſeaſon, begins to put a ſtop to the labours of the ploughman. That the cold begins to be ſevere at that time, even in Italy, we have the teſtimony of Lucretius:

"Tandem bruma nives adfert, pi-
"grumque rigorem
"Reddit, Hyems ſequitur, crepitans
"ac dentibus Algus."

212. *Lini.*] Columella and Palladius agree with Virgil about the time of ſowing flax. Columella ſays it is from the firſt of October to the ſeventh of December: "Seritur a Ca-"lendis Octobris in ortum Aquilae, "qui eſt VII. Idus Decembris." Palladius ſays the time for ſowing of it is October: "Hoc menſe lini ſe-"men ſeremus." And again, under December, he ſays, "Hoc etiam

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and immediately to begin your harrowing, Tempus humo tegere, et jamdudum incumbere raſtris 213

NOTES.

" menſe adhuc lini ſemen ſpargi po-
" terit, uſque ad VII. Idus Decem-
" bris." Pliny differs from all theſe writers, and ſays it is ſown in the ſpring: " Vere linum, et avenam,
" et papaver;" and in another place,
" Vere ſatum aeſtate vellitur." The time of ſowing flax with us is in March.

Cereale papaver.] I have ſpoken of poppies at large, in the note on ver. 78. Pliny ſpeaks of ſowing them in the ſpring, as we have ſeen in the preceding note. Columella agrees with Virgil: " Chaerephyl-
" lum, itemque olus atriplicis, quod
" Graeci vocant ατραφαξιν, circa ca-
" lendas Octobris obrui oportet non
" frigidiſſimo loco. Nam ſi regio
" ſaevas hyemes habet, poſt Idus Fe-
" bruarias ſemine diſſerenda ſunt,
" ſuaque de ſede partienda. Papaver
" et anethum eandem habent condi-
" tionem ſationis, quam chaerephyl-
" lum et ατραφαξις." Palladius ſays the time of ſowing poppies is in September: " Nunc papaver ſeritur lo-
" cis ſiccis, et calidis: poteſt et cum
" aliis oleribus ſeminari."

Many are the reaſons aſſigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius aſſigns the following reaſons: either becauſe it is eaten like corn; or becauſe Ceres made uſe of poppies to forget her grief, and was thrown thereby into a ſleep, when ſhe had watched a long time on account of the rape of Proſerpine; or becauſe Mycon the Athenian, who was beloved by Ceres, was transformed into a poppy; or becauſe it was ſprinkled upon bread. La Cerda quotes the authority of Euſebius, in his third book *de Praeparatione Evangelica*, that Ceres was accounted the inventreſs of poppies. Ruaeus has the ſame quotation: but I fear he took it implicitly from La Cerda. I wiſh theſe commentators had given us the words of Euſebius: for I cannot find any paſſage in that author, which agrees with what they have ſaid. I find, in the third book of Euſebius, a quotation from Porphyry, where he ſays the ſtatues of Ceres are adorned with ears of corn, and that poppies are added, as a ſymbol of fruitfulneſs: Διὸ καὶ κατέστιλαι τὸ βρίτας ἀυτῆς τοῖς ϛάχυσι, μήκωνίς τε σπρὶ ἀυτὴν τῆς πολυγονίας σύμβολον. La Cerda gives another reaſon: that Ceres relieved her hunger with poppies, as appears from the fourth book of Ovid's *Faſti*. We are there told, that, when Celeus invited Ceres to refreſh herſelf in his cottage, his little boy was ſick, and could get no reſt; upon which Ceres gathered ſome poppies, to cure him, and taſted them herſelf unawares. She declined eating with Celeus, and gave the poppies to the boy with warm milk:

" Dux comiti narrat, quam ſit ſibi
" filius aeger;
" Nec capiat ſomnos, invigiletque
" malis.

" Illa

Dum ſicca tellure licet, dum nubila pendent. 214 *whilſt the dry ground gives you leave, and the clouds yet hang over.*

NOTES.

" Illa ſoporiferum, parvos initura pe-
" nates,
" Colligit agreſti lene papaver hu-
" mo.
" Dum legit; oblito fertur guſtaſſe
" palato,
" Longamque imprudens exoluiſſe
" famem.

— — — — — — — — —

" Mox epulas ponunt, liquefacta
" coagula lacte,
" Pomaque, et in teneris aurea
" mella favis.
" Abſtinet alma Ceres, ſomnique pa-
" pavera cauſas
" Dat tibi cum tepido lacte bi-
" benda puer."

La Cerda quotes Brodaeus for another reaſon: that poppies were ſown amongſt the corn, for the ſacrifices of Ceres. Again he quotes Brodaeus, and alſo Turnebus, who obſerve that the ſtatues of that goddeſs are frequently adorned with poppies. Laſtly, He quotes a reaſon aſſigned by Mancinellus, that there is a ſort of poppy called δυλαιτης, of which a wholeſome ſort of Bread may be made. The reaſon aſſigned by Probus; becauſe poppies are common amongſt the corn which is under the protection of Ceres, cannot be right; becauſe the poppy heads, which are ſo common on the ſtatues of Ceres, plainly belong to the cultivated ſort, not to that which grows amongſt the corn. Ruaeus thinks the beſt reaſon is becauſe it appears from Pliny, that the ſeeds of white poppies were frequently eaten by the ancients: " Vel " potius, quia *papaveris candidi ſe-*
" *men toſtum in ſecunda menſa cum*
" *melle apud antiques dabatur, et pa-*
" *nis ruſtici cruſta eo inſpergebatur,*
" juxta Plin. *lib.* 19. 8. idque ad de-
" licias et famem excitandam: unde
" *veſcum papaver*, id eſt, *edule* dici-
" tur G. 4. 131." This indeed ſhews why our Poet called the poppy *veſcum papaver*: but I think it does not ſeem to explain the epithet *Cereale*. This is certain that poppies were conſecrated by the ancients to Ceres, and that moſt of her ſtatues are adorned with them.

213. *Raſtris.*] So I find it in the King's, the Bodleian, and both the Arundelian manuſcripts. Pierius found the ſame reading in the Medicean, and ſeveral other ancient copies. Servius, Heinſius, and moſt of the editors read *aratris*. Virgil had already ſpoken of plowing the ground, and ſowing barley, flax, and poppies. It is not probable therefore that he ſhould conclude with a repetition of plowing. But the ſenſe is very clear, if, according to theſe ancient manuſcripts, we underſtand him to ſpeak of harrowing. Mr. B— has tranſlated him in this ſenſe:

" Nor ſhould the *harrow*'s labour
" ever end,
" Whilſt dry the glebe, whilſt clouds
" as yet impend."

Dr. Trapp alſo in his note upon this paſſage, ſays *raſtris* is much better than *aratris*.

214. *Dum ſicca tellure licet, dum nubila pendent.*] Ruaeus differs from the reſt of the commentators, in his inter-

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Spring is the time for sowing beans: and then also, O Medick, the rotten

Vere fabis satio: tum te quoque, Medica, putres 215

NOTES.

interpretation of this verse. He thinks that the Poet does not mean, that this is to be done, before the rainy season begins, but that those days are to be chosen, which prove dry and fair. "Plerique post Ser-"vium, interpretantur: antequam "pluat, dum imber imminet, nec-"dum venit pluviosa tempestas. Ego "sic: quoties, in illa ipsa pluviosa "tempestate, terra erit paulo siccior, "et imber suspensus. Et vero poëta "sationem illam assignat Autumno, "cujus ultima pars pluviosa est: "eandemque sationem profert *usque* "*sub extremum brumae imbrem*: non "igitur jubet praeveniri tempesta-"tem imbriferam; sed illius tem-"pestatis eos eligi dies qui ficci magis "ac sereni erunt."

Several of the old printed editions have *jacet* instead of *licet*.

215. *Vere fabis satio.*] I do not find any of the ancient writers of agriculture to agree with Virgil, about the time of sowing beans. Varro says they are sown about the latter end of October: "Fabam optime "seri in vergiliarum occasu." Columella says it is not right to sow them after the winter solstice; but that the worst time of all is in the spring: "Post brumam parum recte "seritur, pessime vere, quamvis sit "etiam trimestris faba, quae mense "Februario seratur; quinta parte "amplius, quam matura, sed exiguas "paleas, nec multam siliquam facit." Palladius says beans are sown at the beginning of November: "In hujus "principio fabam spargimus." Pliny mentions their being sown in October: "Seritur ante vergiliarum oc-"casum, leguminum prima, ut an-"tecedat hyemem." But Pliny's words, which follow immediately, shew that, in Virgil's own country, beans were sown in the spring: "Virgilius eam per veri feri jubet, "circumpadanae Italiae ritu." We find by this passage, that those, who lived near the Po, did not always sow at the same time with the rest of Italy. Hence it is no wonder, if we do not always find an exact agreement between our Poet, and the other Latin writers.

Medica.] This plant has it's name from Media, because it was brought from that country into Greece, at the time of the Persian war, under Darius, according to Pliny: "Medica "externa, etiam Graeciae, ut a Me-"dis advecta per bella Persarum, "quae Darius intulit." It is of late years brought to us from France and Switzerland, and sown to good advantage under the name of *Lucern*. Ray affirms, that the *Lucern* or *Luzerne* of the French is the *Onobrychis*, known to us under the name of *Saint-foin*, or, as it is corruptly called, *Cinquefoil*: and that the *Medica* is called by the French *Saint-foin*, *Foin de Bourgogne*, and *grand Trefle*. Hence, he observes, appears the mistake of our seeds-men, and farmers, who sow the *Onobrychis*, instead of the *Medica*, under the name of *Saint-foin*. But I suspect that learned author was misinformed, because Tournefort has given *Luserne* for the French

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Accipiunt sulci; et milio venit annua cura. *old custom, and millet requires an annual care.*

NOTES.

French name of *Medica*, and *Sainfoin* for that of *Onobrychis*. The names by which our English Botanists have called the *Medica*, are *Burgundy Trefoil*, and *Medick fodder*. Pliny says it is sown in May: but Palladius says the season is in April: "Aprili mense in areis, quas ante, "sicut diximus, praeparasti, Medica "serenda est." The best manner of cultivating this useful plant in England is described at large by Mr. Miller, in his *Gardener's Dictionary*, under the article of *Medica*.

Putres sulci.] *Putris* signifies *rotten* or *crumbling*. Thus we find, near the beginning of this Georgick, *putris* used to express the melting or crumbling of the earth upon a thaw.

"Vere novo, gelidus canis cum
"montibus humor
"Liquitur, et Zephyro *putris* se
"gleba resolvit."

In the second Georgick, it is used to express a loose crumbling soil, such as we render the earth by plowing:

"Et cui putre solum, namque hoc
"imitamur arando."

Perhaps, Virgil may mean, in this place, a soil that has been well dunged. Columella says the ground must first be plowed in October, and suffered to *rot* all the winter, and *dunged* in the spring: "Locum in "quo Medicam proximo vere satu-"rus es, proscindito circa calendas "Octobris, et eum tota hyeme pu-"trescere finito—Postea circa Mar-"tium mensem tertiato, et occato.—"Deinde vetus stercus injicito." In another place he says *pinguis* and *putris* are the same: "Idem pinguis ac "putris." And we find the ancients to agree, that the ground was to be dunged for sowing Medick. Pliny says the ground must be well la-"boured in autumn and dunged: "Solum, in quo seratur, elapida-"tum purgatumque subigitur au-"tumno: mox aratum et occatum "integitur crate iterum et tertium, "quinis diebus interpositis, et fimo "addito." Palladius agrees with Pliny, except with regard to the time of preparing the ground, which he says is in February: "Nunc ager, qui ac-"ceptrus est Medicam, de cujus "natura, cum erit serenda, dicemus, "iterandus est, et, purgatis lapidi-"bus, diligenter occandus. Et cir-"ca Martias Calendas, fubacto sicut "in hortis solo, formandae sunt areae "latae pedibus decem, longae pedi-"bus quinquaginta, ita ut eis aqua "ministretur, et facile possint ex "utraque parte runcari. Tunc in-"jecto antiquo stercore in Aprilem "mensem reserventur paratae." With us a loose sandy soil seems to agree very well with it.

216. *Milio venit annua cura.*] This expression of the *annual care* of millet is used by the Poet to shew that the Medick lasts many years. Pliny says it lasts thirty: "Tanta dos ejus "est, cum uno satu amplius quam "tricenis annis duret." Columella and Palladius says it lasts ten: "Exi-"mia,

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when the bright bull opens the year with his golden horns, Candidus auratis aperit cum cornibus annum

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" mia, *says Columella*, eſt herba me-
" dica, quod cum ſemel ſeritur de-
" cem annis durat." The words of Palladius are, " Quae ſemel ſeritur,
" decem annis permanet." Seneca, in his eighty-ſixth Epiſtle, reproves our Poet, for placing the time of ſowing beans, medick, and millet in the ſame ſeaſon, and ſays he ſaw the farmers gathering beans, and ſowing millet about the latter end of June. Hence he takes occaſion to obſerve, that Virgil does not confine himſelf to truth, but only endeavours to divert his readers: " Virgilius noſter
" non quid veriſſime, ſed quid de-
" centiſſime, diceretur, adſpexit;
" nec agricolas docere voluit, ſed
" legentes delectare. Nam, ut omnia
" alia transferam, hoc quod hodie
" mihi neceſſe fuit reprehendere,
" aſcribam:

" *Vere fabis ſatio eſt: tunc te quoque*
" *Medica putres*
" *Accipiunt ſulci, et milio venit annua cura.*

" An uno tempore iſta ponenda ſint:
" et an utriuſque verna ſit ſatio, hinc
" aeſtimes licet. Junius menſis eſt
" quo tibi ſcribo, jam proclivus in
" Julium. Eodem die vidi fabam
" metentes, milium ſerentes." But Virgil does not ſay that beans and millet are ſown preciſely at the ſame time. He ſays that beans are ſown in the ſpring, that is in February or March: and that millet is ſown when the ſun enters *Taurus*, that is, about the ſeventeenth of April, and when the dog ſets, that is, about the end of the ſame month. This agrees with what other authors have ſaid. Pliny ſays, millet is ſown before the riſing of the Pleiades, that is, according to Columella, before the ſeventh of May: " Frumenti ipſius totidem
" genera per tempora ſatu diviſa.
" Hyberna, quae circa vergiliarum
" occaſum ſata terra per hyemem
" nutriuntur, ut triticum, far, hor-
" deum. Aeſtiva, quae aeſtate ante
" vergiliarum exortum ſeruntur, ut
" milium." Palladius ſays that in warm and dry countries, millet is ſown in March: " Calidis et ſiccis
" regionibus panicum ſeremus, et mi-
" lium;" but that in cold and wet places it is ſown in May: " Maio
" menſe, locis frigidis, et humectis,
" panicum ſeremus, et milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the bull's opening the year Virgil means the ſun's entering into *Taurus*; which according to Columella, is on the ſeventeenth of April: " Decimo quin-
" to calendas Maias ſol in Taurum
" tranſitum facit." April is ſaid to have it's name *ab aperiendo*, whence the poet uſes the expreſſion *aperit annum*. Servius thinks this paſſage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year*; because the bull does not riſe with his horns, but with his back. La Cerda adheres to the former interpretation and ſupports it with the authority of Manilius, who uſes an expreſſion ſomething like it, of the bull's beam

in

Taurus, et averſo cedens Canis occidit aſtro. *and the dog ſets, giving way to the backward ſign.*

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ing the ſun upon his horns. This Poet ſpeaks alſo of that ſign's beginning the labours of the ploughman: as this ſeems to have ſome relation to what Virgil has ſaid, I ſhall ſet down the whole paſſage:

"Taurus ſimplicibus donavit rura
" colonis:
"Pacatiſque labor veniet, patientia
" laudis,
"Sed terrae tribuet partus: ſummit-
" tit aratris
"Colla, jugumque ſuis poſcit cervi-
" cibus ipſe.
"Ille ſuis Phoebi portat cum corni-
" bus orbem,
"Militiam indixit terris et ſegnia
" rura.
"In veteres revocat cultus dux ipſe
" laboris,
"Nec jacet in ſulcis ſolvitque in pul-
" vere pectus.
"Seranos Curioſque tulit, facileſque
per arva
"Tradidit, eque ſuo dictator venit
" aratro.
"Laudis amor, tacitae mentes, et
corpora tarda
"Mole valent, habitatque puer ſub
" fronte cupido."

218. *Averſo cedens canis occidit aſtro.*] Servius ſays ſome read *averſo*, others *adverſo*. Pierius ſays it is *adverſo* in the Roman and Lombard manuſcripts: but *averſo* in others. In the Medicean, he ſays, it is *averſo recedens*. The King's, both Dr Mead's, and one of the Arundelian manuſcripts have *adverſo*. The other Arundelian, and the Cambridge manuſcript have *averſo*. The Bodleian has *verſo*. La Cerda and ſeveral of the old editors read *adverſo*. Heinſius, Ruaeus, and many others prefer *averſo*. The commentators are greatly divided about the meaning of this paſſage. Servius interprets it two different ways: if we admit *adverſo*, it is to be rendered *the dog with the adverſe conſtellation*, becauſe with the dog ariſes Sirius, who is *adverſe*, or injurious to mankind; if we admit *averſo*, *cum* muſt be underſtood, and the ſenſe will be, *when the dog giving place ſets with the backward ſign*, that is, the ſhip, which riſes backwards. Grimoaldus ſeems to underſtand it to mean that the dog is obſcured by the ſun when he enters *Taurus*: "Cum canis in ſcorpione
" conſtitutus propter tauri ſolem te-
" nentis vicinitatem occulitur et ob-
" ſcuratur." According to this interpretation, the ſun muſt be the *adverſum aſtrum*. La Cerda ſeems to adhere to the firſt interpretation of Servius: "Cum canis heliace occi-
" dit, qui habet aſtrum adverſum con-
" trariumque mortalibus." Ruaeus, according to Servius's ſecond interpretation, takes the ſhip to be the *averſum aſtrum*: but inſtead of underſtanding *cum*, with Servius, he takes *averſo aſtro* to be the dative caſe, governed of *cedens*. Thus the ſenſe will be *the dog ſets, giving place to the backward ſign, or ſhip*. I rather believe, that Virgil meant the bull

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But if you work the ground for a wheat harveſt, At ſi triticeam in meſſem, robuſtaque farra

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bull by the *averſum aſtrum*: for that conſtellation is known to riſe backwards. Thus Manilius:

"Averſus venit in cælum."

It ſeems more natural to ſuppoſe that Virgil ſhould mean the bull, which he had juſt mentioned, than the ſhip, which he has not once named in the whole poem. Dryden tranſlates this paſſage:

"When with the golden horns, in full career,
"The bull beats down the barriers of the year;
"And Argos and the Dog forſake the northern ſphere."

Mr B—'s tranſlation is reconcilable with the ſenſe which I have propoſed:

"When with his horns the bull unbars the year;
"And frighten'd flies the dog, and ſhuns the adverſe ſtar."

Dr Trapp has followed Ruæus:

"——— When now with golden horns
"The ſhining bull unlocks the op'ning year,
"And, ſetting, to the ſhip the dog gives way."

The ſun enters Taurus, according to Columella, on the ſeventeenth of April, as I obſerved, at the beginning of this note. According to the ſame author, the dog ſets with the ſun, on the laſt day of the ſame month: "Pridie calendas Maias canis ſe vespere celat." Pliny ſays, that according to the Boeotians and Athenians, it is on the twenty-ſixth of April, but, according to the Aſſyrians, on the twenty-ninth: "Sexto calendas Maii Boeotiae et Atticae canis veſperi occultatur, fidicula mane oritur: quinto calendas Aſſyriae Orion totus abſconditur, tertio autem canis."

219. *Triticeam in meſſem.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded ſort. Hence *ariſta*, which ſignifies the *beard*, is often uſed by the Poets for *wheat*: but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all. Cicero, in his *Cato major*, ſpeaking of the pleaſures of huſbandmen, gives a beautiful deſcription of the growth of corn, and mentions the beard as a paliſade, to defend the grain: "Me quidem non fructus modo, ſed etiam ipſius terrae vis, ac natura delectat: quae cum gremio mollit ac ſubacto ſemen ſparſum accepit: primum occaecatum cohibet: ex quo occatio, quae hoc efficit, nominata eſt: deinde tepefactum vapore, et complexu ſuo, diffundit, et elicit herbeſcentem ex eo viriditatem: quae nixa fibris ſtirpium, ſenſim adoleſcit, culmoque erecta geniculato, vaginis jam quaſi pubescens includitur, e quibus cum emerſerit, fundit frugem, ſpicae ordine ſtructam, et contra avium minorum

Exercebis humum, foliisque inſtabis arvis:
Ante tibi Eoae Atlantides abſcondantur,

and for ſtrong ſpelt, and labour only for the bearded corn, let the evening and morning ſtars be hidden,

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"minorum morſum munitur vallo "ariſtarum." I ſhall add another proof, that the *triticum* was bearded: all the ſtatues and medals of Ceres, that ever I ſaw, have no other corn repreſented on them than that which is bearded.

Farra.] See the note on *Farra*, ver. 73.

220. *Ariſtis.*] *Ariſta* is the beard of corn: "Spica ea, quae mutilata "non eſt, in ordeo et tritico, tria habet continentia, granum, glumam, "ariſtam: et etiam primitus cum "ſpica oritur vaginam. Granum "dictum quod eſt intimum ſolidum "gluma, qui eſt folliculus ejus: ariſta, quae, ut acus tenuis, longa "eminet e gluma; proinde ut grani "theca ſit gluma, apex ariſta.——"Ariſta dicta quod areſcit prima." *Varro de Re Ruſt. lib.* I. *cap.* 48.

221. *Eoae Atlantides abſcondantur.*] Atlas had ſeven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celaeno, Electra, Sterope, Taygete, and Maia;

Ἀλκυόνη, Μερόπη τε, Κελαινώ τ', Ἠλέκτρη τε,
Καὶ Στερόπη, καὶ Ταϋγέτη, καὶ ἠΰτε καὶ Μαῖα.

See the note on ver. 138.

By the epithet *Eoae*, Virgil does not mean *ſetting in the eaſt*, as ſome have imagined, but in the morning, at ſun riſing: that is, when the Pleiades go down below our weſtern horizon, at the ſame time, that the ſun riſes above our eaſtern horizon. Heſiod, according to Pliny, computed this to be at the autumnal equinox: Thales, twenty-five days after, Anaximander twenty-nine, and Euctemon forty-eight: "Occaſum matutinum Vergiliarum Heſiodus, "nam hujus quoque nomine extat "Aſtrologia, tradidit fieri, cum aequinoctium autumni conficeretur, "Thales XXV die ab aequinoctio, "Anaximander XXIX, Euctemon, "XLVIII." Columella, in the ſecond chapter of his eleventh book, ſays they begin to ſet at ſun-riſing, on the 21ſt of October: "Duodecimo Calendas Novembris ſolis ex"ortu Vergiliae incipiunt occidere." In the eighth chapter of his ſecond book, he comments on this very paſſage of Virgil. He there ſays the Pleiades ſet on the thirty-firſt day after the autumnal equinox, which happens on the twenty-third of September: wherefore the time of ſowing wheat muſt be underſtood to be ſix and forty days from the ſettling of the Pleiades, which is before the twenty-fourth of October, to the time of the winter ſolſtice. "Abſconduntur "autem altero et trigeſimo die poſt "autumnale aequinoctium, quod fere "conficitur nono calendas Octobris, "propter quod intelligi debet tritici "ſatio dierum ſex, et quadraginta ab "occaſu vergiliarum, qui ſit ante "diem nonam calendarum Novembris, ad brumae tempora." I believe

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and let the Gnoſſian ſtar of the blazing crown emerge, before you commit the due ſeeds to the furrows, and before you haſten to truſt the hope of the year to the unwilling earth.

Gnoſiaque ardentis decedat ſtella coronae,
Debita quam ſulcis committas ſemina, quamque
Invitae properes anni ſpem credere terrae.

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ſieve inſtead of *ante diem nonam*, we ſhould read *ad diem nonam*; for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time, which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are juſt ſix and forty days to the twenty-fourth of December, which he reckons to be the winter ſolſtice: "Nono calendas Januarii brumale "ſolſtitium, ſicut Chaldaei obſer-"vant." According to Pliny the winter ſolſtice is December the twenty-fifth.

222. *Gnoſiaque ardentis decedat ſtella coronae.*] *Gnoſus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theſeus, and afterwards deſerted by him in the iſland of Naxos, where Bacchus fell in love with her and married her. At the celebration of their nuptials, all the gods made preſents to the bride; and Venus gave her a crown, which Bacchus tranſlated into the heavens and made a conſtellation. One of the ſtars of this conſtellation is brighter than the reſt, and riſes before the whole conſtellation appears. Thus Columella reckons the bright ſtar to riſe on the eighth of October, and the whole conſtellation on the thirteenth or fourteenth: "Octavo Idus Octo-"bris coronae clara ſtella exoritur." "—Tertio et pridie Idus Octobris "corona tota mane exoritur." Pliny tells us, that, according to Caeſar, the bright ſtar riſes on the eighth of October, and the whole conſtellation on the fifteenth; "Octavo Idus Oc-"tobris Caeſari fulgens in corona "ſtella oritur. —— Idibus corona "tota." Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Αὐτου καὶκείνος στέφανος, τὸν ἀγανὸς Διόνυσος
Σῆμ' ἱμεναι Διόνυσος, ἀποιχομένης Ἀριάδνης,
Νύσσῃ ὑποστρέψασι πανημέριος ἰλάσκων
Νύσσῃ μιν στέφανος φιλάει.

Manilius has mentioned the ſuperior brightneſs of one of theſe ſtars.

"At parte ex alia claro volat orbe corona
"Luce micans varia, nam ſtella vincitur una
"Circulus in medio radians, quae proxima fronte
"Candidaque ardenti diſtinguit lumina flamma
"Gnoſia deſertae fulgent monumenta puellae."

I have tranſlated *decedat*, *emerge*, becauſe the commentators agree, that Virgil means by that word the heliacal riſing of the crown; that is, when the conſtellation, which before had been obſcured by the ſuperior light of

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Multi ante occasum Maiae coepere sed illos 225 *Many have begun before the setting of Maia: but the*

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of the sun, begins to depart from it, and to appear in the eastern horizon before sun rising. I must own I have some doubt about this interpretation; because Virgil never uses *decedere*, when applied to the sun, but for the setting of it. In the first Eclogue we find:

"Et sol crescentes *decedens* duplicat
"umbras:

in this Georgick:

"—— Emenso cum jam *decedet*
"Olympo:"

and in the fourth Georgick:

"Te veniente die, te *decedente* ca-
"nebat."

Therefore as *decedere* does signify to set, the Poet should rather seem to mean the heliacal setting of the constellation, than the heliacal rising of it. Pliny would have the heliacal rising to be called emersion, and the heliacal setting to be called occultation: "Aut enim adventu solis oc-
"cultantur stellae et conspici desi-
"nunt, aut ejusdem abscessu profe-
"runt se. Emersum hoc melius
"quam exortum consuetudo dixisset:
"et illud occultationem potius quam
"occasum." One of Dr Mead's manuscripts has *descendat* instead of *decedet*, which is manifestly wrong. Dryden however has translated it in that sense:

"And the bright Gnosian diadem
"downward bend."

Mr. B—— has criticised on this line of Dryden, and seems to understand the Poet to mean the helaical setting of the crown: "Mr Dryden in this
"place, and in many others here-
"after, discovers his little knowledge
"of the lowest degree of Astro-
"nomy. Ariadne's crown does not
"bend downward, at the time Virgil
"mentions, but rises with the sun;
"and as the sun's great light soon
"makes that star imperceptible, this
"Virgil very poetically describes by

"*Gnossiaque ardentis decedat stella*
"*coronae.*"

But this learned Gentleman, in his translation of this very passage, has represented the Poet as speaking of the heliacal rising:

"First let the sisters in the morn go
"down,
"And from the sun retire the Gnos-
"sian crown."

225. *Ante occasum Maiae.*] Maia is one of the Pleiades: the Poet puts a part for the whole. He speaks here against sowing too early: and we are informed by Columella, that it was an old proverb amongst the farmers, that an early sowing often deceives our expectation, but seldom a late one: "Vetus est agricolarum pro-
"verbium, maturam sationem saepe

expected crop has deceived them with empty ears. But if you would sow either tares, or mean kidney-beans, and do not despise the care of the Egyptian lentil: the setting of Bootes will give you no obscure direction,

Expectata seges vanis elusit aristis. 226
Si vero viciamque seres, vilemque faselum,
Nec Pelusiacae curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

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"decipere solere, seram nunquam, "quin mala sit."

226. *Aristis.*] See the notes on ver. 219 and 220. The King's, the Bodleian, one of the Arundelian, and both Dr Mead's manuscripts have *avenis*. The other Arundelian, and the Cambridge manuscript have *acervis*. Pierius says the Roman manuscript has *illusit aristis*, and some others *elusit aristis*. But he prefers *avenis*, as it is in the Medicean copy, because *avena* is a degeneracy of corn. Heinsius reads *aristis*: which I take to be the true reading: because I do not find that any ancient writer has ascribed the growth of wild oats to the early sowing of corn. Besides *vanis avenis*, sounds too like a jingle to agree with the style of Virgil. It must be confessed however, that there is a passage in Tibullus, something like this, which seems to countenance the reading of *avenis*:

"Neu seges eludat messem fallacibus "herbis."

227. *Vilem faselum.*] The kidney beans are said to have been very common among the Romans: and therefore the Poet is thought to have given them the epithet of vile, mean, or common. He might use this epithet perhaps, because they might be sown in any sort of soil; as Pliny tells us. This author tells us also, that the Romans eat the seeds in the shells, as we do now: "Siliquae —— faseo-"lorum cum ipsis manduntur granis. "Serere eos qua velis terra licet ab "Idibus Octobris in calendas No-"vembris."

228. *Pelusiacae lentis.*] *Pelusium* is a town of Egypt, which gives name to one of the seven mouths of the Nile. He calls the Lentil Pelusian, or Aegyptian, because the best are said to grow in that country.

Bootes.] This is a northern constellation, near the tail of the Great Bear. Arcturus, as has been already observed, is a part of this constellation. Thus Aratus:

Ἐξόπιθεν δ' ἰλίκης φέρεται ἑλίσσετο ἰοιπὼς
Ἀρκτοφύλαξ, τόν ῥ' ἄνδρες ἐπικλείουσι Βοώτην,
Οὐκέτ' ἀμαξείης ἐπαφώμενος ἕδρετο ἄρκτου
Καὶ μάλα πᾶς ἀρίδηλος· ὑπὸ ζόφον δὲ οἱ αὐτὸς
Ἐξ ἀλλων ἀρετοῦρος ἐλίσσεται ἀμφαδὸν αἰεί.

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: "Quarto "calendas Novembris Arcturus ves-"pere occidit." Let us see now how far the other ancient writers agree with our Poet. As for vetches or tares, Columella mentions two times of sowing them; the first for fodder, about the time of the autumnal equi-

nox,

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Incipe, et ad medias sementem extende pruinas. 230
Idcirco certis dimensum partibus orbem

Begin and extend your sowing time to the middle of the frosts. For this purpose the golden sun governs the orb of the world divided into certain parts,

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nox, the second for seed, about January: "Viciae autem duae sationes "sunt. Prima quam pabuli causa "circa aequinoctium autumnale seri-"mus, septem modios ejus in unum "jugerum. Secunda quae sex mo-"dios, mense Januario, vel etiam "serius jacimus, semini progeneran-"do." The first of these times is about a month sooner than the acronical setting of Arcturus: that is, when Arcturus sets with the sun. The second time Virgil has expressed, by advising the sowing time to be extended to the middle of the frost. The middle of winter, according to Columella, is on the fourth of January: "Pridie nonas Januarii "media hyems." Pliny mentions three seasons: the first about the setting of Arcturus, when they are designed for seed: the second in January: the third in March, for fodder: "Sationis ejus tria tempora: "circa occasum Arcturi, ut Decem-"bri mense pascat, tunc optime seri-"tur in semen. Secunda satio mense "Januario est: noviſſima Martio, "tum ad frondem utiliſſima." The first of these times is the same with that which Virgil mentions. The second agrees with Columella. The third seems not to have been mentioned by the Poet: unless we may suppose that by the setting of Bootes, he designed to express both the acronical and the cosmical setting of Arcturus. The cosmical setting, that is, the setting at sun-rising, of Arcturus then happened in March. Palladius follows Columella; for he mentions September as the first time of sowing: "nunc viciae prima satio est, "& faeni graeci cum pabuli causa "seruntur:" and January, as the other time: "hoc mense ultimo, col-"ligendi seminis causa, non pabuli "secandi, vicia seritur." As for kidney beans, I think, Palladius alone has mentioned the time of sowing them, which he settles to be from the beginning to the middle of October, which is about a fortnight sooner than the time prescribed by Virgil: "Sere-"mus sisamum usque ad Idus Octo-"bres, et faselum." As for Lentils, they all agree that November is the time; only Columella adds, that there is a second season in February: "Sationes ejus duas servamus, alte-"ram maturam per mediam semen-"tim, seriorem alteram mense Fe-"bruario." Pliny's words are: "Ex "leguminibus autem Novembri se-"runtur lens, et in Graecia pisum." Palladius, under the month of November, says: Nunc seritur prima "lenticula."

230.] After this line, in one of the Arundelian manuscripts is added,

"*Tempus humo tegere, et jamdudum*
"*incumbere aratris.*"

which is a repetition of ver. 213. It is observable, that this very manuscript, in the proper place of this verse, has *rastris* instead of *aratris*.

231. *Idcirco &c.*] In these lines the

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parts, thro' twelve conſtellations. Per duodena regit mundi Sol aureus aſtra 231
Five zones go round the heavens, of which one is always Quinque tenent caelum Zonae: quarum una coruſco

NOTES.

Poet, having, in honour of agriculture, ſuppoſed the ſun to make his annual journey, for the ſake of that art, takes occaſion to deſcribe the five Zones, the Zodiack, the Northern Pole, and the Antipodes, in a moſt beautiful and poetical manner.

232. *Mundi.*] The commentators are much divided about the interpretation of this paſſage. The moſt general opinion is that *mundi* follows *aſtra*; which makes the ſenſe to be this: *the ſun governs the earth thro' twelve conſtellations of the world.* Mr B—— contends that *mundi* ſhould follow *Sol*; and ſo renders it the *golden Sun of the world.* "Idcirco, *ſays* "*he*, ſol aureus mundi (as in the be-"ginning of this book, clariſſima "mundi lumina) regit orbem [ſuum] "dimenſum certis partibus, per duo-"dena aſtra." Thus, according to Mr B—— *orbem* ſignifies the *courſe of the ſun*; according to the general opinion, it is the globe of the earth. Ruaeus places *mundi* after *aſtra*, in his interpretation: Dr Trapp ſays, "it may relate either to *orbem* or "*aſtra*: rather to the latter." I believe we muſt read *orbem mundi*, and underſtand it of the turning round of the heavens. We have thoſe words uſed in this ſenſe in Manilius:

"—— Nunc ſidera ducit,
"Et rapit immenſum *mundi* revo-
"lubilis *orbem.*"

According to the ancient philoſophy, the earth is placed in the centre of the world, and the heavens turn round it once in four and twenty hours. Thus Pliny: "Formam ejus in ſpecient "*orbis* abſoluti globatam eſſe, no-"men in primis et conſenſus in eo "mortalium, orbem appellantium, "ſed et argumenta, rerum docent.... "Hanc ergo formam ejus aeterno "et irrequieto ambitu inenarrabili "celeritate, vigintiquatuor horarum "ſpatio circumagi ſolis exortus et "occaſus haud dubium reliquere.... "Nec de elementis video dubitari, "quatuor ea eſſe. Ignium ſummum, "inde tot ſtellarum collucentium il-"los oculos. Proximum ſpiritus, "quam Graeci noſtrique eodem vo-"cabulo aëra appellant. Vitalem "hunc, et per cuncta rerum meabi-"lem, totoque conſertum: hujus vi "ſuſpenſam, cum quarto aquarum "elemento librari medio ſpatio tel-"lurem.... Inter hanc caelumque, "eodem ſpiritu pendent, certis diſ-"creta ſpatiis, ſeptem ſidera, quae "ab inceſſu vocamus errantia, quum "errent nulla minus illis; eorum "medius Sol fertur ampliſſima mag-"nitudine ac poteſtate: nec tempo-"rum modo terrarumque, ſed ſide-"rum etiam ipſorum caelique rector. "Hunc mundi eſſe totius animum, "ac planius mentem, hunc princi-"pale naturae regimen ac numen "credere decet opera ejus aeſtiman-"tes."

233. *Quinque tenent caelum Zonae.*] This deſcription of the five Zones is thought to be taken from Eratoſthenes. I ſhall ſet down his words,

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Semper sole rubens, et torrida semper ab igni :
Quam circum extremae dextra laevaque trahuntur,
Caeruleae glacie concretae atque imbribus atris. 236

red with the bright sun, and always glowing with fire : on each side of which to right and left two others are drawn, stiff with blue ice and dark showers.

NOTES.

I find them quoted by Fulvius Ursinus, and la Cerda.

Πάντι δὲ δὶ ζώνας περιηγέας ἐστείρηται,
Ἃς δύο μὲν γλαυκοῖο κιλαινύτηρας κυάνοιο.
Ἡ δὲ μία φαφαρήτι, καὶ ἐκ πυρὸς εἰνάετι ἰρυθρὴ,
Τιτυσμένη φλογμοῖσιν, ἐπεὶ ἐα ἰμοῖρα ὑπ' αὐτῆς
Καιομένοις ἀκτῖνες ἀειθερίης πυρόωσιν.
Ἃς δὲ δύο ἑκάτερθε πόλοιο περιπεπτυγῦιαι
Αἰὲν πρωμαλέαι, αἰεὶ δ' ὕδατι μογεουσαι,
Ὧν μὲν ὕδωρ, ἀλλ' αὐτος ἀπ' ἠρανόφιν πρὸ γ' ἄλλος
Κῦται ἀναπίσχει περίψυκτος δὲ τίτυκται.
Ἀλλὰ τὰ μὲν χερσαῖα, καὶ ἀμβατὰ ἀνθρωποῖσιν
Ἀμφὶ δ' ἄλλαι ἴασιν ἐναντίαι ἀλλήλῃσιν
Μουνογὸς θέρεός τε καὶ ὑετίου κρυσταλλου.

Under the *torrid*, or *burning* zone lies that part of the earth, which is contained between the two tropicks. This was thought by the ancients to be uninhabitable, becauſe of the exceſſive heat; but later diſcoveries have ſhewn it to be inhabited by many great nations. It contains agreat part of Aſia, Africa, and SouthAmerica. Under the two *frigid* or cold zones lie thoſe parts of the earth, which are included within the two polar circles, which are ſo cold, being at a great diſtance from the ſun, as to be ſcarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Groenland, *&c.* Within the antartic circle near the ſouth pole, no land has yet been diſcovered: tho' the great quantities of ice found there make it probable that there is more land near the north than the ſouth pole. Under the two temperate zones are contained thoſe parts of the globe, which lie between the tropicks, and polar circles. The temperate zone, between the arctic circle and the tropick of Cancer, contains the greateſt part of Europe and Aſia; part of Africa, and almoſt all north America. That between the antartic circle and the tropick of Capricorn contains part of ſouth America, or the Antipodes.

234.] The old Nuremberg edition has *eſt* after *igni*.

236. *Caerulea*] Pierius ſays it is *caeruleae*, in moſt of the ancient copies: and that it was *cerulae* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelian manuſcripts has *caeruleae*. If this reading be admitted, we muſt alter the pointing thus:

" Quam circum extremae, dextra
" laevaque trahuntur
" Caeruleae: glacie concretae atque
" imbribus atris."

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Between these and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique course of the signs to turn in. As the world is elevated at Scythia and the Riphaean hills, so it is depressed at the south of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghosts see under their feet.

Has inter mediamque duae mortalibus aegris
Munere concessae divûm. Via secta per ambas,
Obliquus qua se signorum verteret ordo.
Mundus ut ad Scythiam Riphaeasque arduus arces 240
Consurgit, premitur Lybiae devexus in austros,
Hic vertex semper nobis sublimis; at illum
Sub pedibus Styx atra videt, Manesque profundi.

NOTES.

So *glaciae cancretae atque imbribus atris* must be understood as the cause, that these zones are blue. Pierius farther observes, that some manuscripts have *caeruleae et glacie*; which reading, tho' he does not approve, yet he thinks it a confirmation of *caeruleae*. In the King's manuscript it is *caerulea et glacie*.

238. *Munere concessae divûm. Via secta per ambas, obliquus qua se signorum verteret ordo.*] So I point this verse with Heinsius: most of the editors have a comma or a semicolon after *divûm*. Here the Poet describes the Zodiack, which is a broad belt spreading about five or six degrees on each side of the Ecliptick line, and contains the twelve Constellations or Signs. They are *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, *Pisces*. The Ecliptick line cuts the Equinoctial obliquely in two opposite points, whence the Poet calls the Zodiack *obliquus signorum ordo*. It traverses the whole torrid Zone, but neither of the temperate Zones; so that *per ambas* must mean *between*, not *thro'* them. Thus presently after, speaking of the Dragon, he says it twines *per duas Arctos*: now that constellation cannot be said to twine *thro'* the two Bears, but between them. The Zodiack is the annual path of the sun, thro' each sign of which he passes in about the space of a month. He is said to be in one of those signs, when he appears in that part of the heavens, where those stars are, of which the sign is composed.

240. *Mundus ut ad Scythiam &c.*] He speaks here of the two poles of the world. He says the north pole is elevated, because that only is visible in these parts of the earth: and for the same reason he speaks of the south pole, as being depressed. These lines seem to be an imitation of Aratus:

Καὶ μὴν πειραίουσι δύω πόλοι ἀμφοτέρωθεν
Ἀλλ' ὁ μὲν οὐκ ἐπίοπτος, ὁ δ' αὖτις ἐκ Σαρίαιο,
Ὑψόθεν ὠκεανοῖο. δύω δέ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.

The ancient Scythia was the most northern part of the known world, being what we now call Muscovy, and the Muscovite Tartary. Lybia is an ancient name for Africa, the southern part of which reaches to the tropick of Capricorn.

244. *Maximus*

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Maximus hic flexu sinuoso elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes aequore tingi.
Illic, ut perhibent, aut intempesta silet nox
Semper, et obtenta densantur nocte tenebrae;

At the north pole the vast Dragon twines with a winding course, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the Ocean. At the south pole, either, as some report, still night dwells in mortal silence, and thickens the gloomy darkness;

NOTES.

244. *Maximus hic flexu &c.*] These lines also are an imitation of Aratus:

Τὰς δὲ δὶ ἀμφοτέρας, ὅιη ποταμοῖο ἀτρεκέως,
Εἰλεῖται μέγα θαῦμα, φάσκειν, περὶ τ' ἀμφὶ τ' ἐκεινὰς
Μυρίος αἰὲ δ' ἄρα οἱ σπείρης ἑκάτερθε φόωνται
Ἄρκτοι, κυανέου σκιφυλαγμέναι ὠκεανοῖο.

This description of the Dragon winding, like a river, at the north pole, between the two Bears, is no less just than beautiful. One of the Arundelian manuscripts has *labitur*.

246. *Arctos Oceani metuentes aequore tingi.*] "I beg leave, *says Mr* "*B*——, to suppose, that this line "cannot be of Virgil's writing, but "that it is slid into the text from "the marginal note of some Gram-"marian or other. There is such a "jingle betwixt *oceani* and *tingi*, "and the sense, if any sense at all "can be affixed to it, is so forced, "that it seems to me not in any wise "to belong to the author of the "Georgicks." For my part, I see no reason to question the authority of this verse: nor is it left out in any manuscript, or printed edition, that I have seen. Virgil, no doubt, had in his view Homer's description of the northern constellations on the shield of Achilles; to which he has more than once alluded:

Πληϊάδας θ', ὑάδας τε, τό τε σθένος Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,

Ἥτ' αὐτοῦ στρέφεται, καὶ τ' Ὠρίωνα δοκεύει
Οἴη δ' ἄμμορός ἐστι λοετρῶν ὠκεανοῖο.

"The Pleiads, Hyads, with the nor-
"thern team;
"And great Orion's more refulgent
"beam;
"To which, around the axle of the
"sky,
"The bear revolving, points his gol-
den eye,
"Still shines exalted on th'aetherial
"plain,
"Nor bathes his blazing forehead in
"the main."

Mr POPE.

One of the Arundelian manuscripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempesta silet nox.*] Virgil alludes, in this passage, to that doctrine of Epicurus, that the sun might possibly revive and perish every day, if which opinion be admitted, there can be no Antipodes, nor can the sun go to light another hemisphere. This opi-

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or else Aurora returns from us to them, and brings back the day: and when the sun first rising breathes on us with his panting horses, there bright Vesper lights up the late fires.

Aut redit a nobis Aurora, diemque reducit:
Noſque ubi primus equis oriens afflavit anhelis, 250
Illic ſera rubens accendit lumina Veſper.

NOTES.

nion of Epicurus is to be found in his epiſtle to Pythocles, preſerved by Diogenes Laërtius: Ἐν τοῖς περὶ φύσεως βιβλίοις διέκρυμεν, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων, καὶ κατὰ ἀνάψιν γινέσθαι δύνασθαι καὶ κατὰ σβέσιν. The reader cannot but obſerve how juſtly this verſe expreſſes the ſtill ſilence of the night. Mr B—— has been more careful to preſerve this beauty, than any other of the tranſlators:

"There, as they ſay, or reſts the
"ſoft, ſtill night."

And day may end, and tumble down the weſt,
And ſleeply night fly ſlowly up the eaſt;
Becauſe the ſun having now perform'd his round,
And reach'd with weary flames the utmoſt bound
Of finite heav'n, he there puts out the ray,
Weary'd and blunted all the tedious day
By hindring air, and thus the flames decay.
Or elſe that conſtant force might make it move
Below the earth, which whirl'd it round above.

CREECH.

249. *Aut redit a nobis Aurora.*] Here he propoſes the contrary doctrine: that the ſun goes to light another hemiſphere, when he leaves our horizon. This is not inconſiſtent with the Epicurean philoſophy: for we ſee, in the preceding note, that Epicurus propoſes the other opinion, only as a poſſibility; and Lucretius mentions both opinions:

"At nox obruit ingenti caligine ter-
"ras,
"Aut ubi de longo curſu Sol extima
"caeli
"Impulit, atque ſuos efflavit lan-
"guidus ignes
"Concuſſos, itere, et labefactos
"aëre multo:
"Aut quia ſub terras curſum con-
"vertere cogit
"Vis eadem, ſupra terras quae per-
"tulit orbem.

250. *Primus equis oriens efflavit anhelis.*] Some interpret this of the morning; as if it referred to *Aurora*, juſt mentioned: but the gender of *primus* is a ſufficient argument againſt this interpretation. I take *Sol* to be underſtood; as it muſt in the fifth Aeneid: where we have the ſame words, without any mention of *Aurora*:

"Jamque vale: torquet medios nox
"humida curſus,
"Et me ſaevus equis oriens afflavit
"anhelis."

251. *Accendit lumina Veſper.*] Virgil is commonly underſtood to ſpeak here of *lighting candles*: becauſe *Veſper*, or the evening ſtar, is the fore-runner

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Hinc tempeſtates dubio praediſcere cælo
Poſſumus: hinc meſſiſque diem, tempuſque ſerendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere claſſes,
Aut tempeſtivam ſylvis evertere pinum.
Nec fruſtra ſignorum obitus ſpeculamur et ortus,
Temporibuſque parem diverſis quatuor annum.

Hence we are able to foreſee ſtorms in doubtful weather; hence we know the time of harveſt and the ſeaſon of ſowing; and when it is proper to cut the faithleſs ſea with oars; when to draw out the armed fleets, or to fell the pine-trees in the woods in a proper ſeaſon: nor is it in vain that we obſerve the ſetting and riſing of the ſigns, and the year divided equally into four different ſeaſons.

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manner of the night. This is ſo low an idea, that I cannot think it ever entered into the mind of our Poet. To conclude ſo ſublime a piece of poetry with the mention of lighting candles, would be a wretched anti-climax. Surely Virgil ſtill keeps amongſt the heavenly bodies, and as *Veſper* is the firſt ſtar that appears, he deſcribes him poetically, as lighting the reſt. In other places this ſtar is called *Heſperus*.

252. *Hinc tempeſtates &c.*] After this beautiful deſcription of the heavens, the Poet adds on account of the uſefulneſs of this knowledge to Huſbandmen:

Hinc.] One of Dr Mead's manuſcripts has *hic*.

Tempeſtates.] See the note on ver. 4.

Praediſcere.] Pierius ſays it is *praedicere* in the Roman manuſcript, tho' he does not approve of it. La Cerda however has admitted this reading.

253. *Meſſiſque diem.*] In ſome copies it is *menſiſque diem*; but the beſt authority ſeems to be for *meſſis*.

256. *Tempeſtivam ſylvis evertere pinum.*] In ſeveral of the old manuſcripts and printed editions we find *in ſylvis*; but the leaving out of the preposition is more conformable to the ſtyle of our Poet.

Dryden has tranſlated theſe words; *or when to fell the furzes.* He muſt certainly have meant *firrs*: for the *furze*, otherwiſe called *gorſe*, and *whin*, is a prickly ſhrub, which grows commonly on our heathy grounds, and bears no ſort of reſemblance to a Firr or Pine. There is ſome pretence for tranſlating *Pinus* a *Firr*, as Mr B—— has done: becauſe that tree which we commonly know under the name of the *Scotch Firr* is really a ſpecies of *Pine*.

By *tempeſtivam* the Poet means the proper ſeaſon for felling timber. This ſeaſon we are told by Cato is when the ſeed is ripe: "Robus, materies "item pro ridica, ubi ſolſtitium fue-"rit ad brumam ſemper tempeſtiva "eſt. Caetera materies quae ſemen "habet, cum ſemen maturum habet, "tum tempeſtiva eſt." Dr Trapp has tranſlated *tempeſtivam*, *ſeaſoned*.

"Or when in woods to fell the *ſea-*
"*ſoned* Pine."

But I believe we never uſe that epithet for timber, which is not yet cut down.

257. *Nec fruſtra &c.*] Here the Poet urges ſtill farther the uſefulneſs of aſtronomical knowledge. He obſerves, that many works are to be performed by the huſbandman; the proper

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Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry. Then the ploughman sharpens the hard point of the blunt share: scoops troughs out of trees.

Frigidus agricolam siquando continet imber,
Multa, forent quae mox caelo properanda sereno,
Maturare datur. Durum procudit arator
Vomeris obtusi dentem: cavat arbore lintres:

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proper time for doing which depends upon a knowledge of the seasons.

259. *Frigidus imber.*] The Poet does not seem to mean that these works are to be done, when any sudden shower happens: but when the winter season comes on, which he had before expressed by *brumae intractabilis imbrem.*

261. *Maturare.*] It is here opposed to *properare*: *maturare* signifies to do a thing at leisure, in a proper season; but *properare* signifies to do it in a hurry. Virgil's sense therefore in this place is, that the farmer has time to prepare these things in winter; but that if he should neglect this opportunity till the season of the year calls him out to work in the field, he will then be so busy, that he cannot have time to do them as he ought. Aulus Gellius observes that in his time the signification of *mature* was corruptly used for *hastily*: "*Mature* nunc significat *propere* et *cito*, contra ipsius verbi sententiam. Aliud enim est *mature* quam quod dicitur *propere*. Propterea P. Nigidius homo in omnium bonarum artium disciplinis egregius, *Mature*, inquit, *est quod neque citius est neque serius: sed medium quiddam et temperatum est.* Bene atque proprie Nigidius. Nam et in frugibus et in pomis *matura* dicuntur "quae neque cruda et immitia sunt, "neque caduca et decocta, sed tempore suo adulta maturaque. Quoniam autem id, quod non segniter fiebat, *mature* fieri dicebatur, progressa plurimum verbi significatio est, et non jam quod non segnius, sed quod festinatius fit id fieri *mature* dicitur, quando ea, quae praeter sui temporis modum properata sunt, *immatura* verius dicantur. Illud vero Nigidianum rei atque verbi temperamentum divus Augustus duobus Graecis verbis elegantissime exprimebat. Namque et dicere in sermonibus et scribere in epistolis solitum esse aiunt, σπουδαίως. Per quod monebat ut rem agendam simul adhiberetur industriae celeritas et diligentia tarditas, ex quibus duobus contrariis fit *maturitas*. Virgilius quoque siquis animum attendat, duo illa verba *properare* et *maturare* tam quam plane contraria scitissime paravit in hisce versibus: *Frigidus agricolam, &c.* elegantissime duo verba divisit. Namque in praeparatu rei rusticae per tempestates pluvias, quoniam otium est, maturari potest: per serenas, quoniam tempus instat, properari necesse est."

262. *Cavat arbore lintres.*] Most of the commentators think *lintres* means boats in this place; which were

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Aut pecori signum, aut numeros impressit acervis.
Exeunt alii vallos, furcasque bicornes,
Atque Amerina, parant lentae retinacula viti.
Nunc facilis rubea texatur fiscina virga:

or mark his cattle, or number his sacks. Some sharpen stakes, and two-horned forks, and prepare willow twigs to bind the bending vine. Now the light basket is woven with bramble twigs.

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were anciently scooped out of trees. Thus Virgil speaks of hollowed alders, when he mentions the beginning of navigation:

"Tunc *alnos* primum fluvii sensere "cavatas."

But I believe navigation was so far improved in Virgil's time, that the Romans made no use of hollow trees for boats. Therefore I rather think he meant troughs, which seem more immediately to concern the farmer than boats.

263. *Pecori signum.*] The way of marking the cattle was by burning them; as we find in the third Georgick:

"Post partum cura in vitulos traduc- "citur omnis:
"Continuoque notas, et nomina "gentis *inurunt*."

Numeros impressit acervis.] I take the Poet to mean numbring the sacks of corn; perhaps in order to signify the quantity contained in each. For I cannot understand how the heaps of corn may be said to be imprinted with numbers. Dr Trapp, in his note on this passage, says: "*Sacks*, or if "you please *Stacks*. *Acervis*. 'Tis "uncertain whether he speaks of "corn *thresh'd* or *unthresh'd*: of "*Barns*, or of *Granaries*."

264. *Exeunt alii vallos.*] Servius interprets *valles* the banks and ditches which are made round vineyards: "Fossas et muros de terra factos, et "glebis, qui fiunt in circultu cohor- "tium et vinearum." He takes *exeunt* to mean the cleaning of the ditches, and repairing of the banks. But this interpretation seems to be greatly forced: and besides it is no work for wet weather: nor is it possible to be done within doors, which Virgil plainly expresses:

"Frigidus agricolam si quando *con-* "*tinet* imber."

Valli certainly mean the stakes or poles, which serve to prop the vines.

265. *Amerina retinacula.*] Amesia is the name of a city in Italy where the best willows were said to grow in abundance. It is a sort of willow with slender, red twigs, according to Columella: "Nec refert cujus ge- "neris vimen feras, dum sit lentissi- "mum: putant tamen tria esse ge- "nera praecipue salicis, Graecae, "Gallicae, Sabinae, quam plurimi "vocant Amerinam. Graeca flavi "coloris est, Gallica obsoleti purpu- "rei, et tenuissimi viminis. Amerina "salix gracilem virgam, et rutilam "gerit."

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace:

"Inde Rubos fessi pervenimus."

Servius

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Now parch your corn with fire, now grind it with ſtones. Nay even on ſacred days divine and human laws permit ſome works to be done. No ſtrictneſs ever forbad to drain the fields, to defend the corn with a hedge,

Nunc torrete igni fruges, nunc frangite ſaxo.
Quippe etiam feſtis quaedam exercere diebus
Fas et jura ſinunt. Rivos deducere nulla
Religio vetuit, ſegeti praetendere ſepem,

NOTES.

Servius thinks that by *Rubea virga* is meant ſuch twigs as grow about *Rubi*. Indeed it ſeems natural for the Poet to mention theſe two cities of Italy, *Ameria* and *Rubi* juſt together. But at the ſame time it muſt be confeſſed, that *Rubi* is not any where, that I can find, celebrated for willows or oſiers. I rather believe the Poet meant twigs of *brambles*, becauſe the *bramble*, *rubus*, is mentioned by Pliny amongſt the bending twigs, which are fit for ſuch purpoſes as Virgil is here ſpeaking of. "Siquidem et geniſtae, et populi, et ulmi, "et ſanguinei frutices, et betulae, et "harundo fiſſa, et harundinum folia, "ut in Liguria, et vitis ipſa, *reciſſque aculeis Rubi alligant*, et intorta "corylus." Mr B—— is the only tranſlator, who has followed this laſt interpretation:

"Now with the *bramble* weave the
"baſket's round."

267. *Nunc torrete igni fruges.*] He ſpeaks here not of baking, but of parching the corn, in order to grind it. We have the ſame expreſſion in the firſt Aeneid:

"—— Frugeſque receptas
"Et torrere parant flammis, et fran-
"gere ſaxo."

268. *Quippe etiam &c.*] Here the Poet enumerates thoſe works which are lawful to be done on feſtival days.

269. *Rivos deducere.*] Moſt of the tranſlators have erred about this paſſage. May tranſlates it, *To dig a ditch*; Dryden, *to float the meadows*: Mr B——

"To lead the torrent o'er the thirſty
"plain."

To dig ditches, or to float the ground was not allowed by the High-Prieſt to be done on holy days. But to drain and cleanſe ditches was lawful, as we find in Columella: "Feriis autem "ritus majorum etiam illa permittit, "—Piſcinas, lacus, foſſas veteres "tergere, et purgare." And indeed the true meaning of *rivos deducere* is *to drain*:

"——— Quique paludis
"Collectum humorem bibula *deducit* "arena."

For *floating* is called *inducere*:

"Deinde ſatis fluvium *inducit* rivoſque "ſequentes."

See verſe 106, and 113, of this Georgick. Dr Trapp has juſtly tranſlated theſe words; "*To drain the fields.*"

270. *Segeti praetendere ſepem.*] Columella differs from Virgil, in this particular: "Quanquam Pontificum "negent ſegetem feriis ſepiri debere.

272. *Balan-*

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fidias avibus moliri, incendere vepres,
lantumque gregem fluvio merſari ſalubri.
epe oleo tardi coſtas agitator aſelli
ilibus aut onerat pomis; lapidemque revertens
ncuſum, aut atrae maſſam picis urbe reportat. 275
ſa dies alios alio dedit ordine Luna
elices operum. Quintam fuge: pallidus Orcus,
umenideſque ſatae: tum partu terra nefando
umque Iapetumque creat, ſaevumque Typhoëa,

to lay ſnares for birds, to fire the thorns, and to dip the bleating flock in the wholeſome river. The driver alſo of the ſlow-paced aſs often loads his ribs with oil or common fruit; and when he returns from the city, brings back with him an indented millſtone, or a maſs of black pitch. The very Moon has given ſome days in different degrees lucky for work. Avoid the fifth: pale Orcus and the Furies were born that day: then did the earth with a horrid labour bring forth Coeus and Iapetus, and fierce Typhoeus,

NOTES.

272. *Balantumque gregem fluvio merſare ſalubri.*] Columella obſerves, on this paſſage, that it was unlawful to waſh the ſheep on holy days, for the ſake of the wool: but that it was allowed to waſh them, to cure ſome of their diſeaſes. Hence Virgil mentions the *wholeſome river*, to ſhew that he meant it by way of medicine: "Vetant quoque lanarium cauſa lavari oves, niſi propter medicinam. Virgilius, quod liceat omnibus flumine abluere gregem, praecepit, et idcirco adjecit, *fluvio merſare ſalubri*. Sunt enim vitia, quorum cauſa pecus utile ſit lavare." *Balantum gregem* is here uſed for *ſheep*, with great propriety: for it is obſervable that ſheep make a great bleating, when they are waſhed.

274. *Vilibus pomis.*] *Vilis* ſignifies *common*, *mean*, or *cheap*. *Pomum* is uſed by the Ancients not only for *apples*, but for all eſculent fruits. *Fruit* is uſed by Botaniſts to ſignify the ſeed of any plant, with their covers: but in common acceptation it agrees exactly with what the Ancients meant by *Pomum*. See my *firſt Lecture of a Courſe of Botany*, page 19, 20, 21.

Lapidem incuſum.] This Servius interprets a ſtone cut with teeth, for a hand-mill to grind corn. The King's and the Bodleian manuſcript, and ſome of the old printed editions have *incuſſum*.

276. *Ipſa dies &c.*] Now the Poet gives an account of thoſe days, which were reckoned lucky and unlucky by the Ancients.

277. *Quintam fuge.*] The fifth day is ſet down as unlucky, by Heſiod:

Πέμπτας δ' ἐξαλύασθαι, ἐπὶ χαλεπαὶ τε τέτυκται.
Ἐν πέμπῃ γὰρ φασὶν, Ἐρινύας ἀμφιπολεύειν,
Ὅρκον τικτομένας, τὸν Ἔρις τίσιν ὤπασε τοῖς.

278. *Tum.*] One of Dr Mead's manuſcripts has *cum*.

279. *Coeumque, Iapetumque creat, ſaevumque Typhoëa.*] Theſe are ſaid alſo by Heſiod, to be the ſons of the earth. Virgil imitates the Greek Poet in mentioning Coeus and Iapetus without any epithet.

Κοῖόν τε, Κρεῖόν θ', Ὑπερίονά τ', Ἰαπετόν τε.

But

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and the Brethren who conspired to destroy heaven. Thrice truly did they endeavour to lay Ossa upon Pelion, and to roll the shady Olympus upon Ossa: thrice did Jupiter scatter asunder the heaped mountains with his thunderbolt.

Et conjurati cælum rescindere fratres. 280
Ter sunt conati imponere Pelio ossam
Scilicet, atque Ossæ frondosum involvere Olympum:
Ter pater extructos disjecit fulmine montes.

NOTES.

But he bestows the epithet of *sævus* on Typhœus: and indeed Hesiod gives a terrible description of this giant.

281. *Ter sunt conati imponere Pelio Ossam.*] The fable of the war of the giants against the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them:

Ὄσσαν μὲν Ὄσσῃ μάλα τ' ἐπτάδα μέμβλετο Θήρη,
Αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' ἔμπεδος ἐφύετο πᾶσα.

"Heav'd on Olympus tott'ring Ossa
"stood;
"On Ossa Pelion nods with all his
"wood."
Mr POPE.

Olympus seems the fittest for the foundation, being the biggest of the three mountains. Longinus brings these verses of Homer, as an instance of the Sublime, and observes, that the Poet, not content with barely mentioning this attempt of the giants immediately adds that they had almost effected what they designed: Καὶ τὸ καν ἐτετέλεσαν. But with all due submission to that excellent Critick, I think the sublimity of this passage is rather diminished than augmented by the following line:

Καὶ τὸ καν ἐτετέλεσαν ἢ τοῦ μὴ ἐτέλεσαν ἔπαθον.

"They would have brought to pass
"what they designed, if they had
"arrived to their full strength."
Surely what idea soever this gives of the strength of the giants, it diminishes the power of Jupiter and the rest of the gods, who with so much difficulty subdued a few boys, who had not yet arrived to their full strength. Virgil has enlarged the idea of Homer, by saying that the giants made this attempt three times before they could be subdued. The labour of the giants in heaping mountain upon mountain is very beautifully expressed in the number of this verse:

"Ter sunt conati imponere Pelio
"Ossam."

It is impossible to read it without a pause.

283. *Disjecit.*] Pierius says it is *dejecit* in the Roman manuscript. The same reading is in the Cambridge, the Arundelian, and one of Dr Mead's manuscripts. Virgil has used *dejicit* in this Georgick.

"——— Ille flagranti
"Aut Atho, aut Rhodopem, aut alta
"Ceraunia telo
"Dejicit."

But

Septima post decimam felix et ponere vitem,
Et prensos domitare boves, et licia telae
Addere: nona fugae melior, contraria furtis.

The seventeenth is lucky to plant the vine, and to tame oxen, and to begin to weave. The ninth is better for flight, but adverse to theft.

NOTES.

But there he is speaking of single mountains. *Disjecit* seems more proper in this place, to express the scattering asunder of these mountains. And we find, in Strabo, that Ossa was really thought to have been torn from Olympus: Ὑπὸ μὲ σεισμῶν ἐξηγ- ῆσθαι γράφουσι (τὰ νῦν καλούμενα Τέμ- πη καὶ τὴν Ὄσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου. This might give the Poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima post decimam.*] Servius mentions three different interpretations of these words: 1. the seventeen is lucky: 2. the seventh is lucky, but not so lucky as the tenth: 3. the fourteenth is lucky, that is the seventh doubled, which comes after the tenth. This last is so forced an interpretation, that I cannot be perswaded that Virgil could mean any thing so obscure. It must however be confessed that Hesiod has set down the fourteenth day as lucky for taming cattle:

..... Κούρῃ δ' ἐπὶ τετρὰς ἄριστος·
Μέσση, τῇδή τι μᾶλλα, καὶ ἰλλίποδας ἐλάσσαι βοῦς
Καὶ σῖτον καρχαρόδοντα, καὶ οὐρῆας ταλαεργοὺς
Πρῶτα, ἐπὶ χεῖρα τιθεῖσ.

The last words agree with *prensos domitare*. The second interpretation is generally received; and indeed Hesiod says the seventh and the tenth days are both lucky:

Πρῶτον ἴσην, τετράς τε, καὶ ἑβδόμη, ἱερὸν ἦμαρ.

and

Ἑβδόμῃ δ' ἀνδρόγεως δαίεται.

But he no where says that the seventh is inferior to the tenth; nor does he mention either of them as fortunate for any part of husbandry. I prefer the first interpretation, because it seems the most plain. Hesiod allows it also to be one of the lucky days:

Μέσση δ' ἐνδεκάτη Δημήτερος ἱερὸν ἄκτὴν
Εὖ μάλ' ὀπιπτεύοντα ἰὼν τροχάλῳ] ἐν ἀλωῇ
Βάλλειν. ὑλοτόμοι τε ταμεῖν θαλαμηΐα δοῦρα,
Νῆά τε ξύλα πολλὰ, τά τ' ἄρμενα νηυσὶ πέλονται.

Et.] One of the Arundelian manuscripts has *est*. Pierius says it is *est* in the Lombard manuscript, but it is altered from *et* with a different hand.

Vitem.] Pierius says it is *vites* in the Lombard manuscript. It is the same in the King's and both Dr Mead's manuscripts, and in several printed editions.

287. *Multa*

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Many things also may be done better in the cool night, or when the morning bedews the earth at sun-rising. By night the light stubble, by night the parched meadows are better cut: the clammy dew is never known to fail in the night. Some sit up late by the light of a winter fire, and point torches with a sharp heifer whilst their wives, easing their long labour with singing, run thro' the loom with the rattling reed, or boil away the infusive of the sweet must over the fire.

Multa adeo gelida melius se nocte dedere,
Aut cum sole novo terras irrorat Eous.
Nocte leves melius stipulae, nocte arida prata
Tondentur: noctes lentus non deficit humor.
Et quidam seros hyberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem,

NOTES.

287. *Multa adeo &c.*] The Poet proceeds to mention what sort of works are to be done in the night, both in winter and summer.

Gelida melius.] Thus it is in the Medicean and other ancient manuscripts, according to Pierius: and in all the manuscripts, which I have collated, except one of Dr Mead's. Heinsius, La Cerda, Ruaeus, and most of the editors have *gelida melius*. In some few editions it is *melius gelida*.

288. *Aut.*] Pierius says it is *vel* in some ancient manuscripts: but that most copies have *aut*. One of Dr Mead's manuscripts also has *vel*.

Irrorat.] In one of the Arundelian manuscripts it is *irrigat*.

Eous.] Servius, and most of the commentators interpret this the *Morning Star*. Some take it to mean one of the horses of the sun of that name. He is mentioned by Ovid:

"Interea volucres Pyroeis, et *Eous*,
"et Aethon,
"Solis equi, quartusque Phlegon."

289. *Nocte leves melius stipulae.*] Heinsius is almost singular, in printing the words in this order. Pierius however observes that the same disposition is in all the ancient ma scripts which he had seen: and it is more elegant than the comm reading.

Nocte arida prata tondentur.] P also observes that a dewy night is test for mowing: "Noctibus ro "dis secari melius."

290. *Noctes.*] In some manuscr it is *noctis*: which may be either genitive case singular, or the ac sative plural. Pierius proves it is accusative plural, from a passage Arusianus Messus, *de Elocutio Virgilii*: where, observing that cit illam rem is an elegant expres he quotes the authority of Vir who wrote *Noctes lentus non d humor*.

292. *Faces inspicat.*] The tor of the Ancients were sticks cut t point.

295. *Dulcis musti Vulcano deco humorem.*] Must is the new w before it is fermented. We find Columella, that it was usual to b some of the must till a fourth part, a third, or even sometimes half w evaporated. This Virgil expre by *decoquit humorem*. The use of t boiled must is to put into some fo of wine to make them keep. Co

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Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succiditur aestu,
Et medio tostas aestu terit area fruges.

and scum with leaves the waves of the trembling kettle. But reddened Ceres is cut down in the heat of noon, and the roasted corn is threshed in the heat of noon.

NOTES.

tella is very copious on this subject, *Lib.* 12. *cap.* 19, 20, 21. He recommends the sweetest must for this purpose: thus *dulcis* is no idle epithet to *musti* in this passage.

La Cerda observes that *Vulcan* is never used by Virgil for *fire*; but when he would express a large fire. This is certain, that Columella directs the fire to be gradually increased to a considerable heat.

296. *Undam trepidi aheni.*] The wave of the trembling kettle is a poetical expression; the boiling of a pot resembling the waves of the sea. Pontius says it is *trepidis despumat aëno* in the Roman manuscript, and *tepidi* in the Medicean and some other manuscripts. The Cambridge manuscript has *trepidi*: in the other manuscripts which I have consulted it is *tepidi*. Servius, Heinsius, La Cerda, Masvicius, and several good editors read *trepidi*. Ruaeus and many others prefer *tepidi*.

297. *At rubicunda Ceres &c.*] From the mention of works to be done in the night, he passes to those which are to be done in the day time, both in summer and winter: and engages upon the enjoyments of husbandmen in the winter season:

By *rubicunda Ceres* the Poet means the standing corn, which is of a reddish yellow, or golden colour, when ripe.

Succiditur.] Mr B— would fain read *succingitur*. "Several copies, "*says he*, have *succinditur*, but it is "a very improper expression to say "corn is hewed down: but Ceres "represented by a sheaf of corn is "very poetically said to be girt or "bound." In consequence of this criticism, he translates this line thus:

"But bound is Ceres at the noon of
"heat."

I do not find any other authority than this gentleman's conjecture, for reading *succingitur*. All the manuscripts and printed copies which I have seen have *succiditur*, which signifies *is cut down*. The participle of this verb is applied by Virgil, in the ninth Aeneid to a flower cut down by a plough:

"Purpureus veluti cum flos *succisus*
"aratro
"Languescit moriens."

Caedo and it's compounds are frequently applied by Columella to the cutting down of hay and corn. The title of the nineteenth chapter of his second book is, *Quemadmodum* succisum *foenum tractari et condi debeat.* In that chapter we find *cum foenum* cecidimus. In the twenty-first chapter, which treats of harvest, we find *si tempestive* decisa *sint*: and *sin autem spicae tantummodo* recisae *sunt.*

298. *Et medio tostas aestu terit area fruges.*] Thus Columella: "Quod "si falcibus seges cum parte culmi

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Plow naked, and sow naked: Nudus ara, sere nudus: hyems ignava colono.
winter is a time of leisure for the husbandman. In cold weather the farmers generally enjoy Frigoribus parto agricolae plerumque fruuntur,
what they have gotten: and rejoicing one with another make Mutuaque inter se laeti convivia curant.
mutual feasts. The genial winter invites them, and dissolves Invitat genialis hyems, curasque resolvit:
their cares. As when the laden Ceu pressae cum jam portum tetigere carinae,
ships have just reached the port, Puppibus et laeti nautae imposuere coronas.
and the joyful mariners have crowned their sterns. But yet then is the season to gather acorns, Sed tamen et quernas glandes tum stringere tempus,

NOTES.

" demessa sit, protinus in acervum,
" vel in nubilarium congeritur, et
" subinde *opportunis solibus torrefac-*
" *ta* proteritur."

I make use of the word *thresh* in my translation, as being most familiar to the English reader: tho' it is certain that the Romans seldom made use of a flail or stick to beat out their corn. I have already described the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor, to tread the corn out with their feet. Varro, immediately after his description of the *tribulum*, adds: " Apud alios ex-
" teritur grege jumentorum inacto,
" et ibi agitato perticis, quod ungu-
" lis e spica exteruntur grana." Columella mentions all these ways, of threshing, treading, and rubbing with the *tribulum*. " Sin autem spi-
" cae tantummodo recisae sunt, pos-
" sunt in horreum conferri, et deinde
" per hyemem, vel baculis excuti
" vel exteri pecudibus. At si com-
" petit, ut in area teratur frumen-
" tum, nihil dubium est, quin equis
" melius, quam bubus ea res confi-
" ciatur, et si pauca juga sunt, adji-
" cere tribulam et traham possis,
" quae res utraque culmos facillime
" comminuit."

299. *Nudus ara, sere nudus.*] Thus Hesiod:

" --- Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
" Γυμνὸν δ' ἀμᾶσθαι.

By saying these works should be performed naked, the Poets mean that they ought to be done, when the weather is exceeding hot. According to Pliny, Cincinnatus was found plowing naked, when the dictatorship was brought to him: " Aranti
" quatuor suo jugera in Vaticano,
" quae prata Quintia appellantur,
" Cincinnato viator attulit dictatu-
" ram, et quidem, ut traditur, *nudo*,
" plenoque pulveris etiamnum ore.
" Cui viator, vela corpus, inquit, ut
" proferam Senatus Populique Ro-
" mani mandata."

Colono.] Pierius says that in the Medicean copy it is *colono est*.

304. *Puppibus et laeti nautae imposuere coronas.*] This whole line is repeated in the fourth Aeneid, ver. 418.

305. *Quernas glandes.*] *Glans* seems to have been used by the Romans in the same sense that we use *Mast*. Thus the fruit of the Beech is called *glans*: " Fagi *glans* nuclei
" similis,"

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Et lauri baccas, oleamque, cruentaque myrta. 306 *and bay berries, and bloody myrtle berries.*

NOTES.

"similis," says Pliny. But strictly speaking it means only such fruits as contain only one seed, which is covered at the lower part with a husk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans*. "Glandem, *says Pliny*, quae "proprie intelligitur, ferunt robur, "quercus, esculus, cerrus, ilex, su-"ber."

Stringere.] This word signifies to gather with the hand: thus we find in the ninth Eclogue:

"---Hic ubi densas
"Agricolae *stringunt* frondes."

306. *Lauri baccas.*] Translators frequently confound the Laurel and the Bay; as if they were the same tree, and what the Romans called *Laurus*. Our Laurel was hardly known in Europe, till the latter end of the sixteenth century; about which time it seems to have been brought from Trebizond to Constantinople, and from thence into most parts of Europe. The Laurel has no fine smell, which is a property ascribed to the *Laurus*, by our Poet in the second Eclogue:

"Et vos, o Lauri, carpam, et te
"proxime, myrte,
"Sic positae, quoniam *suaves* mis-
"cetis *odores*:

and in the sixth Aeneid:

"*Odoratum* Lauri nemus."

Nor is the Laurel remarkable for crackling in the fire; of which there is abundant mention with regard to the *Laurus*: Thus Lucretius:

"Aridior porro si nubes accipit ig-
"nem,
"Uritur ingenti sonitu succensa re-
"pente:
"Lauricomos ut si per montes flam-
"ma vagetur,
"Turbine ventorum comburens im-
"pete magno.
"Nec res ulla magis, quam Phoebi
"Delphica Laurus
"Terribili sonitu flamma crepitante
"crematur."

But if the cloud be dry, and thunder fall,
Rises a crackling blaze, and spreads o'er all;
As when fierce fires, press'd on by winds, do seize
Our laurel groves, and waste the virgin trees;
The leaves all crackle; she that fled the chace
Of Phoebus love, still flies the flames embrace. CREECH.

These characters agree very well with the Bay-tree, which seems to be most certainly the *Laurus* of the Ancients; and is at this time frequent in the woods and hedges in Italy. The first discoverers of the Laurel gave it the name of *Laurocerasus*, because it has a leaf something like a Bay, and a fruit like a Cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their

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Then is the season to lay snares for cranes, and nets for stags, and to pursue the long eared hares: then is the season for the Balearic slinger to pierce the does, when the snow lies deep, when the rivers roll down the ice. Why should I speak of the storms and constellations of autumn,

Tum gruibus pedicas et retia ponere cervis, 307
Auritoſque ſequi lepores; tum figere damas,
Stuppea torquentem Baleari verbera funda,
Cum nix alta jacet, glaciem cum flumina trudunt.
Quid tempeſtates autumni, et ſidera dicam? 311
Atque ubi jam breviorque dies, et mollior aeſtas,

NOTES.

their vinous juice. There are ſeveral ſpecies of myrtle; but Ray informs us that he obſerved no other ſort in Italy, than the common myrtle, or *myrtus communis Italica C. B.*

309. *Balearis.*] The Balearides are two iſlands near Spain, now known by the names of Majorca and Minorca. The inhabitants of theſe iſlands are ſaid to have been famous for ſlinging: their name being derived from βάλλειν.

311. *Quid tempeſtates autumni, &c.*] The Poet having barely mentioned the ſtormy ſeaſons: the latter end of ſpring, and the beginning of autumn, proceeds to an elegant deſcription of a ſtorm in the time of harveſt.

Tempeſtates autumni, et ſidera.] The Autumn was reckoned to begin about the twelfth of Auguſt, at the coſmical ſetting of Fidicula and the Dolphin: which was accounted a ſtormy ſeaſon, according to Columella: "Pridie Idus Auguſti fidis "occidit mane, et autumnus incipit. "..Idibus Auguſti delphini occaſus "tempeſtatem ſignificat. Decimo "nono Calendas Septembris ejuſdem "ſideris matutinus occaſus tempe- "ſtatem ſignificat. Decimo tertio "Calendas Septembris ſol in virgi- "nem tranſitum facit. Hoc et ſe- "quenti die tempeſtatem ſignificat, "interdum et tonat. Hoc eodem "die fidis occidit. Decimo Calen- "das Septembris ex eodem ſidere "tempeſtas plerumque oritur et plu- "via." Homer mentions the Autumn as a ſtormy ſeaſon:

Ὡς δ' ὑπὸ λαίλαπι πᾶσα τελαυγὴ βέβρι-
θε χθών
Ἤματ' ὀπωρινῷ, ὅτε λαβρότατον χέει
ὕδωρ
Ζεύς.

"——When in Autumn Jove his
"fury pours
"And earth is loaden with inceſſant
"ſhow'rs.
Mr POPE.

One of the Arundelian manuſcripts has *frigora* inſtead of *ſidera.*

312. *Atque ubi jam breviorque dies, et mollior aeſtas.*] One of Dr Mead's manuſcripts has

"Atque ubi jam breviorque dies,
"*jam* mollior aeſtas,

which is not amiſs. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with *mollior aeſtas*, unleſs we ſuppoſe *aeſtas* to be put poetically for warm weather, as it ſeems to be in the ſecond Georgic:

"Prima

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Quae vigilanda viris? vel cum ruit imbriferum ver: Spicea jam campis cum meſſis inhorruit, et cum *and what vigilance is neceſſary in men, when the days grow ſhorter, and the heat more moderate? Or when the ſhowery ſpring concludes, when the ſpiky harveſt now briſtles in the fields, and when*

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"Prima vel autumni ſub frigora,
"cum rapidus ſol
"Nondum hyemem contingit equis,
"jam praeterit aeſtas."

313. *Vel cum ruit imbriferum ver.*] One of Dr Mead's manuſcripts has *a* inſtead of *vel*. Servius interprets *ruit, praecipitatur, in fine eſt*. The latter end of the ſpring is about the end of April, and beginning of May, which is a rainy ſeaſon, according to Columella: "Decimo quinto Ca-
"lendas Maias ſol in taurum tranſi-
"tum facit, pluviam ſignificat. De-
"cimo quarto Calendas Maias ſucu-
"lae ſe veſperi celant, pluviam ſig-
"nificat. Undecimo Calendas Maias
"ver bipartitur, pluvia et nonnun-
"quam grando. Decimo Calendas
"Maias vergiliae cum ſole oriuntur,
"africus vel auſter, dies humidus.
"Nono Calendas Maias prima nocte
"fidicula apparet, tempeſtatem ſig-
"nificat. Quarto Calendas Maias
"auſter fere cum pluvia. Tertio
"Calendas Maias mane capra exori-
"tur, auſtrinus dies, interdum plu-
"viae. . . . . Quinto Nonas Maias
"centaurus totus apparet, tempeſta-
"tem ſignificat. Tertio Nonas
"Maias idem ſidus pluviam ſignifi-
"cat. . . . . Septimo Idus Maias Ae-
"ſtatis initium, favonius, aut corus,
"interdum etiam pluvia." Lucretius mentions both Autumn and Spring, as ſtormy ſeaſons:

"Autumnoque magis ſtellis fulgen-
"tibus alta
"Concutitur caeli domus undique,
"totaque tellus;
"Et cum tempora ſe Veris florentia
"pandunt."

"*Now ſpring and autumn frequent*
"*thunders bear;*
"*They ſhake the riſing and the dying*
"*year.*"

CREECH.

314. *Spicea jam campis, &c.*] Some underſtand the Poet to ſpeak of the ripe corn in this paſſage. But he plainly means the firſt appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he ſpeaks of the *milky corn*, and the *green ſtems*, puts it out of all queſtion.

Inhorruit.] Servius interprets this *intremiſcit*, in which he is followed by Ruaeus. Dr Trapp adheres to this interpretation:

"——When the *trembling* ears
"Wave with the wind."

He obſerves upon this paſſage, that "*Trembling* in animals being the ef-
"fect of *fear*; the word *inhorruit* is
"elegantly transferred to corn, &c.
"*trembling* with the wind." See the note on *ſegniſque horreret in arvis carduus*, ver. 151. Virgil has uſed

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the milky corn ſwells on the green ſtem? Often have I ſeen, when the huſbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle ſtems,

Frumenta in viridi ſtipula lactentia turgent 315
Saepe ego cum flavis meſſorem induceret arvis
Agricola, et fragili jam ſtringeret hordea culmo,

NOTES.

inhorruit, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth Aeneids, he uſes it to expreſs a horrid darkneſs overſpreading the ſea in a ſtorm:

"—— Caeruleus ſupra caput aſtitit imber
"Noctem hyememque ferens: et *inhorruit* unda tenebris."

In the tenth Aeneid he uſes it to deſcribe a wild boar erecting his briſtles:

"—— Poſtquam inter retia ventum eſt,
"Subſtitit, intremuitque ferox, et *inhorruit armos*."

Thus I take it in this place to ſignify the *briſtling* of the bearded ears of corn; as Mr B—— has tranſlated it:

"Or when the harveſt *briſtles* into ears."

315. *Lactentia.*] The Bodleian and one of Dr Mead's manuſcripts have *lactantia*. Servius obſerves that *lactans* ſignifies that which yields milk, *lactens* that which receives milky nouriſhment.

316. *Saepe ego cum flavis, &c.*] The meaning of the Poet ſeems to be that the ſtorms of Autumn and Spring have nothing extraordinary in them, being uſually expected in thoſe ſeaſons. Therefore he chooſes to enlarge upon thoſe ſtorms which he has often ſeen even in the time of harveſt: and deſcribes the terrible effects of them in a very poetical manner.

317. *Fragili jam ſtringeret hordea culmo.*] *Stringere* ſignifies to gather with the hand, as is obſerved in the note on that word, *ver.* 305. Servius ſeems to take it in this ſenſe. But Ruaeus interprets it to *bind*: "Et jam ligaret hordea paleis fragilibus." Moſt of our tranſlators implicitly follow this interpretation. Dryden tranſlates this verſe:

"Ev'n while the reaper fills his greedy hands,
"And *binds* the golden ſheaves *in brittle bands*."

Thus he takes *fragili culmo* to mean the *band of the ſheaf*. I rather believe the Poet means the ſtem or ſtraw of the growing barley by *culmus*, and uſes the epithet *fragilis* to expreſs it's ripeneſs; as he adds *flavis* to *arvis* in the foregoing verſe, for the ſame reaſon. Mr B—— leaves out the brittle ſtraw, and ſays only,

"——And now bound the grain."

Dr Trapp follows Dryden:

"———And *bound*
"His ſheaves with *brittle ſtraw*."

May

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Omnia ventorum concurrere proelia vidi,
Quae gravidam late segetem ab radicibus imis
Sublime expulsam eruerent: ita turbine nigro
Ferret hyems culmumque levem, stipulasque volantes.
Saepe etiam immensum caelo venit agmen aquarum;
Et foedam glomerant tempestatem imbribus atris
Collectae ex alto nubes: ruit arduus aether,

all the fury of the winds engage, and tear up the heavy corn by the very roots far and near, and toss it on high, just as a black whirlwind would carry away the light straw, and flying stubble. Often also an immense flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempest with black showers: the lofty sky pours down

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May understood it in the same sense which I have given it:

"—When corn was ripe to mow,
"And now in dry, and brittle straw
"did grow."

318. *Concurrere.*] It is *consurgere* in one of Dr Mead's manuscripts, and in the Roman manuscript, according to Pierius. But *concurrere* is a better word; and we have the authority of Pliny that it is the word which Virgil used in this place: "Etenim praedicta ratione ventorum, ne saepius eadem dicantur, "transire convenit ad reliqua tempestatum praesagia, quoniam et "hoc placuisse Virgilio magnopere "video. Siquidem in ipsa messe saepe "concurrere praelia ventorum damnosa imperitis refert."

320. *Ita turbine nigro, &c.*] This no doubt is to be understood as a simile. The Poet, to magnify the storm he is describing, represents it as whirling aloft the heavy corn with its ears and roots, just as an ordinary whirlwind would toss some light empty straw. Ruaeus seems to take the whirling up of the light straw to be a part of Virgil's storm: "Quae "disparent in auras plenam segetem "extirpatam radicitus tam denso "nimbo jactabat procella calamos "leves, et stipulas volantes." Dryden follows Ruaeus:

"The heavy harvest from the root is
"torn,
"And whirl'd aloft the lighter stub-
"ble born."

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any sort of countenance:

"With such a force the flying rack
"is driv'n,
"And such a winter wears the face
"of heav'n."

Dr Trapp translates it as if by *ita turbine* was meant *tali turbine*:

"*With such a gust* a hurricane would
"drive
"Light, flying stubble."

324. *Collectae ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; because that pole appears elevated to us. But, as Ruaeus justly observes, storms generally come from the south; and the Poet a few lines afterwards says *ingeminant austri.* Some take *ex alto* to mean

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and with a vaſt quantity of rain washes away the joyful crops, and labours Et pluvia ingenti ſata laeta, boumque labores 325

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the upper regions of the air; of which opinion Dr Trapp ſeems to be:

" —— Gather'd clouds
" Brew the black ſtorm *aloft*."

But it ſeems moſt probable that Virgil means the ſea; out of which the clouds may properly be ſaid to be gathered. In this ſenſe Dryden has tranſlated it:

" And oft whole ſheets deſcend of
" ſlucy rain,
" Suck'd by the ſpongy clouds from
" off the *main*."

and Mr B——

" Oft gather from the *deep* the
" thick'ning clouds."

Ruit arduus aether.] Servius takes this to ſignify thunder: *Tonitribus percrepat.* I take it rather to be a poetical deſcription of the greatneſs of the ſhower, as if the very ſky deſcended. Virgil uſes *ruit*, in the third Aeneid for the going down of the ſun:

" Sol ruit interea, et montes um-
" brantur opaci."

In the fifth Aeneid, he uſes it for the falling of a great ſhower in a tempeſt:

" —— Effuſis imbribus atra
" Tempeſtas ſine more furit: toni-
" truque tremiſcunt
" Ardua terrarum, et campi: *ruit*
" aethere toto
" Turbidus imber aqua, denſiſque
" nigerrimus auſtris."

Martial uſes *caelum ruebat*, when he is ſpeaking of a very great ſhower of rain:

" Imbribus immodicis caelum nam
" forte ruebat."

Virgil is thought, in this deſcription of a flood, to have had in his mind a paſſage in the ſixteenth Iliad:

Τῶν δὲ τε πάντες μὲν ποταμοὶ πλεῖοι ῥέοντες,
Πολλὰς δὲ κλιτὺς τοτ' ἀποτμήγουσι χάραδραι,
Εἰς δ' ἅλα πορφυρέην μεγάλαι συναχοῦσι ῥέουσαι
Ἐξ ὀρέων ἐπὶ καπ' μινύθει δὲ τ' ἴργ' ἀνθρώπων.

" From their deep beds he bids the
" rivers riſe,
" And opens all the floodgates of the
" ſkies:
" Th'impetuous torrents from their
" hills obey,
" Whole fields are drown'd and
" mountains ſwept away;
" Loud roars the deluge till it meets
" the main;
" And trembling man ſees all his la-
" bours vain."

Mr POPE.

In both Poets are mentioned the deſtruction of the fields, and labours of huſbandry,

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Diluit: implentur foſſae, et cava flumina creſcunt
Cum ſonitu, fervetque fretis ſpirantibus aequor.
Ipſe pater, media nimborum in nocte, coruſca 328
Fulmina molitur dextra: quo maxima motu

of the ocean: the ditches are filled, and the hollow rivers ſounding ſwell, and the ſea boils with toſſing waves. Jupiter himſelf in the midſt of the thickeſt darkneſs lances the thunders with his fiery right hand: with the violence of which the whole

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husbandry, and at laſt the deluge ending it's force upon the ſea.

325. *Sata laeta, boumque labores.*] We find the ſame words in the ſecond Aeneid, where he alludes to a torrent ruſhing down from the mountains:

"—— Rapidus montano flumine torrens
"Sternit agros, ſternit *ſata laeta boumque labores.*"

328. *Ipſe pater &c.*] The Poet has already given us the whirlwind, the rain and the deluge, which make a terrible deſcription of a ſtorm, as perhaps is to be met with in any other Poet. But to increaſe the horror of his deſcription, he introduces Jupiter himſelf lancing his thunders, and ſtriking down the mountains; the earth trembling, the beaſts flying, and men ſtruck with horror: when the ſouth wind redoubles it's violence, the rain increaſes, and the woods and the ſhores groan with the violence of the tempeſt.

Nimborum in nocte.] Thus Lucretius:

"Uſque adeo tetra nimborum nocte coorta."

In is wanting in one of the Arundelian manuſcripts. Pierius obſerved the ſame in ſome ancient manuſcripts: but he ſays it is *nimborum in nocte* in the Medicean and moſt other copies; and prefers that reading as much more numerous and elegant.

Coruſca fulmina molitur dextra.] Servius, and after him ſome other commentators make *coruſca* agree with *fulmina*. Thus we find in Horace:

"Igni coruſco nubila dividens."

Ruaeus joins it with *dextra*. This alſo has a parallel in Horace:

"——— Rubente
"Dextera ſacras jaculatus arces."

It appears to me more poetical to ſay that *Jupiter lances the thunders with his fiery right hand*; than that he *lances the fiery thunders with his right hand*. May has tranſlated it in this ſenſe:

"In midſt of that tempeſtuous night
"great Jove
"From a *bright hand* his winged
"thunder throws."

and Dr Trapp:

"Great Jove himſelf, amidſt the
"night of clouds,
"Hurls with his *red right hand* the
forky fire."

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earth trembles, the beasts are fled: the hearts of men in all nations are sunk with humble fear: he casts down Athos, or Rhodope, or the high Ceraunia with his burning bolt:

Terra tremit: fugere ferae: mortalia corda 330
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo

NOTES.

Dryden seems to follow the other interpretation:

"The father of the gods his glory
"shrowds,
"Involv'd in tempests, and a night
"of clouds,
"And from the middle darkness
"flashing out
"By fits he deals his *fiery bolts* about:

and Mr B——

"Amidst a night of clouds his *glit-*
"*t'ring fire*,
"And rattling thunder hurls th'
"eternal fire."

330. *Fugere ferae, mortalia corda &c.*] So I venture to read it with the Cambridge and one of the Arundelian manuscripts. The common reading is *fugere ferae, et mortalia corda &c.* But the making a pause at *ferae*, and leaving out the conjunction, seems to me more poetical:

Dr Trapp justly observes that *fugere* being put in the preter-perfect tense has a wonderful force: "*We* "see, says he, the beasts *scudding* "*away*: and they are *gone*, and *out* "*of sight* in a *moment*." It is pity that learned gentleman did not preserve the force of this tense in his translation. He has not only used the present tense, but has diminished the strength and quickness of the expression, which Virgil has made to consist only of two words *fugere ferae*, by adding an epithet to beasts, and mentioning the place they fly to:

"——*Savage* beasts to *coverts* fly."

Dryden has been guilty of the same oversight:

"And flying *beasts in forests seek*
"*abode*."

"The Latin, says Mr B—— is as
"quick and sudden as their flight.
"*Fugere ferae*, they are all vanished
"in an instant. But in Mr. Dry-
"den's translation, one would imag-
"gine these creatures were drove out
"of some inclosed country, and were
"searching for entertainment in the
"next forest." But Mr B—— did
not observe the beauty of the tense:

"Far shakes the earth: beasts *fly*:
"and mortal hearts
"Pale fear dejects."

332. *Atho.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr Mead's manuscripts have *Athon*, the other Arundelian manuscript has *Aton*. Pierius observes that it is *Athon* in the Roman, the Medicean, and some other ancient manuscripts. Servius, Heinsius, la Cerda, Ruaeus, and most of the good editors have *Atho*. It is certain that the accusative case of

Dejicit: ingeminant auſtri, et denſiſſimus imber :
Nunc nemora ingenti vento, nunc littora plangunt.
Hoc metuens, caeli menſes et ſydera ſervâ :
Frigida Saturni ſeſe quo ſtella receptet :

the ſouth winds redouble; and the ſhower thickens exceedingly: now the woods, and now the ſhores reſound with the vaſt wind. In fear of this, obſerve the monthly ſigns, and the conſtellations: obſerve whither the cold planet of Saturn retires:

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…s is generally ἄθω, tho' ſometimes …is ἄω. Theocritus has ἄθω, in a …ſe of the ſeventh Idyllium, which …rgil has thought in this place to …e imitated :

Ἆλσ, ἢ Ῥοδόπαν, ἢ Καύκασον ἰσχανόωντα.

…hos is a mountain of Macedonia, …aking a ſort of Peninſula in the …gean ſea, or Archipelago.

Rhodopen.] Rhodope is a moun…n of Thrace.

Alta Ceraunia.] The *Ceraunia* …e ſome high mountains in Epirus, …alled becauſe they are frequently …icken with thunder: for κέραυνος …ifies a thunder-bolt.

333. *Denſiſſimus imber.*] One of …r Mead's manuſcripts has *denſiſſi…us aether.*

334. *Plangunt.* Servius reads *plan…it*, and interprets it *reſonare facit*: …t he acknowledges that others read *…angunt.* Pierius ſays it is *plangit* in …e Roman and ſome other very an…ent manuſcripts; and ſeems to ſup…ſe *denſiſſimus imber* to be the nomi…ative caſe to *plangit.* If this inter…tation be admitted, we muſt ren…r the paſſage now under conſidera…on thus: "The ſouth winds re…e double; and the exceeding thick …ſhower now makes the woods, and …now the ſhores reſound." He adds …at in the Mediceaan copy *plan…gunt* is paraphraſed *ſcindunt*: thus "the verb muſt agree both with *au*…"*ſter* and *imber.*" But to ſay either that the *ſhower*, or the *ſouth wind and the ſhower* make the woods and ſhores reſound with a *great wind*, ſeems to me to be a tautology. If we were to admit *plangit*, I ſhould rather with Mr B——, underſtand Jupiter: tho' I think he is miſtaken in aſcribing this interpretation to Pierius. Maſvicius alſo has admitted *plangit*: but as *plangunt* ſeems to be full as good as the other reading, and as it is generally received, I have choſen to adhere to it.

335. *Hoc metuens.*] After this deſcription of a tempeſt, the Poet propoſes two methods of avoiding ſuch misfortunes: one by a diligent obſervation of the heavens; the other by a religious worſhip of the gods, eſpecially of Ceres.

Caeli menſes.] By the *months of heaven.* I take the Poet to mean the twelve ſigns of the Zodiack, thro' each of which the ſun is about a month in paſſing.

336. *Frigida.*] Thus Pliny, "Sa…"turni autem ſidus gelidae ac rigen…"tis eſſe naturae." Saturn may well deſerve the epithet of cold, it's orb being at a greater diſtance from the ſun than that of any of the other planets.

Receptet.] Servius commends the ſkill of Virgil in making choice of this verb, which he thinks is deſigned to expreſs Saturn's returning twice

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into what circles of heaven Mercury wanders. First of all worship the gods, and repeat the annual sacrifices to great Ceres, offering upon the joyful turf, when winter is ended, and spring grows mild. Then the lambs are fat, and then the wines are mellow: then sleep is sweet, and the shades are thick on the hills. Let all thy rural youths adore Ceres:

Quos ignis caeli Cyllenius erret in orbes.
In primis venerare Deos, atque annua magnae
Sacra refer Cereri, laetis operatus in herbis,
Extremae sub casum hyemis, jam vere sereno. 34
Tum pingues agni, et tum molliſſima vina:
Tum somni dulces, denſaeque in montibus umbra
Cuncta tibi Cererem pubes agreſtis adoret:

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twice to each ſign: "Sane perite ait "receptet, ut ex frequentativo ver- "bo nobis oſtenderet Saturnum bis "ad unum quodque ſignum reverti, "quod alii planetae minime faciunt. "Solus enim eſt qui et longius a ſole "diſcedat, et bis ad unumquodque "ſignum revertat." Pliny has quoted this paſſage of our Poet: "Ideo "Virgilius errantium quoque ſide- "rum rationem ediſcendam praeci- "pit, admonens obſervandum fri- "gidae Saturni ſtellae tranſitum." I cannot think Virgil is to be underſtood to mean, that we are to obſerve what part of the Zodiack Saturn is in, and thereby to predict a ſtorm. That planet is almoſt two years and a half in paſſing thro' each ſign: therefore ſurely we are not to expect a continuance of the ſame weather for ſo long a time. I rather think he means that we ſhould obſerve the aſpects of the planets in general; and mentions Saturn and Mercury for the whole number. Thus in a former verſe he mentions Maia, one of the Pleiades, for that whole conſtellation:

"Multi ante occaſum Maiae coe- "pere."

337. *Ignis Cyllenius.*] By the *Cyllenian fire* he means Mercury, who was ſaid to be born in Cyllene, mountain of Arcadia.

Erret.] The *wandering* of a *Pl net* is a very proper expreſſion; word being derived from πλάνη, *dering*.

338. *Annua magnae ſacra ref Cereri.*] The Poet here gives beautiful deſcription of the *Amb valia*; ſo called becauſe the vict was led round the fields: *quod victi ambiret arva*. In ver. 345 Virgil men tions it being led three times round.

340. *Caſum.*] All the ancient m nuſcripts which Pierius had ſeen, e cept the Medicean, have *caſu*. It *caſu* alſo in the King's, the Bodlei and in both Dr Mead's manuſcript

341. *Tum pingues agni, et tum mo liſſima vina.*] Pierius ſays that all th ancient manuſcripts he had ſeen agre in reading *pingues agni et*, without Synaloepha, and that ſome have *tu* and others *tum*. He obſerves alſo th in the Medicean copy it is *tunc* i this verſe, but in the next it is *Tu ſomni dulces*. In one of the Arunde lian manuſcripts it is *Tunc pingu agni tum ſunt*. In one of Dr Mead' it is *Tum pingues agni ſunt, tum.* I the other it is *Tum pingues agni, tum*: which reading is admitted b Heinſius, from whom I ſeldom devi ate. The other manuſcripts, whic

I hav

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Cui tu lacte favos; et miti dilue Baccho;
Terque novas circum felix eat hostia fruges,
Omnis quam chorus, et socii comitentur ovantes;
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri torta redimitus tempora quercu,

for her do thou mix the honey-comb with milk and soft wine; 345 *and let the happy victim be led thrice round the new fruits, accompanied by the whole crowd of shouting companions: and let them loudly invite Ceres under their roofs: nor let any one put the sickle to the ripe corn, before he has crowned his head with wreaths of oak.*

NOTES.

have collated, and most of the mmon editions, have *Tunc agni ngues et tunc.*

344. *Miti dilue Baccho.*] Montcon quotes this passage, to shew Ceres and Bacchus were worpped jointly. "Virgile marque ainsi le culte des deux dans les Georgiques, où il parle des trois tours quo'n faisoit faire à la victime autour des moissons avant que de l'immoler. Cette cérémonie des trois tours étoit encore observée en d'autres sacrifices, comme nous verrons plus bas: il met Cerès et Bacchus ensemble, et dit que dans la cérémonie on invoquoit Cerès à haute voix." This learned author ms to have viewed the passage er our consideration too hastily, to have taken *Baccho* to be put the name of the god, and to be dative case, coupled with *cui*. the commentators agree, and I k it cannot be doubted that *Bac-* is here put figuratively for wine, that it is the ablative case, cou-d with *lacte*. Nor could that fa-s antiquary be easily led into this ake, if he took *Bacchus* in this e to signify wine, by concluding t the sacrifice must be to Bacchus, well as to Ceres, to whom wine not use to be offered, as some have gined. For it is plain, from the ount which Cato gives of the sacrifices before harvest, not only that wine was offered to Ceres; but also that Bacchus was not one of the deities, to whom they sacrificed on that occasion. "Priusquam messim fa-"cies, porcam praecidaneam hoc "modo fieri oportet. Cereri porca "praecidanea, porco foemina, priusquam hasce fruges condantur, far, "triticum, ordeum, fabam, semen "rapicium, thure, vino, Jano, Jovi, "Junoni praefato. . . . .Postea porcam praecidaneam immolato. Ubi "exta profecta erunt, Jano struem "commoravo, mactatoque item uti "prius obmoveris. Jovi ferctum ob-"moveto, mactatoque item uti prius "feceras. Item Jano vinum dato, "et Jovi vinum dato, ita uti prius "datum ob struem obmovendam, et "ferctum libandum. Postea *Cereri* "exta, et *vinum* dato." It is very certain that Ceres and Bacchus were frequently joined together in the same sacrifice; but it is no less certain, that this passage of Virgil is no proof of it.

349. *Torta redimitus tempora quercu.*] They wore wreaths of oak in honour of Ceres, because she first taught mankind the use of corn instead of acorns: thus our Poet:

"—— Vestro si munere tellus
"Chaoniam pingui glandem muta-
"tavit aristа."

351. Atque

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and danced in uncouth measures, and sung songs to Ceres. And that we may know these things by manifest tokens, both heat and rain, and cold winds; Jupiter himself has appointed what the monthly moon should advise, what should be a sign of the south-winds falling, what

Det motus incompositos, et carmina dicat.
Atque haec ut certis possimus discere signis,
Aestusque, pluviasque, et agentes frigora ventos;
Ipse pater statuit, quid menstrua Luna moneret,
Quo signo caderent austri: quid saepe videntes

NOTES.

351. *Atque haec &c.*] La Cerda, and after him Ruaeus, and several other commentators, understand the Poet in this passage to say, there are two ways of predicting the weather, one by Astrology, to which purpose he mentions the moon; the other by common observation. But he has already insisted sufficiently on the use of the astrological science, and now intends only to shew the husbandman, how, without science, he may be able, in a good measure, to foresee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has justly paraphrased the passage under our consideration to this purpose: "Sed "quoniam rustici homines, et ope- "rarii ex Saturni caeterorumque sy- "derum conversionibus parum aut "nihil possunt colligere, ea de tem- "pestatum indiciis, ac praenotioni- "bus dicam, quae sunt pene ad vul- "garem popularemque sensum ac- "commodata, &c."

352. *Pluviasque.*] It is *pluvias* without *que*, in one of Dr Mead's manuscripts, and in the old Nurenberg edition: Grimoaldus also has the same reading.

353. *Moneret.*] It is *moveret* in one of Dr Mead's manuscripts, and in some of the old printed editions.

354. *Quo signo.*] "Vel *quo sub* "*sidere*; vel melius *quo indicio* in- "telligi posset ventos deficere," says Ruaeus. I have already observed that Virgil has no astrological meaning in this passage: whence we must prefer with Ruaeus, this latter interpretation. Dr Trapp adheres to the former:

"——— *Beneath what star,*
"Auster's rough blasts should fall."

Caderent.] La Cerda observes that from the context of Virgil it appears, that *caderent* must signify not the ceasing or falling of the wind, but it's rushing down to occasion storms. He quotes a passage of Terentius Varro *in Sesquiulysse*, to confirm this interpretation: *Adverti venti ceciderunt, quod si pergunt dicitius mare volvere, vereor, &c.*] I cannot find that Virgil has ever used *cado* in this sense: but he has used it for the ceasing of the wind in the ninth Eclogue:

"Et nunc omne tibi stratum silet
"aequor, et omnes,
"Aspice, ventosi *ceciderunt* murmu-
"ris aurae."

Mr B——'s translation agrees with La Cerda:

"—When southern tempests rise."

Quid.] Both the Arundelian and one of Dr Mead's manuscripts have *quod*.

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Agricolae, proprius ſtabulis armenta tenerent.
Continuo ventis ſurgentibus aut freta ponti
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor; aut reſonantia longe
Littora miſceri, et nemorum increbreſcere murmur.
Jam ſibi tum a curvis malo temperat unda carinis,

the husbandmen often observing, ſhould keep their herds nearer the ſtall. When the winds are riſing, either the ſtraits of the ſea work and begin to ſwell, and a dry crackling is heard in the mountains; or the far reſounding ſhores begin to echo, and the murmur of the groves to thicken. Now can the wave hardly forbear the bending ſhips,

NOTES.

ad. Servius has the ſame reading, nd it is in ſome of the old printed itions. Pierius ſays it is *quid* in the oman and Medicean manuſcripts.

356. *Continuo ventis &c.*] Here e Poet gives us the ſigns of the inds riſing.

It is more eaſy to admire than deribe the beauty of theſe lines of our et. The very motion of the ſwelling ſea is expreſſed in theſe words, hich ſeem to riſe gradually with e waves:

——— Freta ponti
Incipiunt agitata tumeſcere.

e hear the crackling of the mountins in

——— Aridus altis
Montibus audiri fragor:

d the ruſtling of the woods in

——Nemorum increbreſcere mur-
" mur."

Theſe beauties are too frequent in Virgil to eſcape the obſervation of moſt readers; but it would be unpardonable in a commentator not to take notice of them.

The ſwelling of the ſea, the reſounding of the coaſts, and the roaring of the mountains are mentioned as prognoſticks of wind by Aratus, whom Virgil has imitated in his predictions of the weather:

Σῆμα δὲ τοι ἀνέμοιο καὶ εἰδαίνουσα θάλασσα
Γιγνέσθω· καὶ μαλθὸν ἐπ' ἀιγιαλοὶ βοόωσι,
Ἀκταί τ' εἰναλίαι, ὅτοτ' ἴυδιος ἠχήσασα
Γίγνηται, κοιλοφραί τε βοώμεναι ἄνεμος ἄκρας.

357. *Aridus fragor.*] Pierius ſays it is *arduus* in the Roman manuſcript. *Aridus fragor* means a dry crackling ſound, like that of trees, when they break.

360. *Jam ſibi tum a curvis.*] In all the manuſcripts I have conſulted the preposition *a* is omitted; as alſo in many printed editions. Pierius ſays it is *a curvis* in the Roman manuſcript. Heinſius retains the preposition: and in the only paſſage, beſide this, where Virgil uſes *tempero* in the ſame ſenſe, we find *a* before the ablative caſe:

" ——— Quis talia fando,
" Myrmidonum Dolopumve aut du-
" ri miles Ulyſſei
" *Temperet a* lachrymis."

361. *Margi.*]

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when the cormorants fly swiftly from the middle of the sea, and roar crying to the shore: and when the sea-coots play on the dry land: and the heron forsakes the well known fens and flies above the lofty cloud. When wind impends, you shall also often see the stars fall headlong from heaven, and long tracts of flame whiten after them thro' the shade of night. Often shall you see the light chaff and falling leaves fly about,

Cum medio celeres revolant ex æquore mergi;
Clamoremque ferunt ad littora: cumque marinæ
In ſicco ludunt fulicæ: notaſque paludes
Deſerit, atque altam ſupra volat ardea nubem.
Sæpe etiam ſtellas, vento impendente, videbis
Præcipites cælo labi, noctiſque per umbram
Flammarum longos a tergo albeſcere tractus.
Sæpe levem paleam et frondes volitare caducas,

NOTES.

361. *Mergi.*] What Virgil ſays of the cormorant, Aratus aſcribes to the ἰρωδιὸς.

Καὶ δ' ἄν ἐπὶ ξηρὴν ὄτ' ἰρωδιὸς ὑ κατὰ κῦμα
Ἐξ ἁλὸς ἔρχηται, φωνῇ περὶ πολλὰ λαλήσας,
Κυμαίνου κε θάλασσαν ὑπερφορέοντ' ἀϊμοῖο.

Now ἰρωδιὸς is generally underſtood to mean a heron: but La Cerda interprets it a *mergus* or cormorant. It is ſaid to be called ἰρωδιὸς *quaſi* ἑλωδιὸς, becauſe it delights in fenny places; but this agrees with the heron, as well as with the cormorant. The ſame author will have the ἀίθυια of Aratus to be the *fulica* of Virgil, becauſe they are ſo called, as he ſays, *a fuligine* from their blackneſs: tho' the ἀίθυια is generally thought to be the ſame with the *mergus*. The κίγκος of Aratus he takes to be the heron. For the learned reader's ſatisfaction I ſhall ſet down what Aratus has ſaid of theſe ſea fowl, immediately after the three verſes juſt now quoted:

Καὶ ποτε καὶ κίγκος, ὀτὰρ ὑδρηλὸν ποτέηται,
Ἀντία μιλλήτων ἀνέμων ἰλιγδὰ φέρηται.
Πολλάκι δ' ἀγριάδες ἠῆσσαι, ἢ ἵν' ἀίθυιαι
Αἰθυίαις χειρουῖα τινάσσονται πλήκτροις.

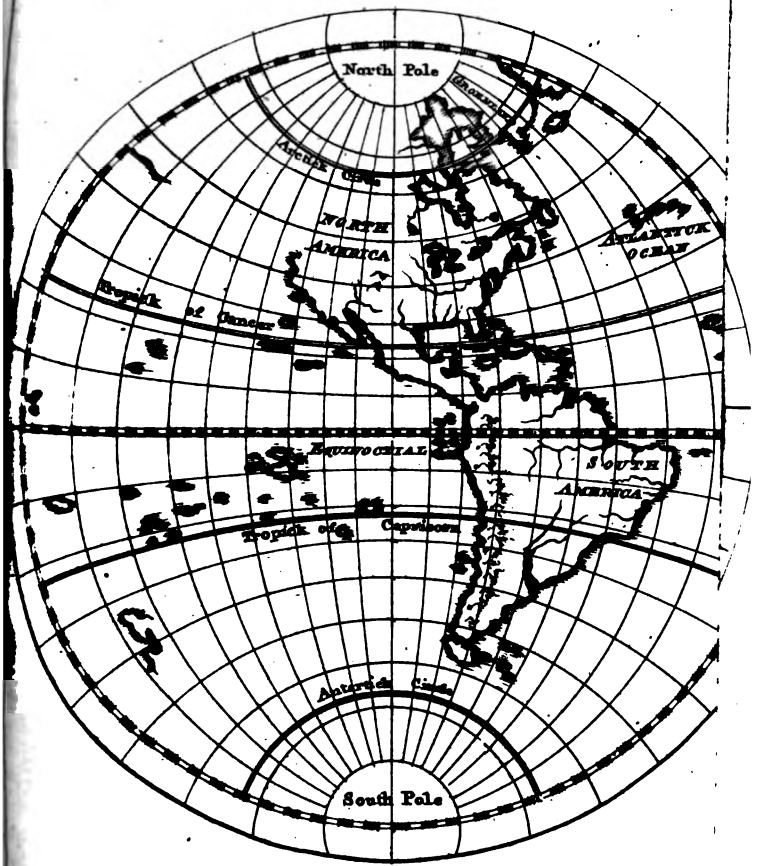
365. *Sæpe etiam ſtellas &c.*] The prognoſtick of wind taken from the ſtars ſeeming to fall is borrowed alſo from Aratus:

Καὶ διὰ νύκτα μέλαιναν ὅτ' ὀπίπτωσι φαεσσι
Ταρφέα, τοὶ δ' ὄπιθεν ῥυμοὶ ὑπὸ καίνηται
Διιδίχθαι εἴνοις ἀντὴν δὲ ὁ ἰρχόμενος
Πνεύματος·

Vento impendente.] One of Dr Mead's manuſcripts has *impellente*.

366. *Umbram.*] So I read it with Heinſius. I find the ſame reading in the Cambridge and in one of the Arundelian manuſcripts. In the King's, the Bodleian, the other Arundelian, and in both Dr Mead's manuſcripts, and in ſome printed editions it is *umbras*. Pierius ſays it is *umbram* in the Roman and Medicean manuſcripts; and prefers that reading.

368. *Sæpe levem paleam &c.*] What Virgil ſays of chaff, falling leaves


North Pole
Arctic Circle
NORTH AMERICA
ATLANTICK OCEAN
Tropick of Cancer
EQUINOCTIAL
SOUTH AMERICA
Tropick of Capricorn
Antarctick Circle
South Pole

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Aut ſumma nantes in aqua colludere plumas.
At Borae de parte trucis cum fulminat, et cum
Eurique Zephyrique tonat domus; omnia plenis
Rura natant foſſis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum ſurgentem vallibus imis

or floating feathers dance on the ſurface of the water. But when it lightens from the quarter of fierce Boreas, and when the houſe of Eurus and of Zephyrus thunders; then all the country ſwims with full ditches, and every mariner on the ſea gathers up the wet ſails. Never did a

form of rain fall upon any without giving them warning: either the airy cranes avoided it in the bottom of the

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leaves, and feathers, Aratus has ſaid of the down of thiſtles.

Ἠὲ καὶ πάππου, λευκῆς γήρεια ἀκαάσθης,
Σῆμ' ἰέναι τ' ἀνέμου, καφῆς ἀλὸς ὀπτῆρι πολλὰ
Ἄκρα ἐπιπλήσσοι, τὰ μὲν πάρος ἄλλα γ' ἰόντα.

370. *At Boreae &c.*] In theſe lines we have the prognoſticks of rain, in which lines the Poet plainly imitates Aratus:

Αὐτὰρ ὅτ' ἐξ ἕσπερου καὶ ἐκ νότου αἰγρήσιν
Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πάσῃ βερείῃ,
Δὴ τότε τὶς πιλέγει ἴνα δείδιε ναυτίλος ἀνὴρ,
Μὴ μὲν, τῇ μὲν ἴσχῃ πέλαγος, τῇ δ' ἐκ Διὸς ὕδωρ·
Πάντη γὰρ τοσσαίδε περὶ γεροπαὶ φορέονται.

The Cambridge, one of the Arundelian, and one of Dr Mead's manuſcripts have *aut* inſtead of *at*, in the beginning of ver. 370.

373. *Legit.*] Heinſius has *legunt*, in which, I think, he is almoſt ſingular.

Imprudentibus.] Some interpret this *unwiſe*, as if the Poet's meaning was that theſe ſigns are ſo plain, that the moſt unwiſe muſt obſerve them. Thus Dryden:

"Wet weather ſeldom hurts the *maſt*
"*unwiſe*,
"So plain the ſigns, ſuch prophets
"are the ſkies."

But *imprudens* ſignifies not only *imprudent* or *unwiſe*, but alſo *unadviſed*, *uninformed*, or *unawares*, in which ſenſe this paſſage is generally underſtood. Virgil's meaning ſeems to be, that the ſigns are ſo many, that none can complain of a ſhower's falling on him unawares.

374. *Aut illum ſurgentem vallibus, &c.*] This paſſage is variouſly interpreted. Some take the prognoſtic of rain to be the cranes leaving the vallies, and flying on high, reading this paſſage *grues fugere* ex *imis vallibus*. Of this opinion are Servius, Grimoaldus, Ruaeus, and ſeveral others. Dryden tranſlates it in this ſenſe:

"The wary crane foreſees it firſt,
"and ſails
"Above the ſtorm, and leaves the
"lowly vales:

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vallies as it rose: or the beiser looking

Aeriae fugere grues: aut bucula caelum 375

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and Dr Trapp:

"—— Or them aërial cranes
"Fled, rising from the vales."

La Cerda takes the meaning to be that the showers rise out of the vallies; interpreting it thus: "Grues "volatu suo altissimo indicant im-"brem surgere ab imis vallibus." In this sense May translates it:

"For from the vallies, e'er it *thence*
"*arise*,
"The cranes do fly."

Servius was aware of this interpretation and condemned it: "Dicit "autem grues, de vallibus surgere, "non pluviam de vallibus surgere." A third interpretation is, that the cranes left their aerial flight, and fled or avoided the coming storm, by retreating to the low vales. In this sense only Mr B—— has translated it:

"Cranes, as it rose, flew downwards
"to the vale."

This interpretation is agreeable to what Aristotle has said, in the ninth book of his history of Animals, where treating of the foresight of cranes, he says they fly on high, that they may see far off, and if they perceive clouds and storms, they descend, and rest on the ground: Εἰς ὕψος πέτονται, σφὸς τὸ καθορᾶν τὰ πόρρω. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμέρια, καταπτᾶσαι ἡσυχάζουσιν. From this high flight of the cranes, we see the propriety of the epithet *aeriae*; and we also find that not their flying on high, but their descent is to be esteemed a sign of rain. Aratus also, whom our Poet imitates in his signs of weather, says, the cranes leave their airy flight, and return in winding mazes:

Οὐδ' ὑψοῦ γεράνων μακραὶ τάχες αἶναι ἀείρουσιν
Τείνονται· τροφάδες δὲ παλιμπετέες ἀφίενται.

375. *Aut bucula caelum &c.*] Thus also Aratus:

Καὶ βόες ἤδη τοι πάρος ὕδατος ἰθύσιον,
Οὐρανὸν ἰσανιδόντες, ἀπ' αἰθέρος ἀσφήσαντο.

Virgil has imitated and almost transcribed some Verses of Varro Atacinus, which I shall here set down, as I find them in Servius, and Fulvius Ursinus:

"Tum liceat pelagi volucres, tar-
"daeque paludis
"Cernere inexpleto studio certare
"lavandi:
"Et velut insolitum pennis infundere
"rorem:
"Aut arguta lacus circumvolitavit
"hirundo:
"Et bos suspiciens caelum, mirabile
"visu,
"Naribus aërium patulis decerpsit
"odorem:
"Nec tenuis formica cavis non ex-
"tulit ova.

These

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Suſpiciens patulis captavit naribus auras :
Aut arguta lacus circumvolitavit hirundo :
Aut veterem in limo ranae cecinere querelam.
Saepius et tectis penetralibus extulit ova
Anguſtum formica terens iter ; et bibit ingens

up to heaven has ſnuffed in the air with wide noſtrils : or the chattering ſwallow has flown round about the lakes : or the frogs have croaked out their ancient moan in the mud. Often alſo has the ſhrewmouſe making a narrow road brought forth her eggs out of the hidden receſſes ; and the rain-bow

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These lines of Varro are undoubtedly borrowed from Aratus ; and the prognoſticks contained in them are in the ſame order, as in the Greek Poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus &c.*] Thus Aratus :

Ἢ λίμνῃ περὶ δηθὰ χιλιδόνες ἀάσσονται,
Ἠερίῃ τύπτουσαι ἄυτως ἰλυμάνου ὕδως.

This line of Virgil is exactly the ſame with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo &c.*] It is generally read *et veterem :* but Pierius obſerved *aut* in ſeveral ancient manuſcripts. I find *aut* in the Bodleian and in one of the Arundelian manuſcripts. We find this prognoſtick alſo in Aratus :

Ἢ μᾶλλον διλαὶ γενεαὶ, ὕδρισιν ὁμαρ,
Αὐτῶν ἐξ ὕδατος, πατέρες βοόωσι γυφοῦν.

As to the *frogs croaking out their ancient moan in the mud*, the Poet no doubt alludes to the ſtory of the Lycian countrymen being turned into frogs by Latona ; which is mentioned by Ovid :

" —— — Et nunc quoque turpes
" Litibus exercent linguas : pulſoque
" pudore,
" Quamvis ſint ſub aqua, ſub aqua
" maledicere tentant.
" Vox quoque jam rauca eſt."

379. *Saepius et tectis penetralibus &c.*] Thus Aratus :

Καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤια πάντα
Θᾶσσον ἀνηέγκαντο.

See alſo the laſt of the verſes quoted from Varro, in the note on *ver.* 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongſt the ancients, that the rainbow drew up water with its horns. We find frequent alluſions amongſt the Poets to this erroneous opinion. I ſhall content myſelf with one quotation from the Curculio of Plautus ; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus ſays, ſee how the bow drinks ! we ſhall certainly have rain to day :

" —— — Ecce autem bibit arcus !
" pluet
" Credo hercle hodie."

Aratus mentions the rain-bow appearing double, as a ſign of rain :

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has drank deep; and the army of ravens departing from their food in a vaſt body has made a great noiſe with clapping their wings. Now may you ſee various ſea fowl, and thoſe which ſearch for food about the Aſian meadows in the ſweet lakes of Cayſter,

Arcus; et e paſtu decedens agmine magno
Corvorum increpuit denſis exercitus alis. 382
Jam varias pelagi volucres, et quae Aſia circum
Dulcibus in ſtagnis rimantur prata Cayſtri,

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Ἡ διδύμη ἴζουσι διὰ μέγαν οὐρανὸν ἶρις:

in which he is followed by Pliny: "Arcus, cum ſunt duplices, pluvias "nunciant."

382. *Corvorum increpuit denſis exercitus alis.*] Thus alſo Aratus:

Δὴ ποτε καὶ γυναὶ κοράκων, καὶ φῦλα κολοιῶν,
Ὕδατος ἐρχομένοιο Διὸς παρα σῆμ' ἰγένοντο,
Φαινόμενοι ἀγέλῃσι, κὶ ἰρήκεσσιν ὁμοῖον
Φθεγξάμενοι· καὶ που κόρακες Διὸς ταλαγμοὺς
Φωνῇ ἰμιμήσαντο σὺν ὕδατος ἐρχομένοιο·
Ἦ ποτὶ καὶ πρώξαντε βαρύῃ δισσάκι, φωνῇ
Μακρὸν ἐπιῤῥοιζεῦσι τιναξάμενοι πτερὰ πυκνά.

383. *Jam varias pelagi volucres &c.*] Pierius ſays that in ſome ancient manuſcripts, the words are placed thus: *Jam volucres pelagi varias*; and that in ſome it is *atque Aſia* for *et quae Aſia*. He obſerves alſo that it is *variae* in the Roman manuſcript. I find the ſame reading in the Bodleian, and in one of the Arundelian manuſcripts: but the grammatical conſtruction will hardly allow it not to be *varias*. The other Arundelian manuſcript has *tum* inſtead of *jam*.

Aratus has mentioned this prognoſtick alſo of the water-fowl ducking themſelves before rain:

Πολλάκι λιμναῖαι ἢ ἐναλίαι ὄρνιθες
Ἄπληστον κλύζονται ἐπίμυναι ὕδατος σιν·

Virgil ſeems to have imitated this verſe of the ſecond Iliad:

Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα.

The *Aſia palus* or *Aſius campus* is the name of a fenny country, which receives the overflowings of the Cayſter. The firſt ſyllable of this adjective is always long; as in the paſſage now before us; and in the fourth Georgick:

"Atque Ephyre, atque Opis, et *Aſia*
"Deïopeia:

and in the ſeventh Aeneid:

"——— Sonat amnis et *Aſia* longe
"Pulſa palus."

The firſt ſyllable of *Aſia*, the name of a quarter of the world, is ſhort; as in the ſecond Geoagick:

"Qui nunc extremis *Aſiae* jam vic-
"tor in oris."

Cayſter or *Cayſtrus* is the name of a river of Aſia, which riſes in Phrygia major, paſſes thro' Lydia, and falls into

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Certatim largos humeris infundere rores;
Nunc caput objectare fretis, nunc currere in undas,
Et studio incassum videas gestire lavandi.
Tum cornix plena pluviam vocat improba voce,
Et sola in sicca secum spatiatur arena.
Nec nocturna quidem carpentes pensa puellae

strive to pour a plenty of water over their shoulders, and now plunge into the sea, and then run upon the waves, and wantonly wash themselves in play. Then does the unlucky crow call the rain with a loud voice, and wanders by himself alone on the dry sand. Nor are the maids who perform their nightly tasks

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into the Aegean sea near Ephesus. The country about this river, being marshy, abounds with water-fowl. Swans are frequently mentioned by the Poets: Homer, in the passage to which we just now referred, speaks of geese, cranes, and swans:

— Ὀρνίθων πτετεηῶν ἴδυια πολλὰ
Χυδῆν, ἢ γηρανέων, ἢ κύκνων δουλιχοδείρων
λείμῶν &c.

386. *Undas.*] Pierius says that some of the ancient manuscripts have *undis*, and others *undas*. One of Dr Mead's manuscripts has *undis*, and the other has *undam*.

388. *Tum cornix plena &c.*]. The crow is mentioned also by Aratus:

Ἤτοι καὶ λαχέρυζα παρ' ἠιόνι προυχούσῃ
Χείματος ἀρχομένου χέρσῳ ὑπέκυψε κομυνῇ·
Ἤτοι καὶ σταμενὸν ἐδάψατο μέχρι παρ' ἄκρους
Ὄμους ἐκ κεφαλῆς· ἢ καὶ μάλα πᾶσα πολυμβᾷ
Ἢ πολλὴ ῥίπτεται παρ' ὕδωρ παχέα κρυίουσα

The ancients thought that crows not only predicted rain but called it. Thus Lucretius, speaking of the different voices of birds:

"Et partim mutant cum tempesta-
"tibus una
"Raucisonos cantus, cornicum ut
"saecla vetusta,
"Corvorumque greges, ubi *aquam*
"dicuntur *et imbres*
"*Poscere*, et interdum ventos auras-
"que *vocare.*"

Sometimes at change of air, they change their voice
Thus daws, and om'nous crows, with various noise,
Affright the farmers; and fill all the plain,
Now calling *for rough winds, and now for* rain.

CREECH.

Servius reads *rauca* instead of *plena*; but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuscripts, after *ver.* 388, have

"Aut caput objectat querulum veni-
"entibus undis."

The King's and one of Dr Mead's manuscripts have *et caput &c.* In

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ignoram of the approaching storm, when they see the oil sputter in the lamp, and fungous excrescencies grow about the wick. Nor is it less easy to foresee unsheweery sum, and fair open weather, and to know them by manifest signs. For then the light of the stars does not seem dim,

Nescivere hyemem: testa cum ardente viderent
Scintillare oleum, et putres concrescere fungos.
Nec minus eximbres soles, et aperta serena
Prospicere, et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur; 395

NOTES.

the Cambridge manuscript this verse is mutilated; *Aut caput querulum jactat &c.*] In the old Nurenberg edition *et caput &c.* is added after ver. 389.

392. *Scintillare oleum, et putres concrescere fungos.* This also is mentioned by Aratus:

Ἢ λύχνοις μύκητες ἀγείρονται περὶ μυξαι,
Νύκτα κατὰ σπιτῆν, μηδ' ἢν ὑπὸ χείματος ὥρη,
Λύχνων ἄλλοτε μὲν τε φάος κατὰ κοσμον ὀρώρη,
Ἄλλοτε δ' αἴσσωσιν ἀπὸ φλόγες, ἠύτε κουφαι
Πομφόλυγες.

The sputtering of the lamps, being occasioned by the moisture of the air, may well predict rain.

393. *Nec minus &c.*] After the signs of wind and rain, the Poet now proceeds to give us those of fair weather.

Eximbres.] So Pierius found it in some ancient manuscripts. Almost all the editions have *ex imbri*; taking the Poet's meaning to be that these are signs of fair weather following the shower; or that they are to be observed during the rain. May's translation is,

"By no less true, and certaine signes may we
"Faire dayes and sun-shine *in a storme* foresee."

Dryden has

"Then *after showers*, 'tis easy to descry
"*Returning* suns, and a serener sky."

Dr Trapp translates it:

"Nor less serenity *succeeding show'rs*,
"And sunny skies, by sure unfailing signs
"Thou may'st foresee."

Mr B—— alone adheres to *eximbres*;

"Nor from less certain signs, the swain descrys
"*Unshow'ry suns*, and bright expanded skies."

This reading seems more poetical, than the common: and it is certain, that Virgil's meaning could not be, that these observations are to be made during the rain. At such a time it would be impossible to observe the brightness of the moon and stars; which are the first prognosticks mentioned by our author.

395. *Nam neque tum stellis acies obtusa videtur.*] Aratus mentions the dimness of the light of the stars as a sign of foul weather:

Ἠμος δ' αστερόεσσα καθαρὸν φάος ἀμβλύνηται.

396. *Nec*

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Nec fratis radiis obnoxia surgere Luna:
Tenuia nec lanae per caelum vellera ferri.
Non tepidum ad solem pennas in littore pandunt
Dilectae Thetidi Alcyones: non ore solutos

nor does the moon seem to rise, as if she was indebted to her brother's beams: nor thin fleeces of wool seem to be carried thro' the sky. Nor do Thetis's beloved Halcyons spread open their wings to the warm sun, along the shore: nor do the filthy swine

NOTES.

396. *Nec fratris radiis obnoxia surgere luna.*] Servius thinks that *obtusa* is to be understood here: and that the sense is: "For then neither "does the light of the stars seem dim, "nor that of the moon, which is be- "holden to her brother's beam." Ruaeus seems to have found the true meaning of this passage; that "the "moon rises with such an exceeding "brightness, that one would rather "think her light to be her own, than "only borrowed from the sun." See Aulus Gellius, *l.* 7. *c.* 17.

397. *Tenuia nec lanae per caelum vellera ferri.*] By *thin fleeces of wool* the Poet means the *fleecy clouds*, which Aratus mentions as a sign of rain:

Πολλάκι δ' ἐχομένων νιφὰς πρὸ παροιθεν,
Ἢ μάλιστα πύκοισιν ἐοικότα ἰνδάλλονται.

398. *Non.*] In one of Dr Mead's manuscripts it is *nec*.

399. *Dilectae Thetidi Halcyones.*] The fable of Ceyx and his wife Halcyone being turned into these birds is beautifully related in the eleventh book of Ovid's Metamorphoses. The mutual love of these persons subsisted after their change, in honour of which, the gods are said to have ordained, that whilst they sit on their nest, which floats on the sea, there should be no storm. Some say this lasts seven days, others nine, others eleven, and others fourteen. Ovid mentions seven:

"——Et tandem, superis miseran-
"tibus, ambo
"Alite mutantur. Fatis obnoxius
"isdem
"Tunc quoque manfit amor. Nec
"conjugiale solutum
"Foedus in alitibus: coëunt, fiunt-
"que parentes:
"Perque dies placidos hiberno tem-
"pore septem
"Incubat Halcyone, pendentibus ae-
"quore nidis.
"Tum via tuta maris: ventos cu-
"stodit, et arcet
"Aeolus egressu: praestatque ne-
"potibus aequor.

——*The gods commiserate:*
And change them both, obnoxious to like fate.
As erst they love: their nuptial faiths they shew
In little birds; ingender, parents grow,
Seven winter days with peaceful calms possest.
Alcyon sits upon her floating nest.
Then safely saile: then Aeolus incaves
For his, the winds; and smooths the stooping waves.

SANDYS.

fratris

neglumber to unbind and toss about the bundles of straw with their snouts. But the mists descend, and lie on the plain: and the owl observing the setting sun from the top of the roof, forbears to sing her nightly song.

Immundi meminere sues jactare maniplos, 400
At nebulae magis ima petunt, campoque recumbunt;
Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.

NOTES.

Hence they are said to be beloved by the sea-nymphs. Thus Theocritus:

Χ' ἁλκυόνες γοργισῦντι τὰ κύματα, τάν τε θάλασσαν,
Τόν τε νότον, τόν τ' ἴϋρον ὃς ἴσχατα φυκία κινεῖ.
Ἁλκυόνες, γλαυκαῖς Νηρηΐσι ταῖτε μάλιστα
Ὀρνίθων ἱφίλαθ' ὅσαις τί παρ' ἰξ ἁλὸς ἄγρα.

"Let Halcyons smooth the seas, the
"storms allay,
"And skim the floods before him all
"the way:
"The nymphs lov'd bird, of all that
"haunt the flood,
"Skim o'er the waves, and dive for
"swimming food."

CREECH.

399. *Ore solutos.*] Servius says that some read *ore soluto*, that is, *with very wide snouts* or *mouths*. In this sense Mr B—— has translated it:

"Nor mindful are the swine, *with*
"*jaws display'd*
"To gripe the straw, and toss their
"rustling bed."

403. *Nequicquam.*] I have observed, in the note on *ver.* 192. that *nequicquam* is seldom used by Virgil for *non*: but here I think it is plainly used in that sense. Aratus says that the singing of the owl is a sign of the storms ceasing:

——Νυκτερίη γλαυξ
Ἡσυχον ἀϋδουσα, μαραινομένου χειμῶνος
Γιγήθω τοι σῆμα.

Pliny says the chattering of the owl, in rain, is a sign of fair weather; and in fair weather, of a storm: "Grues "silentio per sublime volantes [praefagiunt] serenitatem. Sic noctua "in imbre garrula: at sereno, tempestatem." We have seen already, in the note on *eximbres*, that the prognosticks here set down relate to the continuance of fair weather, not of it's succeeding a storm. Therefore the silence of the owl is a sign of the continuance of fair weather. If we understand the Poet to be speaking during the rain, the hooting of the owl will be a sign of fair weather, according to Aratus. But then *Nequicquam* must be wrong, whether we take it to mean *not* or *in vain*. If we understand the Poet to speak of the continuance of fair weather, *nequicquam* must signify *not*; because, according to Pliny, the hooting of the owl, at such a time would be a sign of rain. May has translated *nequicquam*, *not*.

"The

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Apparet liquidò ſublimis in aëre Niſus,
Et pro purpureo poenas dat Scylla capillo:

Niſus ſoars aloft in the clear ſky, and Scylla is puniſhed for the purple hair;

NOTES.

"The fatal owle high mounted at "ſun-ſet,
"Does *not* the balefull evening ſong "repeat."

Dryden has tranſlated this paſſage moſt wretchedly:

And Owls that mark the ſetting "ſun, declare,
A ſtar-light Evening, and a morn-"ing fair."

Trapp tranſlates *nequicquam, in vain:*

—— And now the bird
Of night, obſervant of the ſetting "ſun,
Sings her late ſong from ſome high "tow'r *in vain.*"

"*Nequicquam* (ſays this learned gentleman) for *non* is intolerable: and Servius gives us no authority for it but Perſius's; which conſidering the obſcurity of that writer, is nothing at all. Beſides; 'tis well known that the muſick of the owl (ſuch as it is) is a prognoſtick of dry weather. I therefore take it thus; that dark bird delighting in rain and clouds makes this noiſe, by way of complaint, not of joy (for 'tis a diſmal ditty indeed) at the approach of fair weather: but does it *nequicquam*, in vain: for that weather will come, for all her *hooting*." His interpretation ſeems to be very much forced, and not to be ſupported by any good authority. Mr B——'s interpretation is not very different. "Virgil embelliſhes this mean ſub-"ject in a very extraordinary man-"ner. When he is to ſay that the "*hooting of owls* at night is a ſign of "fair weather, he takes occaſion to "make a delicate reflection upon "ſuperſtitious people. Owls were "ſuppoſed by ſuch perſons always to "forebode ſome calamity by their "noiſe; but now, ſays he, they ſing "*necquicquam, in vain*; for no bo-"dy is ſo weak as to expect bad "weather from their muſick."

404. *Aëre.*] In one of Dr Mead's manuſcripts it is *aethere:* it is the ſame alſo in the Roman manuſcript, according to Pierius.

405. *Et pro purpureo poenas dat Scylla capillo.*] The ſtory of Niſus and Scylla is related in the eighth book of Ovid's Metamorphoſes. Niſus was king of Alcathoë or Megara. He had on his head a purple hair, in which the ſecurity of the kingdom lay. Scylla, his daughter, falling deſperately in love with Minos, who beſieged the city, ſtole the purple hair, and fled with it to him. But that juſt Prince abhorring the crime, rejected her with indignation, and ſailed to Crete, leaving her behind. Scylla, in deſpair, plunged into the ſea after him, and took faſt hold of the ſhip. Her father, who had juſt been changed into the *Haliaëtos*, which is thought to be the Oſprey; a rapacious bird of the eagle kind, hovering

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wherever she flying cuts the light air with her wings, behold I sus her cruel enemy pursues with a great noise thro' the air; where Nisus mounts the sky, she swiftly flying cuts the light air with her wings. Then do the ravens press their throats, and three or four times redouble a clearer sound; and often rejoicing, in their lofty habitations, with I know not what unusual sweetness, ruffle amongst the leaves: they delight, when the showers are driven away, to revisit their little offspring, and their sweet nests. Not that I think they have any genius from heaven, or extraordinary knowledge things by fate.

Quacunque illa levem fugiens secat aethera penni
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus, qua se fert Nisus ad auras,
Illa levem fugiens raptim secat aethera pennis.
Tum liquidas corvi presso ter gutture voces,
Aut quater ingeminant; et saepe cubilibus altis,
Nescio qua praeter solitum dulcedine laeti,
Inter se foliis strepitant: juvat imbribus actis
Progeniem parvam, dulcesque revisere nidos.
Haud equidem credo, quia sit divinitus illis
Ingenium, aut rerum fato prudentia major:

NOTES.

hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the Ciris. Some take this bird to be a Lark; others think it is a solitary bird, with a purple creft on it's head, which continually haunts the rocks, and shores of the sea.

406. *Aethera.*] In one of the Arundelian manuscripts it is *aëra.*

410. *Corvi.*] This prognestick of the ravens is taken also from Aratus:

Καὶ πόρσιες μοῦνοι μὲν, ἐρημαῖοι βοόωντες
Δυσκέλευθ. αὐτὰς ἔπειτα μεταδρόμα κικλήσκοντες.
Ηλιότροποι δ' ἀγελαὶδὸν ἐπὴν πέλτειον μέδωνται
Φωνῆς ἱμερταίοις, χαίρειν τέ τις ὤσσετο,
Οἷα τὰ μὲν, βοόωσι, λιγαινομένοισιν ὁμοῖα.
Πολλὰ δὲ δενδρείοιο περὶ φλοὸς ἄλλοτ' ἐπ' ἄλλου
Ἠχῇ τε πείουσιν τὰ ὑπότροποι ἀμπλεύοντες.

413. *Inter se foliis.*] So I read with Heinsius, and most of the go editors. Pierius says it is *inter se foliis*, in the Medicean, and most the ancient manuscripts. The p position *in* is retained also in one the Arundelian, and both Dr Mea manuscripts: but in the rest, whi I have consulted, *in* is omitted. is more agreeable to Virgil's stile leave it out.

415. *Haud equidem credo &c.* Here Virgil speaks as an Epicure he does not allow any divine kno ledge or foresight to be in birds; justly ascribes these changes in th behaviour to the effects which alterations of the air, with regard rarefaction and density, have u their bodies.

416. *Rerum fato prudentia major.* This passage has been variously inte preted by the commentators. Servi interprets it, "prudentia *quae* "major rerum fato;" *a knowle which is greater than the fate things.* La Cerda explains it ma to the same purpose; "prudent "qui

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Verum, ubi, tempestas, et cæli mobilis humor
Mutavere vias, et Jupiter uvidus austris
Densat erant quæ rara modo, et quæ densa relaxat;
Vertuntur species animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si vero solem ad rapidum, lunæque sequentes

but when the storm and moveable moisture of the heaven have changed their courses, and the air moist with south winds condenses what just before was rare, and rarifies what was dense; the images of their minds are changed, and their breasts now receive a different impression, from that which they had when the wind drove away the clouds. Hence the birds join in concert

the fields, and the cattle rejoice, and the ravens exulting croak.

But if you regard the rapid sun, and the moon which follow in order;

NOTES.

quibus fata superent;" a *knowledge by which they surpass fate.* Baeus follows Servius: prudentia ne potentior *est* fato." May transit according to the same construction; but with a sort of paraphrase:

"I do not thinke that all these crea-
" tures have
More wisedome than the fates to
" mankind gave."

Dryden's translation is scarce sense:

"Not that I think their breasts with
" heav'nly souls
Inspir'd, as man, *who destiny con-*
" *trouls.*"

B——proposes a new interpretation, "major prudentia in fato." "in futuro;" and accordingly translates this passage,

"Not that I think the gods to them
" dispense
Of things *in fate* a more discern-
" ing sense".

Trapp is of the same opinion: "prudence greater than fate (as this is generally rendered) is flat nonsense. Take it thus: *A greater knowledge* [than we have] in the "fate of things." His translation runs thus:

"Not that I think an ingeny divine
" To them is giv'n or prescience of
" events
" *In fate* superior."

Grimoaldus seems to have found the true sense of this passage: that these animals have no particular instruction from the gods, or superior knowledge *by fate.*

418. *Mutavere vias.*] In one of the Arundelian manuscripts, it is *mutavere vices.*

Jupiter uvidus.] So I read it with Heinsius: almost all the editions have *Jupiter humidus.* Masvicius reads *uvidus.*

419. *Densat.*] La Cerda contends, that *denset* is the true reading. I find *denset* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

420. *Pectora.*] It is *pectore* in the Cambridge, and in one of Dr Mead's manuscripts. Pierius found *pectore* in several ancient copies: he observes that in the Medicean manuscript *pectore* is written in a different hand.

424. *Si vero &c.*] Having shewn how the changes of weather are predicted by animals he now proceeds to explain

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the next day will never deceive you, nor will you be caught by the snares of a fair night. When the moon first collects the returning rays, if she incloses black air with darkened horns, a great storm of rain will invade both land and sea. But if she spreads a virgin blush over her face, there will be wind: for golden Phoebe always reddens with wind. But if at her fourth rising, for that is the surest sign,

Ordine respicies; nunquam te crastina fallet
Hora, neque insidiis noctis capiere serenae.
Luna revertentes cum primum colligit ignes,
Si nigrum obscuro comprenderit aëra cornu
Maximus agricolis pelagoque parabitur imber.
At, si virgineum suffuderit ore ruborem,
Ventus erit: vento semper rubet aurea Phoebe.
Sin ortu quarto, namque is certissimus auctor,

NOTES.

explain the prognosticks from the sun and moon; and begins with the moon:

428. *Aëra.*] Pierius would fain read *aëre*; tho' he allows at the same time, that it is *aëra* in all the ancient manuscripts. He thinks *nigrum* agrees with *cornu*, because Varro has said *obatrum cornu*; and then *obscuro* will agree with *aëre*. The *horn of the moon black with dark air* would certainly not be amiss: but then there is some difficulty in making *cornu* follow *comprenderit*. For tho' we may say the moon contains or incloses dark air with her horns; yet we cannot say that the moon contains or incloses her horns with dark air. Varro, as he is quoted by Pliny, speaks of the dark part of the moon's orb incloſing a cloud: *Si caligo orbis nubem incluserit.* This seems to be the same with the horns incloſing black air; *si nigrum comprenderit aëra cornu.* Soon after he says; if the moon rises with the upper horn blackish, there will be rain after the full; *nascens luna, si cornu superiore obatro surget, pluvias decrescens dabit.* This I suppose is the passage to which Pierius alludes. Virgil has comprehended both these passages in one line: the latter being fully expressed by the epithet *obscuro* added to *cornu*. The most that we can grant to Pierius seems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuscript to justify it, and as the common reading is sense, and very intelligible, I see no reason to make such an alteration.

429. *Agricolis.*] La Cerda reads *Agricolae.*

430. *Virgineum.*] La Cerda reads *virgineo.*

432. *Sin ortu quarto.*] La Cerda, Ruaeus, and several other editors read *ortu* in *quarto*. But the preposition is omitted in most of the ancient manuscripts, according to Pierius. It is omitted also in the King's, the Cambridge, one of the Arundelian, and both Dr Mead's manuscripts. Servius, Heinsius, and several of the old editors also leave it out. It is retained in the Bodleian, and in the other Arundelian manuscript. It is more agreeable to the stile of Virgil, to leave out the preposition.

Other authors differ from Virgil in this particular, and propose other days of the moon's age, as equally or more certain prognosticks of the ensuing weather. The Poet follows the opinion of the Egyptians, according

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Pura, neque obtusis per caelum cornibus ibit,
Totus et ille dies, et qui nascentur ab illo,
Exactum ad mensem, pluvia ventisque carebunt:
Votaque servati solvent in litore nautae
Glauco, et Panopeae, et Inoo Melicertae.

she shines clear, and not with blunted horns, that whole day, and all the rest of the month will be free from rain and wind: and the sailors escaping shall pay their vows on the shore to Glaucus, and Panopea, and to Melicerta the son of Ino.

NOTES.

cording to Pliny: *Quartam eam maxime observat Aegyptus.*

434. *Nascentur*] It is *nascetur* in the Roman, and *nascuntur* in the Lombard manuscript, according to Pierius. It is *nascetur* in the King's manuscript: La Cerda also has the same reading.

436. *Votaque servati solvent in litore nautae.*] Pierius says it is *ad litora* in the Roman manuscript.

It was a custom amongst the ancient mariners to vow a sacrifice to the sea-gods on the shore, provided they returned safe from their voyage. This custom is alluded to by our Poet in the third Aeneid:

"Quin ubi transmissae steterint trans "aequora classes,
"Et positis aris jam vota in littore "solves."

But when your ships rest wafted o'er the main,
And you on altars rais'd along the shore
Pay your vow'd off'rings.

Dr TRAPP.

and again in the fifth:

"Dii, quibus imperium est pelagi, "quorum aequora curro;
"Vobis laetus ego hoc candentem in "littore taurum
"Constituam ante aras voti reus, ex- "taque falsos
"Porriciam in fluctus, et vina li- "quentia fundam."

Ye gods, who rule the ocean which I sail;
Victor, before your altars, on this shore,
To you a snow white bull I will present,
Oblig'd by vow; and on the briny deep
Scatter the entrails, pouring purest wine.

Dr TRAPP.

437. *Glauco, et Panopeae, et Inoo Melicertae.*] This verse is taken from Parthenius, according to Aulus Gellius.

Γλαύκῳ, καὶ Νηΐδι, καὶ ἰναλίῳ Μελικέρτῃ

Macrobius reads Ἰνοῖ instead of ἰναλίῳ. Lucillus also has almost the same words in one of his epigrams:

Γλαύκῳ, καὶ Νηΐδι, καὶ Ἰνοῖ, καὶ Μελικέρτῃ
Καὶ βυθίῳ Κρονίδῃ, καὶ Σαμόθρηξι θεοῖς,
Σωθεὶς ἐκ πολίγους Λευκίλλιος, ἤδη καμάμας
Τὰς τρίχας ἐκ κεφαλῆς. ἄλλο γὰρ οὐδὲν ἔχω.

Virgil

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The ſun alſo, both when he riſes, and when he dips himſelf in the waves, will give ſigns: the ſtarry ſigns attend the ſun; both thoſe which he brings in the morning, and thoſe when the ſtars ariſe. When at his firſt riſing he appears ſpotted, and hid in a cloud, and withdraws half his orb;

Sol quoque et exoriens, et cum ſe condit in undas,
Signa dabit; ſolem certiſſima ſigna ſequuntur;
Et quae mane refert, et quae ſurgentibus aſtris.
Ille ubi naſcentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe;

NOTES.

Virgil leaves the vowels open, after the manner of the Greek Poets.

Glaucus was a fiſherman, who, obſerving that his fiſh, by touching a certain herb, recovered their ſtrength and leaped again into the water, had the curioſity to taſte of it himſelf; upon which he immediately leaped into the water and became a ſea-god. Panopea was one of the Nereids. She is mentioned in the fifth Aeneid:

"Dixit; eumque imis ſub fluctibus audiit omnis
"Nereidum Phorcique chorus, Panopeaque virgo;
"Et pater ipſe manu magna Portunus euntem
"Impulit."

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her huſband, who had already torn one of their children in pieces, ſhe threw herſelf into the ſea, with her ſon Melicerta. They were both changed into ſea-deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palaemon, and by the Romans Portunus.

438. *Sol quoque &c.*] In this paſſage are contained the predictions drawn from the riſing and ſetting of the ſun.

The three firſt lines are taken fro as many of Aratus:

Ἡελίοιο δὲ τοι μελέτω ἐκάτερθε δύ
τος
Ἠελίῳ κὲ μᾶλλον ἐοικότα σήματα
ται,
Ἀμφότερον, δύνοντι, κὲ ἐκ περά
ἀίσσοντι.

Condit.] It is *condet* in one of t Arundelian, and both Dr Mead's m nuſcripts: ſeveral printed editions h the ſame reading. I follow Heinſi

439. *Sequuntur.*] It is *ſequen* in the Cambridge, one of the Aru delian, one of Dr Mead's man ſcripts, and in ſeveral printed editio Pierius ſays it is *ſequuntur* in Roman, the Medicean, and Lombard manuſcript, and thinks the beſt reading, Servius, La Cer and ſome others read *ſequenter*. H inſius, Ruaeus, and others read *quuntur*.

441. *Maculis variaverit ortu* Thus Aratus:

Μή οἱ ποικίλλοιτο νέον βάλλοντος
μὲς
Κύκλος, ὅτ' ἐυδίου κεχρημένος
εἴης,
Μηδέ τι σῆμα φέροι, φαίνοιτο δὲ
ἀπήνη.

442. *Conditus in nubem.*] T Aratus:

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Suſpecti tibi ſint imbres; namque urget ab alto
Auſter imbriſque ſatiſque Notus pecorique ſiniſter.
Aut ubi ſub lucem denſa inter nubila ſeſe
Diverſi rumpent radii, aut ubi pallida ſurget
Tithoni croceum linquens Aurora cubile;
Heu male tum mites defendet pampinus uvas,

you may ſuſpect ſhowers: for the ſouth-wind pernicious to trees, and corn, and cattle, proſpers from the ſea. Or when at his riſing the rays ſcatter themſelves diverſly among thick clouds, or when Aurora riſes pale, as ſhe leaves the ſaffron bed of Tithonus; alas, the vine-leaf will but poorly defend the ripening grapes,

NOTES.

Ἢ ὅτι οἱ ὀλίγη πιφίλη πάρος ἀντέλλῃσι,
Ἢ μετ' ἀκτίνων πεχρωσμένος αὐτὸς ἀνέρχῃ,
Τηνίκα νιτοῖο.

Ἀλλ' οὐχ ὁπποτε κοῖλος ἐειδόμενος περιτέλλῃ,
Οὐδ' ὁπότ' ἀκτίνων, αἱ μὲν νότον, αἱ δὲ βορῆα
Σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μέσσα φαείνῃ,
Ἀλλά που ἢ νιτοῖο διέρχεται, ἢ ἀπίμοιο.

443. *Ab alto.*] La Cerda explains *ab alto æthere.* Ruæus interprets *mari.* Mr B—— ſeems to follow La Cerda:

—The ſouth comes pow'ring
"*down.*"

And Dr Trapp:

—Notus *from above*
Threatens."

See the note on *collectae ex alto nubes*, ver. 324.

445. *Seſe diverſi rumpent radii.*] Servius ſays it is *rumpunt* in the Roman manuſcript; and *rumpent* in the Medican, and other ancient manuſcripts. It is *rumpent* in the King's, and Cambridge, and both the Arundelian manuſcripts. Heinſius, Maſvicius, and ſeveral other editors, have the ſame reading. Servius, La Cerda, Ruæus, and others read *erumpent.*

This prognoſtick of the ſcattering of the rays of the ſun is taken alſo from Aratus:

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuſcripts, tho' he ſays, there are ſome that read *ſurgit.* One of the Arundelian, and both Dr Mead's Manuſcripts have *ſurgit.* Almoſt all the printed editions have *ſurget.*

447. *Tithoni croceum linquens Aurora cubile.*] This verſe is repeated in the third, and ninth Aeneids. Tithonus was the ſon of Laomedon, king of Troy. Aurora, or the morning is fabled to have fallen in love with him. Homer ſpeaks of Aurora riſing from the bed of Tithonus, in the eleventh Iliad:

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
Ὄρνυθ'.

"The ſaffron morn, with early
"bluſhes ſpread,
"Now roſe refulgent from Tithonus'
"bed." Mr POPE.

448. *Defendet.*] Servius reads *defendit*: but Pierius has obſerved, that it

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so thick will horrid hail bound rattling upon the roofs. It will also be more profitable to observe this, when the sun having measured the heavens is now going down: for we often see various colours wander over his face. The blue foretels rain; the fiery foretels wind: but if the spots begin to be mixed with fiery red, then you may expect a storm of wind and rain. That night let none advise me to go upon the sea, or to loose my cable from the shore. But if his orb shall be clear, both when he brings on the day, and when he carries it back again, in vain shall you be afraid of showers, and you will see the woods move with the clear north-wind.

Tum multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso cum jam decedet Olympo,
Profuerit meminisse magis: nam saepe videmus
Ipsius in vultu varios errare colores.
Caeruleus pluviam denunciat, igneus eurus:
Sin maculae incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimbisque videbis
Fervere. Non illa quisquam me nocte per altum
Ire, neque a terra moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit, frustra terrebere nimbis,
Et claro sylvas cernes aquilone moveri.

NOTES.

it is the future tense, in the Medicean, and almost all the other ancient manuscripts.

449.] *Tam.* It is *tum* in several manuscripts: but *tam* is generally received.

450. *Emenso cum jam decedet Olympo, profuerit meminisse magis.*] Thus Aratus:

Ἐσπερίους κὲ μᾶλλον ἀκηθέα τιμήσαιο
Ἐσπερόθεν γὰρ ὁμῶς σημαίνεται ὑμενὶς αἴσι.

452. *Varios errare colores.*] The various colours of the sun are mentioned also by Aratus: only, where Virgil speaks of blue, the Greek Poet mentions black:

Ἢ ἴσον μελανεῖ, καὶ σοὶ τὰ μὲν, ὕδατος ἔσω
Σήματα μέλλοντος· τὰ δ' ἐρευθέα πάντ' ἀνέμοιο.
Εἰγε μὲν ἀμφοτέροις ἄμυδις κεχρωσμένος εἴη·
Καί κεν ὕδωρ φοβέοι, κὲ ὑπνώοντας τανύοτο.

456. *Non illa quisquam &c.*] This kind of excursion is used by Virgil other places. Thus in the second Georgick:

"Nec tibi tam prudens quisquam
"persuadeat auctor
"Tellurem Borea rigidam spirantibus
"movere."

And in the third:

"Ne mihi tum molles sub dio carpere somnos,
"Neu dorso nemoris libeat jacuisse
"per herbas."

458. *At si, &c.*] Thus Aratus:

Εἰ δ' αὔτως καθαρὸν μὲν ἴοι βουλύτιος ὥρη,
Δύνοι δ' αὐγήεις μαλακὴν ὑποδείελος ἐς γλήνη,
Καὶ μὴν ἐπερχομένης νοῦς ἔσ' ὑπνώοντας εἶναι.

461. *Vehe*

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Denique, quid veſper ſerus vehat, unde ſerenas
Ventus agat nubes, quid cogitet humidus auſter,
Sol tibi ſignа dabit: Solem quis dicere falſum
Audeat? ille etiam caecos inſtare tumultus
Saepe monet, fraudemque et operta tumeſcere bella.
Ille etiam extincto miſeratus Caeſare Romam,

Laſtly, the ſun will give you ſigns of what the late evening will produce, from whence the wind drives the bright clouds, what the moiſt ſouth wind is meditating. Who dares accuſe the ſun of falſhood? he alſo often foretels the approach of dark tumults, and the growth of treachery, and hidden wars. He [the ſun] alſo pitied Rome, at the murder of Caeſar,

NOTES.

461. *Vehat.*] Pierius ſays it is *ferat* the Roman manuſcript; which he likes to have been put in by way of paraphraſe. I find the ſame reading in the Cambridge manuſcript.

462. *Agat.*] It is *agit* in the King's manuſcript: but *agat* is certainly much better.

Quid cogitet humidus Auſter.] Pierius ſays that ſome would fain read *quid* cogat *et humidus Auſter*: but almoſt of the ancient manuſcripts have *cogitat*.

465. *Operta.*] The Bodleian manuſcript has *aperta*. Dryden ſeems to have read *apertà*, for he tranſlates *open wars*. But I have not ſeen *aperta* in any other manuſcript, or in any printed edition. In Mr B——'s edition, it is *operta*, and yet he tranſlates it *audacious wars*.

466. *Ille etiam &c.*] Having juſt obſerved that the ſun foretels wars and tumults, he takes occaſion to mention the prodigious paleneſs of the ſun after the death of Julius Caeſar. Then he digreſſes into a beautiful account of the other prodigies which are ſaid to have appeared at the ſame time. But tho' he repreſents theſe extraordinary appearances, as conſequences of the murder of Caeſar; yet at the ſame time he ſhews, that they predicted the civil war of Auguſtus and Anthony, againſt Brutus and Caſſius. The reader cannot but obſerve how judiciouſly Virgil takes care to ſhew that he had not forgot the ſubject of his Poem in this long digreſſion. At the cloſe of it he introduces a huſbandman in future ages plowing up the field of battle, and aſtoniſhed at the magnitude of the bones of thoſe, who had been there buried.

Servius takes the prodigies here mentioned to have predicted the death of Julius Caeſar; and mentions a darkneſs of the ſun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkneſs laſted ſeveral hours: "Conſtat autem occiſo Caeſare in Senatu, pridie Iduum Martiarum Solis fuiſſe defectum, ab hora ſexta uſque ad noctem. Quod quia multis protractum eſt horis, dicit in ſequentibus, *aeternam timuerunt ſaecula noctem.*" Ovid relates theſe prodigies, as preceding Caeſar's death, but the greateſt part of them, and eſpecially the extraordinary dimneſs of the ſun, are related by Hiſtorians, as happening after that murder. Servius is generally underſtood to mean an eclipſe in this paſſage by the word *defectus*; but it is no where mentioned as an eclipſe,

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when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal.

Cum caput obscura nitidum ferrugine texit,
Impiaque aeternam timuerunt saecula noctem.

NOTES.

that I remember, nor can I guess upon what authority Servius could relate either that there was an eclipse about that time, or that it happened the day before Caesar's murder. Ovid speaks of a paleness of the sun:

"—— Phoebi quoque tristis imago
"Lurida sollicitis praebebat lumina
"terris."

Pliny makes use indeed of the word *defectus*, but he cannot possibly be understood to mean what is properly called an eclipse; because he speaks of it's lasting a whole year; "Fi-
"unt prodigiosi et longiores solis de-
"fectus, qualis occiso dictatore Cae-
"sare, et Antoniano bello, totius
"pene anni pallore continuo." Tibullus also says the misty year saw the darkned sun drive pale horses:

"Ipsum etiam solem defectum lu-
"mine vidit
"Jungere pallentes nubilus annus
"equos."

Plutarch in his life of Julius Caesar, goes farther. He not only mentions the paleness of the sun, for a whole year after Caesar's death: but adds, that for want of the natural heat of the sun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the sun predicted Caesar's death:

"He first the fate of Caesar did
"*foretel*,
"And pitied Rome when Rome in
"Caesar fell."

467. *Cum.*] In the King's manuscript it is *tum*.

Ferrugine.] *Ferrugo* does not properly signify *darkness*, or *blackness*, but a *deep redness*. Thus *ferrugineus* is applied to the flower of the Hyacinth, which is also called *purpureus*, the colour of blood.

468. *Impia saecula.*] By *saecula* the Poet means *men*, in imitation of Lucretius, who frequently uses the word, for *kind*, *species*, or *sex*. Of many examples I shall select few: in the fifth book he calls mankind *hominum saecla*:

"Quod si forte fuisse antehac eadem
"omnia credis:
"Sed periisse *hominum* torrenti *sae-*
"*cla* vapore."

In the fourth book he calls the female sex *muliebre saeclum*:

"Et *muliebre* oritur patrio de semine
"*saeclum*."

In the second book, *saecla* is used for the several kinds of animals:

"—— Effoetaque tellus
"Vix animalia parva creat, quae
"cuncta creavit
"*Saecla*, deditque ferarum ingenti
"corpora partu,
"Haud ut opinor enim *mortalia saecla*
"*saecla* superne
"Aurea de caelo demisit funis in
"arva.

In

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Tempore quamquam illo tellus quoque, et aequora ponti,
Obscenique canes, importunaeque volucres
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Aetnam,
Flammarumque globos, liquefactaque volvere saxa!
Armorum sonitum toto Germania caelo.

Tho' at that time the earth also, and the sea, and ominous dogs, and fore-boding birds prefaged. How often have we seen Aetna pour a burning deluge from her burst fornaces over the fields of the Cyclops, and roll down globes of fire and melted stones! Germany heard a clashing of arms throughout the sky;

NOTES.

In the same book *saeva saecla* is used for *beasts of prey*, and *bicera saecla* for *bulls* and *cows*:

"Principio genus acre leonum, *saeque* "*virque saecla*
"Tutata 'st virtus, vulpes dolus, et "fuga cervos;
"At levi somna canum fido eum pec"tore corda,
"Et genus omne, quod est veterino "semine partum,
"Lanigeraeque simul pecudes, et "*bicera saecla*
"Omnia sunt hominum tutelae tra"dita, Memmi."

Cornicum saecla vetusta is used also in the same book for the species of crows. In the second book *saecla pavonum* is used for *peacocks*:

"Aurea *pavonum* ridenti imbuta le"pore
"*Saecla* novo rerum superata colore "jacerent."

I shall produce but one quotation more from this author, where *saecla* is used for inanimate things:

"Nam sua quique locis ex omnibus "omnia plagis
"Corpora distribuuntur, et ad sua "*saecla* recedunt:
"*Humor ad humorem &c.*"

Virgil seems to have used *saecula* for *mankind* also, in the first Aeneid:

"Aspera tum positis mitescent *saeva* "*cula* bellis."

470. *Obscenique canes.*] Heinsius reads *obscenae*, in which he is almost singular. *Obscenus* amongst the Augurs was applied to any thing that was reputed a bad omen. Appian mentions dogs howling like wolves, after the death of Caesar. Ovid speaks of dogs howling by night in the Forum, and about houses, and the temples of the gods:

"Inque foro, circumque domos, et "templa Deorum
"Nocturnos ululasse canes."

Importunaeque volucres.] Ovid mentions the owls as giving omens.

"Tristia mille locis stygius dedit "omnia bubo."

Some omens of birds are mentioned by the Historians, as preceding the death of Caesar.

474. *Armorum sonitum toto Germania caelo audiit.*] Ovid speaks of the clashing of arms, and the noise of trumpets and horns:

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caelo

the Alps trembled with unusual shakings. A mighty voice also was frequently heard thro' the silent groves, and spectres horridly pale were seen in the dusk of evening, and cattle spoke,

Audiit, insolitis tremuerunt motibus Alpes. 475
Vox quoque per lucos vulgo exaudita silentes
Ingens; et simulacra modis pallentia miris
Visa sub obscurum noctis, pecudesque locutae,

NOTES.

"Arma ferunt inter nigras trepi-
"tantia nubes,
"Terribilesque tubas, auditaque
"cornua caelo
"Praemonuisse nefas."

Appian also mentions great shouts in the air, and clashing of arms, and rushing of horses. Perhaps this was some remarkable *Aurora borealis* seen about that time in Germany. The learned M. Celsius, Professor of Astronomy at Upsal in Sweden, has assured me, that in those northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a rushing sound in the air, something like the clapping of a bird's wings. Before these phaenomena were so frequent amongst us as they now are, it was no unusual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's, and one of Dr Mead's manuscripts, and Schrevelius read *montibus.*

476. *Vox quoque per lucos vulgo exaudita silentes ingens.*] In the King's manuscript it is *vulgo est audita.*

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil here speaks, was the voice of the gods leaving, or threatning to leave their habitations. He understands Ovid to mean the same thing, when he speaks of threatning words being heard in the sacred groves:

"— — Cantusque feruntur
"Auditi, sanctis et *verba minacia*
"lucis."

He takes this to be farther explained by a passage in Tibullus, *lib.* 2. *eleg.* 5. where he says the groves foretold a flight:

"Atque tubas, atque arma ferunt
"strepitantia caelo
"Audita, et lucos praecinuisse fu-
"gam."

The threatning words, says he, of Ovid are explained by the flight of the gods in Tibullus. He strengthens this observation by a quotation from Josephus's seventh book of the Jewish war; where, speaking of the prodigies, which preceded the destruction of Jerusalem, he says the Priests heard a voice in the night-time, saying, *Let us go hence.*

477. *Simulacra modis pallentia miris visa sub obscurum noctis.*] Thus Lucretius:

"Sed quaedam simulacra modis pal-
"lentia miris."

Plutarch speaks of ghosts walking in the night, before Caesar's death. Ovid also mentions the same thing:

"— — — Umbrasque silentum
"Erravisse ferunt."

478. *Pecudesque locutae.*] By *pecudes* the Poet seems to mean oxen: for

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Audiit.

Infandum! fiſſunt amnes, terraeque dehiſcunt:
Et moeſtum illacrymat templis ebur, aeraque ſudant.
Proluit inſano contorquens vortice ſylvas 481
Fluviorum Rex Eridanus, campoſque per omnes

a dire omen! the rivers ſtop, and the earth gapes: and the mourning ſad ivory weeps in the temples, and the brazen ſtatues ſweat. Eridanus, the king of rivers, whirling down ſubdued woods with his mad torrent, poured forth, and bore away the herds

NOTES.

for thoſe are the cattle, which are ſaid to have ſpoken on this occaſion. Appian ſays expreſly that an ox ſpoke with human voice. Tibullus alſo mentions oxen:

"Fatque vocales praemonuiſſe bo-
"ves."

479. *Siſtunt amnes.*] Horace mentions the overflowing of the Tiber at this time:

"Vidimus flavum Tiberim, retortis
"Littore Etruſco violenter undis
"Ire dejectum monumenta regis
"Templaque Veſtae
"Iliae dum ſe nimium querenti
"Jactat ultorem: vagus, et ſiniſtra
"Labitur ripa, Jove non probante,
"Uxorius amnis."

Terraeque dehiſcunt.] Ovid mentions an earthquake at Rome:

"—Motamque tremoribus ur-
"bem."

480. *Et moeſtum illacrymat templis ebur aeraque ſudant.*] "In the ancient oblong manuſcript it is *lacri-*
"*mat*. But in the Roman, Medi-
"cean, and ſome other ancient ma-
"nuſcripts it is *illacrimat*, which is
"more like Virgil. For our Poet
"loves to join to the verbs thoſe
"prepoſitive particles which he has taken from before the nouns." *Pierius.*

Appian ſays that ſome ſtatues ſweated, and that ſome even ſweated blood. Ovid mentions the ivory images ſweating in a thouſand places:

"Mille locis lacrymavit ebur."

Tibullus ſpeaks of the ſtatues of the gods weeping:

"Et ſimulacra Deum lacrymas fu-
"diſſe tepentes."

482. *Fluviorum Rex Eridanus.*] The two firſt ſyllables of *fluviorum* are ſhort: the Poet therefore puts two ſhort ſyllables for one long one. Dr Trapp obſerves that this redundancy of the ſyllables elegantly expreſſes the overflowing of the river: and has accordingly imitated it in his verſion:

"——Eridanus ſupreme of *rivers*."

Eridanus is the Greek name for the Po. It riſes from the foot of Veſulus, one of the higheſt mountains of the Alps, and paſſing thro' the Ciſalpine Gaul, now part of Italy, it falls into the Adriatick ſea, or gulf of Venice. It is the largeſt and moſt famous of all the rivers of Italy; whence Virgil calls it the king of rivers, ſee Pliny, *lib.* 3. *c.* 16.

maeſtum

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with their stalls all over the plains: nor at the same time did threatning fibres fail to appear in the sad entrails; or wells to flow with blood; and cities loudly to resound with howling wolves by night. Nor did more lightnings fall from a clear sky; nor dreadful comets so often blaze.

Cum stabulis armenta tulit: nec tempore eodem
Tristibus aut extis fibrae apparere minaces;
Aut puteis manare cruor cessavit; et alte
Per noctem resonare, lupis ululantibus, urbes.
Non alias caelo cecidêrunt plura sereno
Fulgura; nec diri toties arsêre cometae.

NOTES.

483. *Tulit.*] In the King's manuscript it is *trahit.*

484. *Tristibus aut extis fibrae apparere minaces.*] Several authors mention a victim wanting a heart, before Caesar's death. Ovid adds that none of the sacrifices were propitious;

"Victima nulla litat: magnosque instare tumultus
"Fibra monet."

485. *Puteis manare cruor.*] Ovid speaks of it's raining blood;

"Saepe inter nimbos guttae cecidêre cruentae."

Alte per noctem resonare lupus ululantibus urbes.] Servius reads *altae*, and interprets it *magnae*. If this reading be admitted, we must render this passage, *and great cities to resound with howling wolves by night.*

Appian mentions wolves running along the Forum. La Cerda thinks that the Poet means by *wolves* the *ghosts of the departed.* In confirmation of this he quotes some passages where the verb *ululare* is applied to spectres. But that real wolves should come into the cities seems no more improbable than many of the other prodigies.

487. *Non alias caelo cecidêrunt plura sereno fulgura.*] Thunder from a clear sky was always looked upon as a prodigy, by the ancients: tho' not always accounted an ill omen. Horace speaks of Jupiter's sending a great deal of snow and hail on this occasion, and affrighting the city with his thunder and lightning;

"Jam satis terris nivis, atque diras
"Grandinis misit Pater: et rubentem
"Dextera sacras jaculatus arces,
"Terruit urbem."

Appian also mentions the temples and statues of the gods being frequently stricken with thunder-bolts.

488. *Nec diri toties arsêre cometae.*] Comets are to this day vulgarly reputed dreadful presages of future wars. Thus Tibullus;

"Hae fore dixerunt belli mala signa
"cometen."

Virgil is generally thought to mean that comet which appeared for seven nights after Caesar's death. But he speaks of several comets; wherefore I rather believe he means some fiery meteors, which were seen about this time. Ovid calls them *torches*;

"Saepe faces visae mediis ardere sub astris."

Besides, the famous comet, which

Ergo inter ſeſe paribus concurrere telis 489 *Therefore did Philippi a ſecond time*

NOTES.

ſaid to have appeared for ſeven days, was eſteemed a good omen, and was feigned to be Caeſar's ſoul converted into a blazing ſtar by Venus. Thus Ovid:

"Vix ea fatus erat; media cum ſede Senatus
Conſtitit alma Venus nulli cernenda: ſuique
Caeſaris eripuit membris, nec in aëra ſolvi
Paſſa recentem animam, caeleſtibus intulit aſtris,
Dumque tulit; lumen capere, atque igneſcere ſenſit:
Emiſitque ſinu. Luna volat altius illa:
Flammiferumque trahens ſpatioſo limite crinem
Stella micat."

*This ſaid: inviſible faire Venus ſtood
Amid the Senate; from his corps, with blood
Not ſtil'd, her Caeſar's new-fled ſpirit bare
To heaven, nor ſuffer'd to reſolve to aire.
And, as in her ſoft boſom borne, ſhe might
Receive it take a powre, and gather light,
Then once let looſe, it forthwith upward flew;
And after it long blazing treſſes drew.*

SANDYS.

ny ſays it was worſhipped in a mple at Rome, and has ſet down e very words in which Auguſtus Caeſar gave an account of this comet's appearing, whilſt he was celebrating the games to *Venus genitrix*, ſoon after Caeſar's death, in the college which he had founded: "Iis "ipſis ludorum meorum diebus, ſidus "crinitum per ſeptem dies in regione "caeli, quae ſub ſeptentrionibus eſt, "conſpectum. Id oriebatur circa "undecimam horam diei, clarumque "et omnibus terris conſpicuum fuit. "Eo ſidere ſignificari vulgus credidit, "Caeſaris animam inter deorum im"mortalium numina receptam: quo "nomine id inſigne ſimulacro capitis "ejus, quod mox in foro conſecravi"mus, adjectum eſt." We ſee here that Auguſtus does not mention this ſtar, or comet, as being the ſoul of Caeſar, but only as a ſign, that his ſoul was received into the number of the gods. Yet Suetonius, after Ovid, has related it to have been thought the very ſoul of Caeſar: "In deo"rum numerum relatus eſt, non ore "modo decernentium, ſed et perſua"ſione vulgi. Siquidem ludis, quos "primo conſecratos ei haeres Augu"ſtus edebat, ſtella crinita per ſep"tem dies continuos fulſit, exoriens "circa undecimam horam. Credi"tumque eſt, *animam eſſe Caeſaris* in "caelum recepti: et hac de cauſa ſi"mulacro ejus in vertice additur "ſtella." Cicero however, in his ſecond book *de natura deorum* mentions the appearance of ſome comets, in Auguſtus's war, which were predictions of great calamities: "Stel"lis iis, quas Graeci *cometas*, noſtri "crinitas vocant: quae nuper bello "Octaviano, magnarum calamita-

See the Roman forces engage with equal arms:

Romanas acies iterum videre Philippi:

NOTES.

"tum fuerunt praenuntiae." Before we part with these prodigies, it may not be amiss to observe, that it is very common not only with Poets but with Historians also to introduce them as attending upon great wars, and especially upon the destruction of cities and great persons. Lucan makes them wait on the battle of Pharsalia, and Josephus is not sparing of them at the destruction of Jerusalem. The wisest men however amongst the ancients had little faith in them: and only made use of them to lead the superstitious vulgar. Virgil has related them as a Poet, with a design to flatter his patron Augustus: for it cannot be supposed that he, who was not only a Philosopher, but an Epicurean also, could have any real faith in such predictions. If Historians have thought it not unbecoming their gravity to make such relations, surely a Poet may be indulged in making use of popular opinions, when they serve to adorn his work, and ingratiate himself with those, who have inclination and power to confer benefits upon him.

489. *Ergo inter se &c.*] There seems to be no small difficulty, in explaining what Virgil means, by saying Philippi saw two civil wars between the Romans, and Emathia and the plains of Haemus were twice fattened with Roman blood. Ruaeus says that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other; in the first of which Cassius was routed, and in the second Brutus. But that learned Commentator gives up this interpretation; because, he thinks the fields cannot be said to have been twice fattened in one year. He seems to me to give it up on rather too slight grounds: and I cannot help allowing it as no ill solution of the difficulty. It is however very probable, that the Poet alludes to the two great civil wars, the first of which was decided at Pharsalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning: but then the great distance between those two places causes an almost inextricable difficulty. Servius indeed says that both battles were fought at Philippi, and makes it a city of Thessaly: "*Philippi* civitas est Thessaliae; in qua primo Caesar et Pompeius, postea Augustus et Brutus cum Cassio dimicaverunt." Some others, as Ruaeus observes, finding in Stephanus, that the Thessalian Thebes, near Pharsalus, was also called Philippi, have supposed this to be the place, where Brutus and Cassius were overthrown. But this is certainly a mistake, for whosoever rightly considers the account delivered by Historians of that overthrow, will find that no other Philippi could be meant, but that which is on the confines of Thrace, and by some authors is placed in Thrace, and by others in Macedon. Plutarch plainly describes the march of Brutus and Cassius from Asia thro' Thrace to the plains of Philippi. There they were near destroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coasts of Thassus,

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Nec fuit indignum ſuperis, bis ſanguine noſtro 491 *nor were the gods diſpleaſed that Emathia,*

NOTES.

Thaſus, which is an iſland between Lemnos and Abdera, a city of Thrace. Caſſius alſo was ſent to Thaſus to be buried. The ſituation of Pharſalia is no leſs evidently in Theſſaly, being deſcribed by Julius Cæſar himſelf, as near Lariſſa: and beſides he ſays expreſsly that the decisive battle between him and Pompey was fought in Theſſaly. Hence it appears, that the whole country of Macedon lay between the fields in which thoſe great battles were fought. Ruæus has thought of a new way to ſolve the difficulty. He refers *iterum*, not to Philippi, but to the Roman armies; and make the ſenſe to be, that *Philippi ſaw the Roman armies engage a ſecond time:* that it was decided the firſt time, that Philippi ſaw them engage, but that it was the ſecond time of their engaging. This ſolution is very ingenious: but it ſeems to be attended with another difficulty. The Poet immediately adds, that Emathia and the plains of Haemus were twice fattened with Roman blood. Servius ſays Emathia is Theſſaly: "Emathia Theſſalia eſt, dicta ab Emathio rege." If this be true, Emathia cannot be ſaid to have been twice fattened with Roman blood: it having been already proved, that the ſecond war was in Thrace. Beſides Virgil mentions the plains of Haemus, which every body knows to be in Thrace. And Pliny expreſsly ſays that Macedonia was antiently called Aemathia: "Macedonia poſtea et populorum, "duobus inclyta regibus, quondam-"que terrarum imperio, Aemathia "antea dicta." Ruæus juſtly obſerves, that Macedon may be ſaid to have been twice fattened with Roman blood; becauſe the plains of Philippi and Pharſalia are both on the confines of Macedon. But this learned Commentator's interpretation with regard to Haemus ſeems not very clear. He would have *bis* to refer only to Emathia, and not to Haemus: as if Virgil had ſaid, *Emathia was twice fattened with Roman blood, but above all mount Haemus once.* I cannot be perſuaded that the Poet had ſo obſcure a meaning, which ſeems little better than a mere quibble.

For my part, I believe Virgil is to be underſtood as uſing the latitude of a Poet, not the exactneſs of a Hiſtorian, or a Geographer. He ſeems to have conſidered all that part of Greece, which contains Theſſaly, Epirus, and Macedon, quite to the foot of Mount Haemus, as one country. Strabo the Geographer tells us that ſome reckon Epirus a part of Macedon: ἔνιοι δὲ καὶ συμπασαν τὴν μέχρι Κορκύρας, Μακεδονίαν προσαγορεύουσιν; and Pomponius Mela ſeems to ſpeak of Theſſaly as a part alſo of Macedon: "In Macedonia "prima eſt Theſſalia; deinde Mag-"neſia Phthiotis." Nor is Virgil ſingular in aſcribing both wars to the ſame tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Caeſar, and telling her that Pharſalia ſhall feel Auguſtus, and that Philippi ſhall be moiſtened with a ſecond Emathian ſlaughter:

"—Pharſalia

and the broad plains of Haemus Emathiam, et latos Haemi pinguescere campos. 49
should swell be fattened with our blood.

NOTES.

" —— Pharsalia sentiet illum,
" Aemathiaque iterum madescent
" caede Philippi."

Lucan mentions the seat of the war between Caesar and Pompey sometimes under the name of Emathia, and sometimes of Thessaly. He begins his Poem with

" Bella per *Emathios* plus quam civilia campos."

In the sixth book he gives a particular description of Thessaly, as the field of battle, and represents Pharsalus, as belonging to Emathia:

" *Emathis* aequorei regnum *Pharsalos* Achillis."

In the seventh book, when the trumpets sound to battle, he makes not only Pelion, Pindus, and Aeta, but also Haemus and Pangaea, which are mountains of Thrace to re-eccho:

" Excepit resonis clamorem vallibus
" Aemus,
" Peliacisque dedit rursus geminare
" cavernis:
" Pindus agit gemitus, Pangaeaque
" saxa resultant.
" Oetaeaeque gemunt rupes."

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* soil: and then makes an apostrophe to that country under the name of *Thessaly*, and prophesies that its fields will be fattened a second time with Roman blood:

" —— Latia pars maxima turba
" Fastidita jacet; quam sol, nimbi
" que, diesque
" Longior *Emathiis* resolutam im
" cuit arvis.
" *Thessalica* infelix, quo tanto cr
" mine tellus
" Laesisti superos, ut ne tot mor
" bus unam,
" Tot scelerum satis premeret
" quod sufficit aevum,
" Immemor ut donet belli tibi da
" na vetustas?
" Quae seges infecta surget non t
" color herba?
" Quo non Romanos violabis vom
" manes?
" Ante *novae veniens aeies sceleris*
" *secundo*
" Praestabis nondum siccos hoc sa
guine campos."

In the eighth book he calls Philippi *Emathian*:

" Credet ab *Emathiis* primos fugi
" Philippis."

In the first book he had described the place to lie under Mount Haemus:

" —— Latosque *Aemi* sub rup
" *Philippos*:"

and in the tenth book he calls Haemus Thessalian:

" —— *Thessalici* qui nuper rup
" sub *Haemi*?"

Thu

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licet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabra rubigine pila;
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulchris.

Nay, and the time will come, when in those countries the husbandman, labouring the earth 495 *with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy harrows, and shall wonder at the great size of the bones, when he digs up the graves*

NOTES.

we find he speaks of Emathia, ssaly, Haemus, Pharsalus, and ippi, as being in the same coun- Florus also, the Historian, speaks Thessaly, and the plains of Phi- i, as the same place: "Sic prae- cipitantibus fatis, praelio sumta est Thessalia, et Philippicis campis, rbis, imperii, generis humani fatx ommissa sunt." Perhaps both y and Servius are in the right, of m the former, as has been al- dy observed, says Macedon was ciently called Emathia, and the er says the same of Thessaly: for is not impossible that Macedon, essaly, and Epirus might have n anciently included under the e of Emathia. And indeed it ears from Caesar's own account hat war, that it extended over all se countries. Soon after Caesar come into Greece we find all ria submitting to him, and the armies encamped between Dyr- chium and Apollonia with the ri- Apsus between the two camps. re are several sharp engagements the neighbourhood of Dyrrha- m. After his defeat there, marches to the river Genusus, re there was a skirmish between sar's horse, and those of Pompey, pursu'd him. We find Domi- marching as far as Heraclea Sen- , which is in the farther part of cedon, towards Thrace, whence, being closely pursued by Pompey, he narrowly escaped, and joined Caesar at Aeginium, on the borders of Thes- saly. Presently after Caesar besieges Gomphi, a city of Thessaly, near Epirus, and soon subdues all Thes- saly, except the city of Larissa, which was possessed by Scipio's army. Pom- pey in a few days marches into Thes- saly, and joins his army with that of Scipio. After the famous battle of Pharsalia, in Thessaly, we find Cae- sar pursuing Pompey, as far as Am- phipolis, a city of Macedon, in the confines of Thrace, not far from Phi- lippi. Thus we see the war was not confined to Thessaly, but spread itself all over Epirus and Macedon, even to the borders of Thrace: so that the two wars may, with some latitude, be ascribed to the same country; tho' there was so large a space be- tween the two spots, where they were decided.

Paribus telis.] By *equal arms* the Poet means a civil war; Romans being opposed to Romans.

492. *Latos.*] In the King's ma- nuscript, and in some printed edi- tions it is *laetas.*

493. *Cum.*] La Cerda has *qua.*

497. *Grandia ossa.*] It was the opinion of the ancients, that man- kind degenerated in size and strength. In the twelfth Aeneid the Poet re- presents Turnus throwing a stone of such a size that twelve such men as

lived

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Tutelary gods of Rome, and ye Indigetes; O Romulus, and mother Vesta, Dii patrii, indigetes, et Romule, Vestaque mater,

NOTES.

lived in his time could hardly lift from the ground:

"Nec plura effatus, saxum circumspicit ingens;
"Saxum antiquum, ingens, campo quod forte jacebat
"Limes agro positus, litem ut discerneret arvis.
"Vix illud lecti bis sex cervice subirent,
"Qualia nunc hominum producit corpora tellus.
"Ille manu raptum trepida torquebat in hostem."

Then as he rowl'd his troubled eyes around,
An antique stone he saw; the common bound
Of neighb'ring fields; and barrier of the ground
So vast, that twelve strong men of modern days,
Th' enormous weight from earth cou'd hardly raise.
He heav'd it at a lift; and poiz'd on high,
Ran staggering on against his enemy.
DRYDEN.

In the passage now before us he represents their degenerate posterity astonished at the bones of the Romans, who fell at Pharsalia and Philippi, which in comparison of those of later ages may be accounted gigantick.

498. *Dii patrii &c.*] The Poet concludes the first book, with a prayer to the gods of Rome, to preserve Augustus, and not to take him y into their number, that he may sa mankind from ruin.

The Commentators differ abo the signification of the words *Dii p trii indigetes:* some think the *patrii* and the *indigetes* are the sam to which opinion Ruæus subscribe Servius, with better reason, separat them, and observes that the *Dii p trii* are those which preside over p ticular cities, as Minerva over thens, and Juno over Carth They are also called Penates: a in the second Aeneid our Poet hi self seems to make the *Dii patrii* a *Penates* the same. Anchises invo the *Dii patrii* to preserve his famil

"Dii patrii servate domum, serva
"nepotem."

and immediately Aeneas desires hi to take with him the *patrii Penates*

"Tu, genitor, cape sacra manu, p
"trioſque Penates:"

Ovid, at the end of his Metamo phosis, has an invocation for t safety of Augustus, wherein mentions these *Penates*, which Aene carried with him, as different fr the *Dii indigetes:*

"Dii precor, *Aeneae comites*, quib
"ensis et ignis
"Cesserunt, *Diique indigetes*, ge
"torque, Quirine,
"Urbis, et invicti genitor, Gradiv
"Quirini,
"Vestaq

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ae Tuscum Tiberim, et Romana palatia servas, *who preservest Etrurian Tiber, and the Roman palace,*

NOTES.

Vosque Caesareos inter sacrata Penates;
cum Caesarea tu, Phoebe do-
mestice, Vesta,
que tenes altus Tarpeias, Ju-
piter, arces,
Quosque alios vati fas appellare
piumque,
Tarda sit illa dies, et nostro serior
aevo,
ua caput Augustum, quem tem-
perat, orbe relicto
ccedat caelo: faveatque precan-
tibus absens."

gods, Aeneas mates, who made your way
ugh fire and sword; you gods of men become;
rinus, father of triumphant Rome;
Mars, invincible Quirinus fire;
Vesta, with thy ever-burning fire,
great Caesar's houshold gods *inshrin'd;*
ostick Phoebus, with his Vesta join'd;
Jove, who in Tarpeian towrs we adore;
you, all, you, whom Poets may implore:
be that day, and after I am dead,
rain Augustus, of the world the head,
ring the earth, shall unto heaven repair,
favour those that seek to him by prayer.

SANDYS.

There is indeed an inferior order of *Penates*, which preside over private families, and are more frequently mentioned: but those spoken of in these quotations are plainly the greater sort, which preside over countries and cities. Ovid indeed speaks of Vesta, as one of the *Penates* of Augustus Caesar's family: but this seems to be a poetical compliment, making her peculiar to Augustus, who was publick to all Rome; as appears from Cicero's second book *de Natura Deorum*: "Nam Vesta nomen Graecis: "ea est enim, quae ab illis Ἑστία di-"citur. Vis autem ejus ad aras, et "focos pertinet. Itaque in ea deas "quae est rerum custos intimarum, "omnis et precatio, et sacrificatio "extrema est." The *Indigetes* are men, who on account of their great virtues have been deified: of these Cicero speaks in the same book: "Suscepit autem vita hominum, con-"suetudoque communis, ut benefi-"ciis excellentes viros in caelum "fama, ac voluntate tollerent. Hinc "Hercules, hinc Castor, et Pollux, "hinc Aesculapius. . . . . Hinc etiam Romulus, quem quidem eun-"dem esse Quirinum putant: quo-"rum cum remanerent animi, atque "aeternitate fruerentur, dii rite sunt "habiti, cum et optimi essent, et "aeterni." And in the third book he speaks of them as strangers naturalized in heaven: "In Graecia "multos habent ex hominibus deos. ". . . . Romulum nostri, aliosque "complures: quos quasi *novos et ad-*

"*scriptitios*

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At least do not hinder this young man from saving the sinking world: already have we paid sufficiently with our blood for the perjury of Laomedon's Troy. Already, O Cæsar, does the palace of heaven envy us thy reign, and lament that thou still regardest human triumphs. For here right and wrong are confounded; there are so many wars throughout the world: so many sorts of wickedness: the due honours are not paid to the plough:

Hunc saltem everso juvenem succurrere sæclo
Ne prohibite. Satis jampridem sanguine nostro
Laomedonteæ luimus perjuria Trojæ.
Jampridem nobis cæli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphis.
Quippe ubi fas versum atque nefas: tot bella
orbem:
Tam multæ scelerum facies: non ullus aratro

NOTES.

"*strîptitiis cives* in cælum recepto "putant." Ovid mentions Æneas as being made one of these *Indigetes*, by Venus, with the consent of Jupiter:

"Lustratum genitrix divino corpus
"odore
"Unxit, et ambrosia cum dulci nectare
"tare mista
"Contigit os; fecitque Deum:
"quem turba Quirini
"Nuncupat *Indigetem*, temploque
"arisque recepit.

——— *His mother*.....
Anoints with sacred odours, and his lips
In Nectar, mingled with Ambrosia, dips;
So deify'd: whom Indiges *Rome calls;*
Honour'd with altars, shrines, and festivals.

SANDYS.

Livy also says that Æneas was called *Jupiter Indiges*: "Situs est, quem"cunque eum dici jus fasque est, su"per Numicium flumen, *Jovem In*"*digetem* appellant."

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or Penates, and the *Indigetes*, or deified men: and then that he enumerates one of the chief of order. For we find that Vesta principal tutelary goddess of R and Romulus is one of the ch the *Indigetes*, being the found the city.

499. *Tuscum Tiberim.*] The ber is so called, because it ris Etruria.

Romana palatia.] It was on Palatine hill that Romulus laid foundation of Rome. Here he his court, as did also Augustus sat; hence the word *Palatium* to signify a royal seat or palace.

500. *Juvenem.*] He means gustus Cæsar, who was then a y man, being about twenty-seven of age, when Virgil began his G gicks, which he is said to hav nished in seven years. But Mr B and Dr Trapp seem not very c who call him a *youth* in their flations.

502. *Laomedonteæ luimus per Trojæ.*] Laomedon King of T when he was building a wall r his city, hired the assistance of tune and Apollo, and afterward frauded them of the reward he promised.

506. *Non ullus aratro dignus bo* Here again the Poet slides beauti into his subject. When he is sp

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Dignus honos: squalent abductis arva colonis,
Et curvae rigidum falces conflantur in ensem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinae ruptis inter se legibus urbes
Arma ferunt: saevit toto Mars impius orbe.
Ut cum carceribus sese effudere quadrigae,
Addunt in spatio, et frustra retinacula tendens

the husbandmen are carried away and the fields lie neglected, and the crooked sickles are beaten into cruel swords. Here Euphrates, and there Germany, makes war: the neighbouring cities break their leagues, and wage war with each other: impious Mars reigns all over the globe. Thus when the four horsed chariots pass forth from the barriers, they increase their swiftness in the ring, and the charioteer vainly pulls in the reins,

NOTES.

of the whole world's being in ms, he expresses it by saying the husbandmen are pressed into the ser-e, the fields lie neglected, the ugh is slighted, and the instru-nts of agriculture are turned into ords.

508. *Et curvae rigidum falces con-ur in ensem.*] We have an ex-ion much like this in the prophet el: "Beat your plow-shares in-swords, and your pruning hooks into spears."

509. *Hinc movet Euphrates, illinc manis bellum.*] This part of the orgicks must have been written, st Augustus and Anthony were wing together their forces, to are for that war, which was de-d by the defeat of Anthony and opatra, at Actium. Anthony w his forces from the eastern part the empire, which Virgil distin-shes by the river Euphrates. Au-tus drew his from the western s, which he expresses by Germany.

510. *Vicinae ruptis inter se.*] The bridge manuscript has *Vicinae r se ruptis jam.*

512. *Ut cum carceribus sese effu-e quadrigae.*] Thus Horace:

Cum carceribus missos rapit ungula currus.

513. *Addunt in spatio.*] This pas-sage is variously read, and almost as variously interpreted. Some read *addunt se in spatio*, which is not very easy to be understood. Both the Arundelian manuscripts, and several printed editions, have *addunt se in spatia*. But *se* is left out in the King's, the Cambridge, the Bodleian, and both Dr Mead's manuscripts; also in the Medicean, and several other ancient manuscripts, according to Pierius. La Cerda endeavours to prove that *spatium* signifies the turning round the *meta*, which was usually performed seven times; and that *addere se in spatia* or *addere in spatia* signifies the often turning round, and adding one circle to another. But Virgil seems to me to mean by *spatium* the whole space that was allotted for the course. Thus, at the end of the second Georgick, where he alludes to a chariot-race, he says,

"——— Immensum spatiis confecit
"mus aequor."

which can relate only to the vast circumference of the whole ring. That passage in the third Georgick is to be understood in the same manner, where he is speaking of a good horse:

"Hic vel ad Elei metas et maxima
"campi
"Sudabit spatia."

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but is carried away by the horses, nor does the chariot regard the bridle.

Fertur equis auriga, neque audit currus habenas.

audit

NOTES.

In the fifth Aeneid, where he describes the foot-race, *ſpatium* is evidently uſed for the whole ring: for we find that the moment they ſtart, they enter the *ſpatia*:

"—— Locum capiunt ſignoque re-
"pente
"Corripiunt ſpatia audito, limenque
"relinquunt
Effuſi."

If *addunt ſe in ſpatia*, be the right reading, I ſhould rather think it means *they enter the ring*, which is the meaning of *corripiunt ſpatia* or *campum*, as he expreſſes it in the third Georgick:

"—— Cum praecipiti certamine
"campum
"*Corripuere*, ruuntque effuſi carcere
"currus."

Heinſius and Ruaeus, whom I have followed, read *addunt in ſpatio*: which I take to ſignify *they increaſe their ſwiftneſs in the ring*, or *run faſter and faſter*. In this ſenſe Grimoaldus has paraphraſed this paſſage: "Quemadmodum tamen "equorum plus pluſque current "curſus augetur." May's tranſlation is according to this reading:

"So when ſwift chariots from th
"liſts are gone,
"Their furious haſte *increaſes* a
"*they run.*"

Dryden ſeems to have much th
ſame Meaning.

"So four fierce courſers ſtarting
"the race,
"Scow'r thro' the plain, and *laugh*
"*ev'ry pace.*

Mr B—— reads *addunt ſe in ſpa*
and tranſlates it thus:

"As when the cars ſwift pow'
"thro' the race,
"Encounter furious on the du
"ſpace."

Dr Trapp tranſlates it according
La Cerda's interpretation:

"As when the racers from their b
"riers ſtart,
"*Oft whirling round the goal.*"

The end of the firſt Book.

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PUBLII VIRGILII MARONIS GEORGICORUM

Liber Secundus.

HACTENUS arvorum cultus, et ſidera caeli:
Nunc te, Bacche, canam, nec non ſylveſtria tecum

Thus far of the culture of the fields, and of the conſtellations of heaven: Now, O Bacchus, will I ſing of thee and with thee alſo, of wild ſhrubs,

NOTES.

1. *Hactenus arvorum, &c.*] The poet begins this book with a brief recapitulation of the ſubject of the firſt: he then declares that of the ſecond book to be vines, olives, and wild trees and ſhrubs; and invokes Bacchus to his aſſiſtance.

2. *Nec non ſylveſtria tecum, &c.*] This introduction the Commentators have not ſufficiently taken into their conſideration, and for want of thoroughly explaining it, it is not eaſy, for every reader, to reconcile the concluſion of this book with the beginning of it. Virgil begins with theſe words, *Nunc te, Bacche, canam*; but about the latter end of the book, he prefers olives and fruit, and timber trees, and even ſhrubs, to the vine itſelf:

Quid memorandum aeque Baccheïa dona tulerunt?

"This is not eaſily underſtood, without obſerving in how particular a manner the Poet, immediately after *Nunc te Bacche canam*, adds, *Nec non ſylveſtria tecum Virgulta &c.* The reaſon of which I conceive to be this. Virgil, in order to raiſe the dignity of the verſe, in this place, above that

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and the offspring of the slow growing olive. Come hither, O Father Lenaeus: here all is full of

Virgulta, et prolem tarde crescentis olivae.
Huc, pater o Lenaee: tuis hic omnia plena

NOTES.

" of the propoſition, in the firſt " Georgick, as he there makes uſe " of a figure, by employing *ſydere* " inſtead of *tempore*, ſo here, he " chuſes a nobler figure, by the " apoſtrophe he makes to Bacchus; " and in the third book, he uſes the " ſame figure, for the ſame purpoſe " three times in the two firſt lines. " But this expreſſion, *nunc te, Bacche, canam*, having the air of a " Bacchique piece, which was not " by any means the Poet's intention, " he immediately gives it another " turn, by declaring he will cele- " brate equally with Bacchus, that " is, the vine, every twig of the fo- " reſt. This ſeems to be Virgil's " meaning, and this made the ſub- " ject worthy of Virgil. He under- " takes to diſcloſe all the bounties " of nature in her productions of " trees and plants, and ſhrubs; " and this he does from the vine to " the furze." Mr B——

3. *Tarde creſcentis olivae.*] The antient Greek writers of agriculture ſpeak of the olive as a very ſlow grower; whence they have given it the epithets of ὀψίγονος, ὀψίκαρπος, ὀψιθαλὴς, ὀψιανθὴς. Pliny quotes a Paſſage from Heſiod, wherein he ſays, that the planter of an olive never lived to gather the fruit of it; but he adds, that in his time they planted olives one year, and gathered the fruit the next: " Heſiodus quoque " in primis cultum agrorum docen- " dam arbitratus vitam, negavit " Oleae ſatorum fructum ex ea per- " cepiſſe quenquam. Tam tarda " tunc res erat. At nunc etiam in " plantariis ſerunt, tranſlatarumque " altero anno decerpuntur baccae." But Heſiod no doubt ſpake of ſowing the ſeeds of the olive; which will take off Pliny's objection, who ſeems to mean the tranſplanting of the truncheons. Varro mentions alſo the ſlow growth of olives; but it is plain that he ſpeaks of ſowing them; and therefore he obſerves that it is a better way to propagate them by truncheons: " Palma et cupreſſus " et Olea in creſcendo tarda...." " Simili de cauſa Oleae ſemen cui " ſit nucleus, quod ex eo tardius " enaſcebatur coſis, quam e *talea*; " ideo potius in ſeminariis *talea* " quas dixi, ſerimus." It is not improbable that the ancient Grecians were unacquainted with any other method of propagating olives than by ſowing them: and as Mr Miller informs me, they practiſe the ſame method in Greece to this day. This might occaſion thoſe epithets mentioned at the beginning of the note. Hence alſo Virgil might make uſe of the epithet *ſlow growing*; for in his time they had a quicker way of propagating olives.

4. *Pater o Lenaee.*] Bacchus is peculiarly called *Pater*; thus Horace

" Romulus et *Liber Pater*, et cum
" Caſtore Pollux."

Virgil very judiciouſly makes uſe of the name *Lenaeus* for Bacchus in this place

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Muneribus; tibi pampineo gravidus autumno
Floret ager, spumat plenis vindemia labris.
Huc, pater o Lenaee, veni; nudataque musto
Tinge novo mecum direptis crura cothurnis.

5 *thy gifts; for thee the field flourishes, laden with viny autumn, and the vintage foams with full vats. Come hither, O father Lenaeus; and take off thy buskins, and stain thy naked legs with me in new must.*

NOTES.

Lenaeus being derived from *a wine-press.*

In one of Dr. Mead's manuscripts this verse begins with *nunc* instead of *hic.*

Hic.] In one of the Arundelian manuscripts it is *sunt:* La Cerda reads *nec.*

Tuis muneribus.] Bacchus is said to have been the inventor of wine. This gift is ascribed to him at the beginning of the first Georgick:

Liber et alma Ceres, *vestro* si *munere* tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Achaloïa miscuit uvis."

Huc.] It is *nunc* again, in Dr Mead's manuscript.

Nudataque musto &c.] This alludes to the custom, frequent even now, in Italy and other places, of treading the grapes with their feet. Bacchus is represented frequently with buskins. Thus we find in Tacitus, that Silius wore buskins in imitation of Bacchus: "At Messallina non alias solutior luxu, adulto autumno, simulacrum vindemiae per domum celebrat; urgeri praela, fluere lacus, et feminae pellibus accinctae assultabant, ut sacrificantes vel insanientes Bacchae: Ipsa crine fluxo, thyrsum quatiens, juxtaque Silius hedera vinctus, *gerere* "*cothurnos*, jacere caput, strepente "circum procaci choro." Velleius Paterculus also tells us, that Mark Anthony would have himself be called a new Father Bacchus, and was carried at Alexandria in a chariot, like Father Bacchus, crowned with ivy, adorned with a golden crown, holding a thyrse, and wearing buskins: "Cum ante, novum se "Liberum Patrem appellari jussisset, "cum redimitus hederis, coronaque "velatus aurea, et thyrsum tenens, "cothurnisque succinctus, curru, "velut Liber Pater, vectus esset "Alexandriae.

"In the introduction, where Virgil makes an apostrophee to Bacchus, Mr Dryden makes one to "his Muse; and where Virgil seriously desires Bacchus to partake "of the labour of treading the "grapes, which comprehends the "whole subject, as to the vine, Mr "Dryden falls into a most extravagant rant,

"*Come strip with me*, my God, *come*
"*drench all o'er*
"*Thy limbs in must of wine, and*
"*drink it at ev'ry pore.*

"than which lines nothing was ever "writ by man more wide from the "author's sense or character; neither should it pass unobserved in "how shocking a manner the expression, *my God*, is put in the

"mouth

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In the first place the ways of producing trees are various: for some come up of their own accord, without the labour of mankind, and widely overspread the plains and winding rivers; as the soft osier, and the bending broom,

Principio, arboribus varia est natura creandis:
Namque aliae, nullis hominum cogentibus, ipsae
Sponte sua veniunt, campoque et flumina late
Curva tenent; ut molle siler, lentaeque genistae,

NOTES.

"mouth of a heathen Poet, addressing himself to a heathen Deity, which I do not believe was ever done in any place but this." Mr B——

9. *Principio arboribus &c.*] The Poet begins with an account of the several methods of producing trees: and first he speaks of the three ways, by which they are produced without culture; spontaneously, by seeds, and by suckers.

Virgil, in this place plainly imitates Theophrastus, who, at the beginning of the second book of his history of plants says, "The generation of trees and plants in general, is either spontaneous, or by seed, or by root, or by suckers, or by setts, or by cuttings of the young shoots, or by layers, or even by cutting the woods into small pieces: for that way also a plant will rise. Among these the spontaneous generation seems to be the principal: and those which are by seed and root, appear the most natural: for they are in a manner spontaneous; and therefore suit with wild plants; whereas the rest are procured by the art and industry of man." Αἱ γενέσεις τῶν δένδρων καὶ ὅλως τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ῥίζης, ἢ ἀπὸ κυφασπάδος. ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνὸς, ἢ ἀπ' αὐτοῦ τοῦ ἰσχύος εἰς, εἰ, ἢ ἔτι τοῦ ξύλου κατακεκομμένου εἰς μικρά. καὶ γὰρ οὕτως ἀναφύεται· τούτων δὲ ἡ μὲν ἢ δὲ ἢ μὰ αὐτόματος πρώτη τίς. ἡ δὲ ἀπὸ σπέρματος καὶ ῥίζης, φυσικώτατα δόξαιεν ἂν εἶναι γὰρ αὐτόματοι καὶ αἱ τοιαῦται. διὸ καὶ τὰ ἀγρίοις ὑπάρχουσιν, αἱ δὲ ἄλλαι τίχῃ ἢ ἀπὸ προαιρέσεως.

11. *Sponte sua veniunt.*] Tho' the spontaneous generation of plants is now sufficiently exploded; yet it was universally believed by the ancient philosophers. Instances of this are frequent in Aristotle, Pliny, and many others.

12. *Siler.*] I have followed the general opinion, in translating *Siler* an *Osier*. I do not meet with anything certain, in the other Latin writers, to determine exactly what plant they meant. Pliny says only that it delights in watry places, whence I wonder that Cesalpinus should imagine it to be the *Euonymus Theophrasti*, or *Spindle-tree*, which grows usually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, because he thinks it more elegant for the Poet to speak of two which grow in the plains and two in the rivers. But this seems too trifling an exactness, to be worth insisting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author but that which grows in the water.

Lentaeque genistae.] I take *Genista* to be what we call Spanish broom; which grows in great plenty in most parts of Italy. The Italians

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Populus, et glauca canentia fronde salicta.
Pars autem posito surgunt de semine; ut altae
Castaneae, nemorumque Jovi quae maxima frondet

the poplar, and the willow with hoary blueish leaves. Some are produced by seeds; as the lofty chesnuts, and the esculus, which has the largest leaves of all the groves of Jupiter,

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wave baskets of it's slender branches. The flowers are very sweet, last long, and are agreeable to bees. This agrees with what Virgil says of it afterwards in this Georgick:

"—— Salices humilesque *Genistae*,
Aut illae pecori frondem, aut pa-
"storibus umbram
Sufficiunt; sepemque satis, & pa-
"bula melli."

What Pliny says of the *Genista* agrees very well with the Spanish *broom*. In lib. 21. c. 9. he says it has a yellow flower, and is used in garlands: Transeat ratio ad eas coronas, quae varietate sola placent. Duo earum genera, quando aliae flore constant, aliae folio. Florem esse dixerim *Genistas*: namque et iis decerpitur *luteus*." In *lib.* 24. *c.* 9. says the seed grows in pods, like honey-beans: "Semen ..... in folliculis, Phaseolorum modo, nascens:" and that the plant is used with withs to bind; and that the flower are agreeable to bees: "Genista quoque vinculi usum praestat. Flores apibus gratissimi." In *lib.* 22. *c.* 18. He says it is used in dying: "Tingendis, vestibus nascentes Genistae." I do not know that the broom is ever used by our Dyers: but another plant of the same kind is much in use: they call it wood-wax, and green weed. It is the *Coroncola* of Caesalpinus; and is called by other authors *Genista tinctoria*, *Genistella tinctoria*, and *Tinctorius flos*. I doubt not, but the Spanish broom might be used for the same purposes.

13. *Populus.*] This no doubt is the poplar, of which, according to Pliny, there are three sorts: the white, the black, and the Lybian, which is our asp: "*Populi tria genera*, *alba*, nigra, et quae Lybica "appellatur, minima folio, ac nigerrima, fungisque enascentibus laudatissima."

Glauca canentia fronde Salicta.] This is a beautiful description of the common willow: the leaves are of a blueish green; and the under side of them is covered with a white down. He uses *Salictum* or *Salicetum* the place where willows grow, for *Salices*, the trees themselves.

15. *Castaneae.*] The *Castanea* no doubt is our chesnut. Pliny describes the fruit very plainly: "Nuces vocamus et Castaneas, quanquam accommodatiores glandium generi: armatum iis echinato calyce vallum, quod inchoatum glandibus."

Nemorumque Jovi quae maxima frondet Esculus.] It is no easy matter to determine certainly what the *Esculus* is. This is certain, that it is not our beech, as many have imagined, and as Dryden and Mr B—— have rendred it in their translations. What has given occasion to this mistake, is, that *Esculus* seems to be derived from *esca*, *food*, as φάγος is from φάγω, *to eat*: whence many learned authors have thought,

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and the oaks which were reputed oracular by the Greeks.

Esculus, atque habitae Graiis oracula quercus.

NOTES.

and not without reason, that φήγος and *Esculus* are the same plant. This being supposed, it has been imagined that *Fagus* is only φήγος expressed in Roman characters, and so that *Esculus* is the same with Fagus. It is very plain, from Pliny, that *Fagus* is the beech: "Fagi glans nuclei si-"milis, triangula cute includitur. "Folium tenue, ac leviſſimum, Po-"pulo ſimile." But it is no leſs plain that the *Eſculus* is a ſort of oak; for Pliny reckons it amongſt thoſe trees which bear acorns: "Glandem, quae proprie intelligi-"tur, ferunt Robur, Quercus, Eſ-"culus Cerrus, Ilex, Suber." Theophraſtus alſo makes the φήγος to be a ſpecies of oak. Thus the φήγος and *Fagus* are two different trees: the firſt being a ſort of oak, and the other a beech. The *Eſculus* as our Poet deſcribes it has large leaves; for that I take to be the ſenſe of *maxima frondet*. Ovid alſo ſpeaks of it, as a tree with abundance of large leaves:

"—Eſculea *frondoſus* ab arbore ra-"mus:

and

"—— *Frondibus* Eſculus *altis*."

Virgil ſpeaks of it in another place of this Georgick, as a large, ſpreading tree, with a very deep root. See ver. 291. Pliny ſays the acorn of the *Eſculus* is next in ſize and goodneſs to that of the *Quercus*: "Glans "optima in Quercu atque grandiſſi-"ma, mox Eſculo." He ſays alſo that it is not ſo common in Italy as the *Quercus*: "Quippe cum Robur, "Quercumque vulgo, naſci videa-"mus, ſed Eſculum non ubique." Horace however ſeems to ſpeak of it, as common in Daunia:

"Quale portentum neque militaris
"Daunia in latis alit Eſculetis."

The ſame Poet repreſents the wood of the *Eſculus*, as being very hard:

"—— Nec rigida mollior Eſculo."

This tree was ſacred to Jupiter, ſays Pliny: "Arborum genera numini-"bus ſuis dicata perpetuo ſervantur, "ut Jovi Eſculus." We find alſo in the ſame author, that the Romans made their civick crowns of it: "Civica iligna primo fuit, poſtea "magis placuit ex Eſculo Jovi ſacra. "Variatumque et cum Quercu eſt, "ac data ubique quae fuerat, cuſto-"dito tantum honore glandis." I think it not improbable that the *Eſculus* may be that ſort of oak, which is known in ſome parts of England under the name of the *bay-oak*. It has a broad, dark-green, firm leaf, not ſo much ſinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas, quae brevi pediculo eſt*. In the common oak, the acorns grow on long ſtalks, and the leaves have ſcarce any tail, but grow almoſt cloſe to the branches: but in the bay-oak the acorns grow on ſhort ſtalks, and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiolus.

16. *Habitae Graiis oracula quercus.*] "It is very well known how "fond the Romans were of their "gods,

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Pullulat ab radice aliis denſiſſima ſylva;
Ut ceraſis, ulmiſque: etiam Parnaſſia laurus
Parva ſub ingenti matris ſe ſubjicit umbra.
Hos natura modos primum dedit: his genus omne
Sylvarum, fruticumque viret, nemorumque ſacrorum.
Sunt alii, quos ipſe via ſibi repperit uſus.

Others have a thick wood ariſing from their roots; as cherries, and elms: the little Parnaſſian bay alſo ſhelters itſelf under the great ſhade of it's mother. Nature firſt ſhewed theſe ways: by theſe every kind of woods, and ſhrubs, and ſacred groves flouriſhes. There are other ways, which experience itſelf has found out by art.

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"gods, and religious ceremonies, and "what a contempt they had for thoſe "of other nations. It is in this "manner Virgil uſes *habitae Graiis "oracula quercus*. He ſmiles at the "Greeks, as he calls them, for their "ſuperſtition; but Mr. Dryden un"happily applies this paſſage ſeri"ouſly, in theſe words,

"*Where Jove of old oraculouſly ſpoke.*"
Mr B——

18. *Ceraſis.*] Cherries were a new fruit amongſt the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had ſubdued Mithridates: "Ceraſi ante victoriam Mithridaticam L. Luculli non fuere in Italia. Ad urbis annum DCLXXX. "in primum vexit e Ponto, anniſque "CXX trans Oceanum in Britanniam uſque pervenere."

Ulmis.] Elms were in great requeſt amongſt the ancients, they being preferred before all other trees for props to their vines. Hence we find frequent mention of them amongſt the Poets.

Parnaſſia Laurus.] The fineſt bay-trees grew on mount Parnaſſus, according to Pliny: "Spectatiſſima in "monte Parnaſſo." I have endeavoured to prove, in the note on ver. 306, of the firſt Georgick, that the bay, and not the laurel, is the *Laurus* of the ancients. I ſhall add in this place, that the laurel is not ſo apt to propagate itſelf by ſuckers as the bay.

20. *Hos naturæ modos primum dedit.*] By this the Poet means, that theſe are the ways, by which trees are naturally propagated, without the aſſiſtance of art.

21. *Fruticum.*] The difference between a tree and a ſhrub is, that the tree riſes from the root, with a ſingle trunk, and the ſhrub divides itſelf into branches, as ſoon as it riſes from the root. Thus Theophraſtus: Δένδρων μὲν οὖν ἐστὶ τὸ ἀπὸ ῥίζης μονοστέλεχες, πολύκλαδον, ὑζωτὸν, οἷον ἐλαία, συκῆ, ἄμπελος. Φρύγανον δὲ, τὸ ἀπὸ ῥίζης καὶ πολυστέλεχες, καὶ πολύκλαδον. οἷον βάτος, παλίουρος.

22. *Sunt alii &c.*] Having already mentioned the ſeveral ways by which plants naturally propagate their ſpecies; he now proceeds to mention thoſe methods, which are uſed by human induſtry. Theſe are by ſuckers, ſetts, layers, cuttings, pieces of the cleft wood, and ingrafting.

Pierius ſays it is *viam* in the Lombard manuſcript. If this reading be admitted the paſſage muſt be rendered

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One cuts off the plants from the tender body of their mother, and puts them into the furrows: another plants sets in the field, another by splitting or sharpening the foot. Other trees expect the bent down arches of a layer,

Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis: hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos:
Sylvarumque aliae prossos propaginis arcus

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dered thus: "There are other me-
"thods which experience has found
"out to be it's way."

23. *Plantas tenero abscindens de corpore matrum.*] In one of the Arundelian manuscripts it is *Plantas teneras abscindens corpore matrum.*

In these words the Poet plainly describes the propagation of plants by suckers. I take this to be what Theophrastus means by ἀπὸ παραφυάδος. The suckers are called *Stolones*, as Varro tells us, who adds that an ancestor of C. Licinius Stolo had the surname of Stolo, because he was very diligent in digging away the suckers from the roots of his trees. "Nam C. Licinium Stolonem, et "Cn. Tremelium Scrofam video "venire, unum cujus majores de "modo agri legem tulerunt. Nam "Stolonis illa lex, quae vetat plus "D. jugera habere civem Roma-"num, et qui propter diligentiam "culturae Stolonum confirmavit "cognomen, quod nullus in ejus "fundo reperiri poterat Stolo, quod "effodiebat circum arbores, e radi-"cibus, quae nascerentur e solo, quos "Stolones appellabant." Pliny calls this way of planting *Avulsio*, and uses *avellere* in the same sense, that Virgil here uses *abscindere*: "Et aliud "genus simile natura monstravit, "avulsique arboribus Stolones vixere. "Quo in genere et cum perna sua "avelluntur, partemque aliquam e "matris quoque corpore ausen "secum simbriato corpore.'

24. *Hic stirpes obruit arvo, quad fidasque sudes, et acuto robore valli* This is fixing the large branch like stakes, into the earth. It is wi Theophrastus calls απ' ακρέμονος. R aeus divides this passage, and mal the *stirpes obruit arvo* to be one w of planting; and the *sudes* and va to be another. The first he takes be *stocks*, the other *setts*.

"This line, *says Mr B*——, h "very much puzzled the Comme "tators, but there is no great dif "culty in it, to any one that is t "least versed in husbandry, and co "sequently knows that there a "two ways of planting setters. Th "*quadrifidas sudes* is when the bo "tom is slit a-cross both ways; t "*acuto robore* is when it is cut in "a point, which is called the *colt' "foot.*"

26. *Sylvarumque aliae &c.*] Th is propagating by layers: which a called *propagines*. It is to be ob served that, tho' we use the wo *propagation* for any method of incre sing the species, yet amongst the R man writers of agriculture *propagat* is used only for layers. The com mon method, which Virgil seems t mean, is exactly described by Col mella. "When you would lay dow "a branch, says he, from the moth "tree, dig a trench four feet ever "way

Expectant, et viva ſua plantaria terra.
Nil radicis egent aliae; ſummumque putator
Haud dubitat terrae referens mandare cacumen.
Quin et caudicibus ſectis, mirabile dictu,

and to ſee a young nurſery in their own earth. Others have no need of any root; and the planter makes no difficulty to plant the young ſhoots in the ground. Nay, and what is wonderful, if you cut the trunk of an

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"way, ſo that the layer may not be "hurt by the roots of the other. "Then leave four buds, to come to "the bottom of the trench, and "ſtrike roots: rub the buds off that "part which joins to the mother, to "avoid ſuperfluous ſhoots. Suffer "that part which is to appear above "ground, not to have above two or "at moſt three buds. Rub off "all the buds, except the four loweſt, "from that part which is put into "the ground, that the vine may not "ſtrike roots too near the ſurface. If "you propagate it in this manner, it "will quickly take root, and the third "year you may ſeparate it from the "mother." Pliny tells us that nature firſt taught this method by the bramble; the branches of which are ſo ſlender that they fall to the ground, and make layers of their own accord: "Eadem natura et Propagines do-"cuit. Rubi namque curvati graci-"litate, et ſimul proceritate nimia, "defigunt rurſus in terram capita, "iterumque naſcuntur ex ſeſe, re-"pleturi omnia ni reſiſtat cultura, "prorſus ut poſſint videri homines "terrae cauſa geniti. Ita peſſima at-"que execranda res, Propaginem ta-"men docuit, atque radicem acquiri "viridem." This method of planting I take to be what Theophraſtus means by ἀπ' αὐτοῦ τοῦ τιλίχους.

28. *Nil radicis egent aliae, &c.*] Here he plainly deſcribes what we call cuttings. This is what Theophraſtus means by ἀπὸ κλωνὸς. It is cutting the young ſhoots of a tree, and planting them into the ground; whence Virgil ſays they have no need of a root. They are called in Latin *Surculi*. Thus we find them called by Varro: "Tertium genus Semi-"nis quod ex arbore per *Surculos* "defertur in terram, ſic in humum "demittitur, ut in quibuſdam ta-"men ſit videndum, ut eo tempore "ſit deplantatum quo oportet."

30. *Quin et caudicibus ſectis &c.*] He ſpeaks of it juſtly as a wonder, that olive-trees ſhould ſtrike roots from dry pieces of the trunk. This is mentioned by Theophraſtus; τοῦ ξύλου καταχοπέντος εἰς μικρά. This ſentence of Virgil has been frequently underſtood to mean grafting: but of this he ſpeaks immediately after. La Cerda ſays, that what the Poet here ſpeaks of was practiſed in Spain in his time. They take the trunk of an olive, ſays he, deprive it of it's root and branches, and cut it into ſeveral pieces, which they put into the ground, whence a root, and ſoon afterwards a tree is formed: Hunc "ſextum modum cum ſeptimo con-"fundunt plurimi, et putant in his "caudicibus loqui Virgilium de Inſi-"tione, et una cum illis Beroaldus. "Nihil uniquam magis adverſum "menti Virgilii. Teſtes ſunt oculi "ſcientiſſimorum agricolarum, a qui-"bus id quaeſivi: teſtis ars ipſa, quae "nunc quoque in Hiſpania, ubi ego "ſum,

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olive in pieces, it will put forth new roots. And we often see the branches of one tree to turn with impunity into those of another, and a pear-tree being changed to bear grafted apples, and stony Cornelian cherries to glow upon plumb-stocks. Wherefore, O husbandmen, learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Ismarus with vines,

Truditur e ficco radix oleagina ligno.
Et saepe alterius ramos impune videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.
Quare agite o proprios generatim discite cultus,
Agricolae, fructusque feros mollite colendo,
Neu segnes jaceant terrae. Juvat Ismara Baccho

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" sum, viget. Secant agricolae, scin-
" duntque in partes plures caudicem
" Olivae, cui amputata radix, cui
" amputati rami: ita consectum in-
" fodiunt, ac inde format se radix et
" mox arbor, quod Poëta stupet, quia
" vere mirum."

32. *Alterius ramos impune videmus vertere in alterius.*] In this passage he plainly speaks of grafting, of which he subjoins two instances. This subject is farther explained; *ver.* 73.

33. *Mutatamque insita mala ferre Pyrum.*] He speaks of grafting apples upon a pear-stock, not of pears upon an apple-stock, as Dryden has translated it, who has added quinces also, tho' not in the original:

" Thus pears and quinces from the
" crab-tree come."

Mutatam agrees with *Pyrum*; now it is the nature of the stock, not of the graft that is *changed*: wherefore the pear must be the stock spoken of in this place. The apples are said to be *insita*, ingrafted, which fully explains the meaning of this passage.

34. *Prunis lapidosa rubescere Corna.*] It is a doubt whether Virgil means, that Cornels are ingrafted upon plumb-stocks, or plumbs upon cornel-stocks. May takes it in the former sense:

" And hard red cornelles from a
" stock of plumme:"

and Dr Trapp:

" And on the plumb's the stony cor-
" nel glow."

Dryden takes it in the latter sense:

" And thus the ruddy cornel bear
" the plum:

and Mr B——:

" And stony cornels bluſh with
" blooming plums."

I take the former to be the Poet's meaning: for the Cornelian cherry is a fruit of so beautiful a red colour, that the cornel cannot properly be said to glow or redden with plumbs, which are not so red, as it's own natural fruit. Besides the epithet *stony* belongs very properly to the fruit of the Cornel, not to the tree: wherefore if Virgil speaks of that fruit, he must mean the stock of the plumb. Columella says the Cornelian cherries were used for olives: " Corna,
" quibus pro olivis utamur."

37. *Juvat Ismara Baccho conserere.*] Ismarus is a mountain of Thrace, not far from the mouth of Hebrus.

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Conſerere, atque Olea magnum veſtire Taburnum. *and to crown the great Taburnus with olives. And do thou, O*
Tuque ades, inceptumque una decurre laborem, *Maecenas, aſſiſt me, and bear a*
O decus, O famae merito pars maxima noſtrae, *part of the labour which I have*
Maecenas, pelagoque volans da vela patenti. *begun, thou, who art my glory, and juſtly the greateſt part of my fame, and flying ſpread the ſails to the open ſea.*

NOTES.

Hebrus. That country was famous for good wines. Ulyſſes ſpeaks in commendation of ſome wine, which was given him by Maron, the prieſt of Apollo at Iſmarus:

—Ἀνδρὶ ἄγγιον οἴνου ἔχον μέλανος Εὐάνθους
υἱός, ὃν μοι ἔδωκε Μάρων Εὐάνθεος υἱὸς
Φοίβου Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει.

"Then took a goat-ſkin fill'd with
"precious wine,
"The gift of Maron, of Evan-
"theus' line,
"The prieſt of Phoebus at th' Iſ-
"marian ſhrine."

Mr POPE.

38. *Olea magnum veſtire Taburnum.*] Taburnus is a mountain of Campania, which was very fruitful in olives. It is now called Taburo.

39. *Tuque ades, &c.*] The Poet having invoked Bacchus, and propoſed the ſubject of this Book, now calls upon his Patron Maecenas, to give him his aſſiſtance.

"This allegory, ſays Ruaeus, is "generally thought to allude to the "Cirque, which opinion is ſtrengthened by the laſt verſes of this book:

"*Sed jam tempus equum fumantia*
"*ſolvere colla, &c.*

"but I think that this, and the fol-
"lowing lines allude to Navigation.
"And indeed the verb *decurro* is uſed
"with water: Thus Catullus

"*Auſi ſunt vada falſa cita decurrere*
"*puppi.*

"And Virgil, in the fifth Aeneid;

"*Prona petit maria et pelago decurrit*
"*aperto.*"

40. *O decus, O famae merito pars maxima noſtrae.*] "In ſome ancient "manuſcripts it is *noſtri*: if this be "admitted, we muſt neceſſarily read, "as ſome think it ſhould be,

"*O decus, O fama, et merito pars*
"*maxima noſtri.*

"But in the Medicean, and other "correct copies it is *fama noſtrae.* "....The reading in ſome copies "is extravagant,

"*O Deus, O famae, merito pars*
"*maxima noſtrae.*

"Surely it is better to read *decus* with
"Horace,

"*O et praeſidium, & dulce decus*
"*meum.* Pierius.

41. *Pelagoque volans da vela patenti.*] Several Commentators take theſe

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I do not hope to contain in my verses all that could be said on this subject: not tho' I had a hundred tongues, a hundred mouths, and a voice of iron. Assist me, and coast along the nearest shore: the land is in sight: I will not here detain you with poetical fiction, and circumlocutions, and long preambles.

Non ego cuncta meis amplecti versibus opto:
Non, mihi si linguae centum sint, oraque centum
Ferrea vox. Ades, et primi lege littoris oram:
In manibus terrae: non hic te carmine ficto,
Atque per ambages, et longa exorsa tenebo.
Sponte sua quae se tollunt in luminis oras,

Those, which spring spontaneously into the open air,

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these words to signify, that the Poet begs Maecenas to favour him: Simplici generi carminis praesta favorem: ut Vela favorem accipiamus," says Servius. "Ut Maecenas favoris vela explicit, aspirans in patenti pelago totius operis," says La Cerda. But if we carefully consider the poet's design in the whole passage now before us, we shall find, that by *da vela pelago*, he does not mean *favour my undertaking*, but *set sail* or *embark with me*: as two lines before he had desired him to join with him in the labour he had undertaken: "inceptumque una decurre laborem." By *Pelago patenti* Ruaeus thinks he means an open sea, not shut up with winds. I believe he uses that metaphor to express the copiousness of his subjects, comparing the immensity of his undertaking to that of the ocean. For he adds immediately, that Maecenas may not be discouraged by the vastness of the labour, that he has no intent to aim at comprehending the whole in his Poem, and indeed, that, if he had such a design, it would be impossible.

42. *Non ego cuncta meis.*] We have an expression like this in the second Iliad. Homer, when he is drawing up the Grecian army, says he should not be able to recite all their numbers, tho' he had ten tongues, and ten mouths, a voice not to be broken, and a heart of brass:

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω
Οὐδ' εἴποι δέκα μὲν γλῶσσαι, δέκα στόματ' εἶεν,
Φωνὴ δ' ἄρρηκτος, χάλκειον δέ μοι ἦτορ ἐνείη.

44. *Primi lege littoris oram.*] The expression, of coasting near the shore is thought to contradict the open sea just now mentioned: but I believe what I have said in the note on v. 41. will reconcile this seeming contradiction. Mr B—— would have *primi* altered to the adverb *prius*, and indeed it is *primum* in the King's manuscript, but there seems to be no occasion for this alteration. *Littus* in naval affairs is always used in Latin for coasting, whence, as La Cerda observes, *pelagus legere*, which some write, is barbarous.

45. *Non hic te carmine ficto, &c.*] "Ruaeus and Mr Dryden understand "*non hic te carmine ficto* relatively to "the whole work in general; but it "is plain, Virgil confines it to the "invocation, *non hic, not in this* "*place.* The conclusion seems to "carry with it some kind of reflection upon the common tedious "forms of invocation, which, it is "probable, Maecenas had been "often tired with." Mr B——.

47. *Sponte sua, &c.*] The Poet had before mentioned the three ways by which wild trees are produced, spon-

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infoecunda quidem, ſed laeta et fortia ſurgunt: *are unfruitful indeed, but fair and ſtrong:*

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ſpontaneouſly, by roots, and by ſeeds. Here he mentions them again, and ſhews by what culture each ſort may be meliorated.

Oras.] So I read it with Heinſius, and La Cerda: it is commonly read *luminis* auras. This laſt author obſerves that *in luminis oras* is a frequent expreſſion amongſt the Poets: thus Ennius:

—— O Romule, Romule die, O
Qualem te patriae cuſtodem Dî
" genuerunt?
Tu produxiſti nos inter *luminis*
" *oras.*

And Lucretius:

Nec fine te quicquam dias in *lu-*
" *minis oras*
Exoritur."

And

At nunc feminibus quia certis
" quidque creatur,
Inde enaſcitur, atque *oras in luminis* exit,
Materies ubi ineſt cujuſque et cor-
" pora prima."

And

——Vivida tellus
Tuto res teneras effert in *luminis*
" *oras.*"

And

——— Miſcetur funere vagor,
Quem pueri tollunt viſentes *lumi-*
" *nis oras.*"

And

" Significare volunt indignos eſſe pu-
" tandos,
" Vivam progeniem qui in *oras lu-*
" *minis* edant."

And

" Tum porro puer, ut ſaevis pro-
" jectus ab undis
" Navita, nudus humi jacet, infans,
" indigus omni
" Vitali auxilio, cum primum in
" *luminis oras*
" Nixibus ex alvo matris natura
" profudit."

And

" Nunc redeo ad mundi novitatem,
" et mollia terrae
" Arva, novo foetu quid primum in
" *luminis oras*,
" Tollere, et incertis tentarit cre-
" dere ventis."

And

" Sic unum quicquid paullatim pro-
" trahit aetas
" In medium, ratioque in *luminis*
" eruit *oras.*"

Thus alſo our Poet himſelf, in the ſeventh Aeneid:

" ———Quem Rhea ſacerdos
" Furtivum partu ſub *luminis* edidit
" *oras.*"

Tho' here alſo many editors read *auras.*

Fulvius

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for nature lies hid in the soil. Yet these if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not slow to obey any discipline. And those also, which arise barren from the bosom of the plant, will do the same, if you transplant them into the open fields. For the high shoots and branches of the mother overshadow them, and hinder them from bearing fruit, as they grow up; and scorch it when they bear any. The Tree which arises from seed, grows slowly, and will spread a shade for late posterity. And apples degenerate, forgetting their former juices:

Quippe solo natura subest. Tamen haec quoque si quis
Inserat, aut scrobibus mandet mutata subactis,
Exuerint sylvestrem animum: cultuque frequenti
In quascunque voces artes, haud tarda sequentur.
Nec non et, sterilis quae stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros.
Nunc altae frondes, et rami matris opacant,
Crescentique adimunt fetus, uruntque ferentes.
Jam, quae seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram.
Pomaque degenerant succos oblita priores:

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Fulvius Ursinus looks upon the passage now under consideration to be an imitation of that line in Lucretius:

"Sponte sua nequeunt liquidas exi-
"stere in auras."

49. *Quippe solo natura subest.*] Some understand *solo* to mean the root of the tree: others interpret it the soil or earth, in which it grows. By *nature's lying hid in the soil*, the Poet seems to mean, that there is some hidden power in the earth, which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to give them birth.

Tamen haec quoque si quis, &c.] The way to tame these luxuriant wild trees, is to ingraft a good fruit upon them, or to transplant them.

50. *Inserat.*] Some have imagined erroneously that Virgil means that their branches should be ingrafted upon other trees; but this is contrary to practice. *Inserere arborem* signifies not only to ingraft that tree upon another, but also to ingraft another upon the stock of that.

52. *Voces.*] Pierius says that some ancient manuscripts have *voles*, and some *velis*; but that *voces* is most approved by the learned.

56. *Crescentique.*] In the King's and Cambridge manuscripts it is *crescenteque*. If this reading be admitted, we must render this passage "and destroy the growing fruit "and scorch the plant which bears "them."

57. *Jam.*] In the Cambridge and one of the Arundelian manuscripts, and in some old printed editions it is *nam*.

58. *Nepotibus.*] Fulvius Ursinus contends, contrary to the opinion of all other Commentators, that *Nepotes* Virgil meant the *late posterity* of the *tree*, which he thinks is more poetical, and more worthy of Virgil than the common interpretation.

59. *Pomaque degenerant.*] Some take *poma* to mean the fruit of the tree just mentioned: and indeed the ancients seem to have used *pomum* not only for an *apple*, but for any excellent

sterilis

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t turpes, avibus praedam fert uva racemos
cilicet omnibus eſt labor impendendus, et omnes
egendae in ſulcum, ac multa mercede domandae.
ed truncis Oleae melius, propagine vites

60 *and the vine bears ſorry cluſters, a food for birds. Therefore labour muſt be beſtowed on them all, and all muſt be removed into trenches, and tamed with much expence. But olives ſucceed beſt by truncheons, vines by layers.*

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t fruit. Others underſtand the t to ſpeak of the fruit of the le-tree. Of the former opinion is Cerda, who explains this paſſage : "Praeterea poma harum arorum facile degenerant, veluti oblita ſuam naturam et ſuccos." d Ruaeus, whoſe interpretation is theſe words: "Et fructus *ejus* egenerant, amiſſo priore ſapore." yden alſo tranſlates this line in the e ſenſe:

The gen'rous flavour loſt, the "fruits decay."

d Dr Trapp:

——— It's fruit degen'rous "proves,
oſing it's native juices."

maldus is of the latter opinion, oſe paraphraſe runs thus: "Quemadmodum pirus abit in piraſtrum, ut multi dulces in amaras, aliaeque in alias tranſeunt." May's tranſion alſo is in this ſenſe:

nd apples loſe the firſt good juice "they had."

d Mr B——'s:

Degenerate apples thus forget their "taſte."

60. *Turpes avibus praedam fert uva racemos.*] *Uva* muſt be uſed here ratively for the tree: for *uva* ſigfies the whole *cluſter of grapes*, as well as *racemus*, not a ſingle *grape*, which is properly called *acinus* or *vinaceum*. Thus, at the latter end of the fourth Georgick, we find *uva* uſed to expreſs a ſwarm of bees hanging on the branches of a tree:

" —— Liquefacta boum per viſcera "toto
" Stridere apes utero, et ruptis effer- "vere coſtis,
" Immenſaſque trahi nubes; jamque "arbore ſumma
" Confluere, et lentis *uvam* demit- "tere ramis."

63. *Sed truncis, &c.*] Here the Poet ſpeaks of the ſeveral ways of cultivating trees by human induſtry: and gives us a no leſs juſt than beautiful deſcription of the manner of inoculating and ingrafting.

Servius, and after him moſt of the other commentators, think that what the Poet ſays here of olives is a repetition of what he had ſaid before:

" Quin et caudicibus ſectis, mirabile "dictu!
" Truditur e ſicco radix oleagina "ligno."

In the note on that paſſage, it is ſhewn, that Virgil ſpeaks of a way of cutting the trunk of an olive-tree in pieces: and he mentions it as a wonder, that the roots ſhould ſhoot from the dry wood. Here he ſpeaks of

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and Paphian myrtles by the solid wood. Respondent, solido Paphiae de robore Myrtus.

NOTES.

of the best way of propagating olives; which he says is by *truncheons*, which are the thick branches sawn in pieces, of a foot, or a foot and a half in length. These are to be planted as fresh as possible, not *e sicco ligno*. Columella, in the seventeenth chapter of his book *de Arboribus* follows our Poet in recommending the propagation of olives by Truncheons: "Melius autem *truncis* quam plan-"tis olivetum constituitur." The ninth chapter of the fifth book of the same author is entirely on the culture of Olives. I shall here set down his description of the *taleae* or truncheons of olive-trees. "Tum "ramos novellos, proceros, et niti-"dos, quos comprehensos manus pos-"sit circumvenire, hoc est manubrii "crassitudine feracissimos arboribus "adimito, et ex his quam recentissi-"mas taleas recidito, ita ut ne corti-"cem, aut ullam aliam partem, "quam quae serra praeciderit, lae-"das: hoc autem facile contingit, si "prius varam feceris, et eam par-"tem supra quam ramum secaturus "es, foeno, aut stramentis texeris, "ut molliter, et sine noxa corticis "taleae superpositae secentur. Ta-"leae deinde sesquipedales serra prae-"cidantur, atque earum plagae utra-"que parte falce leventur, *&c.*" Here he says they are to be cut to the length of a foot and half; but Cato recommends them to be no longer than one foot: "Taleas oleagineas, "quas in scrobe saturus eris, tripe-"daneas decidito, diligenterque trac-"tato, ne liber laboret. Cum dola-"bis aut secabis, quas in semina-"saturus eris, pedales facito."

Truncus is properly a stock of tree, divested of it's head; her these *taleae*, or branches, with th heads cuts off are called *trunci*. T French derive their word *tron* from *truncus*; and hence comes t word *truncheon*.

The winters in England are ge rally too severe, to suffer olive-tr to be planted in the open grou The way of propagating them h is by laying down their ten branches, and taking them from t mother-plant in about two yea This method is so tedious, that m people choose to have them fr Italy in the spring. They are usua planted in pots or cases, and remo into the green-house at the appro of winter.

Propagine vites respondent.] V gil here recommends the propagati of vines by layers: which is practised. It is found by experien to be a better way to propagate the by cuttings; the description of whi I shall take the liberty to set dow in the words of my judicious frie Mr Miller: "You should alwa "make choice of such roots as a "strong and well ripened of the l "year's growth. These should b "cut from the old vine, just belo "the place where they were produ "ed, taking a knot of the two yea "wood, which should be prune "smooth, then you should cut o "the upper part of the shoot, so a "to leave the cutting about sixtee "inches

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Plantis edurae Coryli naſcuntur, et ingens
Fraxinus, Herculeaeque arbos umbroſa coronae,
Chaoniique patris glandes: etiam ardua palma

65 *The hard hazels and the vaſt aſh, and the tree which ſpreads it's ſhade for the crown of Hercules, and the acorns of our Chaonian father grow from ſuckers: this way alſo grows the lofty palm, and the fir,*

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inches long." This is the way which Columella recommends; who calls this ſort of cutting *malleolus*, becauſe it bears no ill reſemblance to a little hammer. I do not know that we have any proper Engliſh word for *malleolus*, tho' it is a cutting of a different nature from that which is uſually taken from other trees. Columella mentions alſo the propagation of vines by layers, in his ſeventh book *de Arboribus*.

64. *Solido Paphiae de robore Myrti.*] In one of the Arundelian manuſcripts it is *melius* inſtead of *ſolido*. The myrtles are called Paphian from Paphos a city of the iſland Cyprus, where Venus was worſhipped. The myrtle was ſacred to that goddeſs: ſee the note on ver. 28. of the firſt book.

By *ſolido de robore* he ſeems to mean planting by ſetts. Thus Mr Dryden ſeems to underſtand him:

"——Myrtles by huge boughs."

With us they are propagated by cuttings, and removed into the greenhouſe in winter.

65. *Plantis edurae Coryli naſcuntur.*] By *plantis* the Poet means ſuckers; which is a method ſtill in common practice: tho' it is now found to be a better way to propagate them by layers.

I read *edurae* with Heinſius, and ſeveral other good editors. Servius reads *et durae*; but he ſays that ſome read *edurae*, as it were *non durae*; like *enodes* for *ſine nodis*. Pierius ſays that in ſome ancient manuſcripts it is *edurae*, but in the greater part *et durae*. One of the Arundelian manuſcripts has *et durae*, and the other *edurae*. The King's, the Cambridge, and the Bodleian manuſcripts have *et durae*. Both Dr Mead's manuſcripts have *edurae*. Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and ſeveral other editors read *et durae*, Ruaeus and many others read *edurae*. This laſt Commentator interprets *edurae*, *valde durae*: and the hazle being a hard wood, this interpretation ſeems to be better than that of Servius.

One of the Arundelian manuſcripts reads *naſcentur*, inſtead of *naſcuntur*.

66. *Herculeaque arbos umbroſa coronae.*] The tree of Hercules was the poplar: thus Theocritus, in his ſecond Idyllium:

" ——— Λεύκαν, Ἡρακλέος ἱερὸν
" ἔρος:

and our Poet, in his ſeventh eclogue;

" Populus Alcidae gratiſſima."

It is certain that the poplar puts forth ſuckers in great abundance.

67. *Chaoniique patris glandes.*] See the note on ver. 8. of the firſt Georgick.

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which is to try the dangers of the seq. But the rugged arbute is ingrafted with the offspring of the walnut-tree,

Naſcitur, et caſus abies viſura marinos. 68
Inſeritur vero ex foetu Nucis arbutus horrida.

NOTES.

gick. The oak was ſacred to Jupiter.

Etiam.] In both Dr Mead's manuſcripts it is *et jam.*

It muſt not be denied, that notwithſtanding our Poet ſeems to mention the oak, palm, and fir, as being propagated by ſuckers, yet theſe trees are never known to produce any, nor were they ever propagated any other way, than by ſeeds. It has been ſuggeſted to me by an ingenious friend, that what Virgil ſays of ſuckers is terminated with the end of ver. 66. and that *Chaonii patris glandes, &c.* ſignifies that "oaks "grow from ſeeds, as does alſo the "lofty palm, and the fir, which is to "try the dangers of the ſea." I much queſtion whether the words of our author can be brought to this ſenſe, but I leave it to the determination of the learned reader.

Ardua palma.] The palm (I believe) has this epithet on account of it's great height. Some think it is called *ardua*, becauſe the honour of the palm is difficult to be obtained. Mr Miller thinks it is called *ardua*, becauſe "it is with difficulty propa-"gated, and is of ſlow growth, ſo "that the perſons, who plant the "ſtones, ſeldom live to taſte the fruit "of their labour."

68. *Caſus abies viſura marinos.*] The *abies* is our *yew leaved fir-tree.* The wood of this tree was much uſed by the ancients in their ſhipping.

69. *Inſeritur vero ex foetu nucis arbutus horrida.*] I believe there is no paſſage, in all the Georgicks, which has been more cenſured, than this about grafting: it being a received opinion, that no graft will ſucceed, unleſs it be upon a ſtock which bears a fruit of the ſame kind. Hence this is looked upon as a meer poetical rant, to talk of grafting a walnut on an arbute, an apple on a plane, a beech on a cheſnut, a pear on a wild aſh, and an oak on an elm. Whether the preſent art falls ſhort of that of the ancients, or whether our climate will not admit of the ſame advantages, with the better air of Italy, I will not pretend to determine. But I ſhall endeavour to ſtrengthen what our Poet has ſaid, by the authority of the beſt, the moſt experienced and the moſt judicious proſe writers on agriculture, amongſt the ancients. Columella ſpends a whole chapter in his book *de Arboribus*, in ſhewing how any cion may be grafted on any ſtock. I ſhall preſent the reader with a tranſlation of that entire chapter. "But ſince the ancients have denied "that every kind of cion may be in-"grafted on every tree, and have "determined this as a perpetual law, "that thoſe cions only can ſucceed "which are like in outer and inner "bark, and fruit, to thoſe trees on "which they are ingrafted, we have "thought it proper to remove this "miſtake, and deliver to poſterity "the method by which every kind "of cion may be ingrafted on every "kind of tree. But not to tire the "reader with a long preface, we ſhall "give

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Et steriles platani, malos gessere valentes : 70 *and barren planes have born strong apple-trees :*

NOTES,

"give one example, by following "which any one may ingraft what- "soever kind he pleases on any tree. "Make a trench four feet every way "from an olive-tree, of such a "length that the extremities of the "olive-branches may reach it. Into "this trench put a young fig-tree, "and be careful that it be fair and "strong. After three or five years, "when it is sufficiently grown, bend "down the fairest branch of the "olive-tree, and bind it to the fig- "stock: and so cutting off the rest "of the branches, leave only those "which you would ingraft. Then "top the fig, smooth the wound, and "cleave the middle of the stock "with a wedge. Then shave the "ends of the olive branches on each "side, whilst they grow to the mo- "ther plant, and so fit them to the "cleft of the fig, and take out the "wedge, and bind them carefully, "that they may not start back. "Thus in three years time the fig "and olive will unite: and in the "fourth year, when they are well "incorporated, cut the olive branch- "es from the mother in the same "manner as you cut off layers. By "this method every kind of cion is "ingrafted upon any tree."

What I have here quoted is, I think, sufficient to justify what the Poet has related. It cannot be imagined, that all he says is from his own experience: but it was certainly thought in his time to be practicable. I shall now lay before the reader what may be said on the other side of the question, in the words of Mr Miller, who has done me the favour to communicate the following observations:

"The ancients used two different "methods of grafting: the first is "by approach; the other is what the "Gardeners term clift-grafting. It "is the former method which Colu- "mella has described, where he di- "rects the stock, on which the graft "is to be inserted, to be planted so "near the tree designed to be propa- "gated, as that the branches may be "drawn down, and inserted in the "stock, without being cut from the "parent tree: for he directs the let- "ting it remain two years before it is "separated. As to the different kinds "of trees, which are mentioned by "the Poet, to be ingrafted on each "other, I dare affirm it was never "practised in any country: so that "we must either suppose the trees, "which now pass under the same ap- "pellation, to be different from those "known at that time under such "names, or that it is a licence taken "by the Poet to embellish his Poem. "What Columella has said to con- "firm this, is no more than what we "find in most books of husbandry, "both ancient and modern; in which "the authors have too frequently "spent more time in explaining what "they supposed mysteries, than in "relating the practice of the most "experienced husbandmen. For sup- "pose these things were practicable, "there could no advantage arise "from it to the practitioner, and it "would be only a matter of curio-

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chesnut-trees have born beeches, Castaneae fagos, ornusque incanuit albo 71
and the mountain ash has been
hoary with the white

NOTES.

"sity, to see the stock of one kind "supporting a tree of a very diffe- "rent one. But all these sorts of "trees have been tried on each other, "not only in England, but also in "Italy, and from all the different "experiments which have been "made, it is found that no trees of "a different kind will take on each "other. In several books of Gar- "dening and Husbandry, we find "directions how to ingraft one sort "of tree on another of any kind; "which is to plant the stock near "the tree from which the cion is to "be taken, and when the stock is "sufficiently rooted, then you must "draw down a young branch of the "tree, and insert it into the stock as "near the ground as possible: then "the earth is ordered to be laid "round the stock above the place "where it was grafted. In this state "they were to remain until the se- "cond or third year, when they "should be cut off from the parent- "tree. By this method I have known "a pear-tree grafted on a cabbage "stalk, but the stock was of no use "to the graft: for the cion put out "roots whereby it maintained it- "self. But these being little better "than jugglers tricks, were never "practised by persons of experi- "ence."

69. *Ex.*] In one of the Arundelian manuscripts it is *et.*

Ibid. *Nucis.*] See the note on ver. 187. of the first Georgick.

Ibid. *Arbutus.*] See the note on ver. 148. of the first Georgick.

Ibid. *Horrida.*] It is *horrens* in the King's, and both Dr Mead's manuscripts.

Ruaeus thinks that *arbutus* has the epithet *horrida*, on account of the fewness of the leaves: I rather believe it is because of the ruggedness of it's bark. Servius seems to take it in this sense: "horrida autem hir- "pida," says he. The branches also of the arbute are very unequal, which the Poet seems to express in the numbers of this verse. Mr B— takes the *arbutus* to be our crab tree, and *nux* to be the filberd:

"But *filberds* graft on th' horrid "*crab-tree*'s brows."

70. *Steriles platani malos gessere valentes.*] The *Platanus* is our *Oriental Plane-tree*, without all question. Dionysius the Geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the footstalk to be the isthmus, by which it is joined to Greece:

" ——— Λίλοπος δ' ἐπὶ τίσος ἐστὶν
" δεῖ,
" Ἐιδομένη πλατάνοιο μιμουμένῳ περ
" τήλῳ
" Ἀκρῳ μὲν γαὺρ ἔοικεν ἐεργόμενος συνε-
" ισθμὸς,
" Πρὸς βορέην, καὶ κοινὸν ἐφ' Ἑλλάδι
" ἴχνος ἐρείδων·
" Φύλλῳ δ' ἤπειρος περιδινήτῳ περίμετρος
" Κόλποις ἰονίοις ἐστεμμένη ἔνθα καὶ
" ἔνθα.

Pliny

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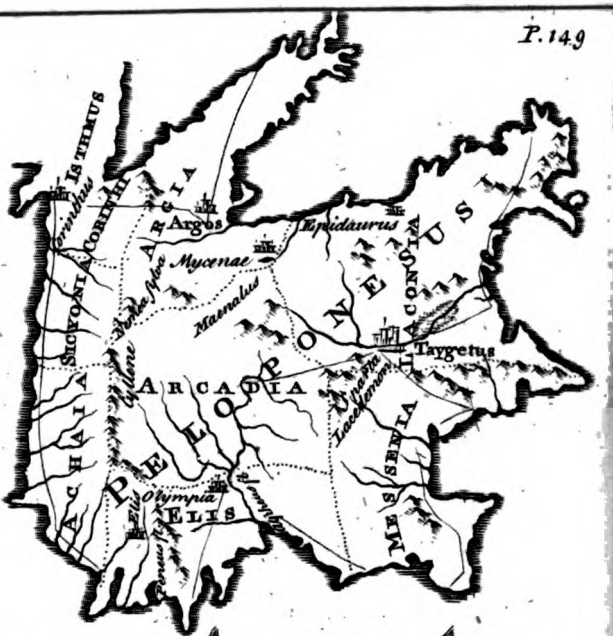

THE ORIENTAL PLANE TREE

B. Cole Sculp.

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Flore pyri, glandemque ſues fregere ſub Ulmis. *bloſſom of pears, and the ſwine have crunched acorns under elms.*

NOTES.

Pliny alſo ſays that the Peloponneſus is ſhaped, by the number of it's bays, like a plane leaf: "Platani folio ſi-"milis, propter anguloſos receſſus." To illuſtrate this ſimilitude, which is as juſt as we can expect in any thing of this nature, I have added a figure of the Peloponneſus, and of a leaf of a plane-tree. The *Platanus* is ſo called from πλατὺς *broad*, on account of the remarkable breadth of it's leaves. Pliny tells us this tree was firſt brought over the Ionian ſea, into the iſland of Diomedes, for a monument for that hero: thence into Sicily, and ſo into Italy. "Sed quis non jure miretur "arborem umbrae gratia tantum ex "alieno petitam orbe? Platanus "haec eſt, per mare Ionium in Dio-"medis inſulam ejuſdem tumuli "gratia primum invecta, inde in "Siciliam tranſgreſſa, atque inter "primas donata Italiae." It ſeems the ancients had ſo profuſe a veneration for this tree as to irrigate it with wine; thus Pliny: "Tantum-"que poſtea honoris increvit, ut "mero infuſo enutriantur: comper-"tum id maxime prodeſſe radicibus, "docuimuſque etiam arbores vina "potare." The Poet calls the plane barren, becauſe it bears no fruit that is eatable.

71. *Caſtaneae fagos.*] The Commentators differ greatly about the reading of this paſſage. Servius reads *caſtaneae fagos*, but thinking it abſurd that a barren beech, as he calls it, ſhould be ingrafted on a fruitful cheſnut, he fancies either that it is a hypallage, ſo that *Caſtaneae fagos* is for *fagi caſtaneas*: or elſe that we muſt make a ſtop at *caſtaneae*, taking it for the genitive caſe after *malos*; and making *fagos* the nominative caſe with a Greek termination, this and the preceding verſe being to be read thus:

"Et ſteriles platani malos geſſere va-
"lentes
"Caſtaneae: fagos, ornuſque inca-
"nuit, &c.

The firſt of theſe interpretations is ſuch, that, I believe, to mention it is to confute it. The ſecond interpretation is not without it's followers. Pierius ſays he has ſeen *caſtaneae* marked for the genitive caſe, in ſome ancient copies: and Aſcenſius, as he is quoted by Ruaeus, contends for this reading. He takes *malos* to ſignify, not apple-trees, but *maſts*: ſo that the ſenſe will be, according to this Critick, *Plane-trees have born ſuch ſtrong branches of cheſnuts, that they ſeem to be maſts of ſhips*: but this, as Ruaeus juſtly obſerves, is too harſh. Others, ſays Servius, like neither of theſe interpretations, but make *caſtaneae* the genitive caſe after *flore*, and read *fagus* in the nominative caſe ſingular. Thus it will be, "the "beech has been hoary with the "bloſſoms of cheſnuts, and the "mountain aſh with thoſe of the "pear-tree." Ruaeus follows this interpretation; and Mr B——

"Thus cheſnut plumes on beech
"ſurpriſe the ſight,
"And hornbeam blows with pear-
"trees flowers all white."

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Nor are grafting and inoculating performed the same way.

Nec modus inserere, atque oculos imponere simplex.

NOTES.

Grimoaldus reads *castaneae fagos*, and thinks the Poet means a wild sort of *chesnuts*, for he paraphrases it "in castanea *sylvestri* fagum." La Cerda contends that it should be read *castaneas fagus*, making *fagus* the nominative case plural, like *laurus*, *platanus*, *myrtus*, which are found in some old copies. Dryden seems to have read *Castaneas fagus*:

"Thus mastful beech the bristly
"chesnut bears."

Dr Trapp also highly approves of this reading: "I entirely agree, says he, "with those who read *castaneas fagus*, or *castaneae fagus*, in Abramus's sense [See Rhaeus]: not "*castaneae fagos*. No body in his "wits would graft a beech upon a "chesnut." His translation is according to this latter sense:

"——Chesnuts bloom'd on beech."

For my part I see no reason to reject the common reading, *castaneae fagos*. Thus Pierius found it in the Medicean manuscript: and thus I find it in all the seven manuscripts, which I have collated. The Commentators have been induced to alter the text, on a supposition, that chesnuts were esteemed, in Virgil's time, as much superior to beech-mast, as they are now: the contrary to which I believe may easily be proved. Pliny mentions chesnuts, as a very sorry sort of fruit, and seems to wonder that nature should take such care of them, as to defend them with a prickly husk: "Armatum iis echinato cal-
"ce vallum, quod inchoatum glan-
"dibus. Mirumque *vilissima* esse
"quae tanta occultaverit cura na-
"turae." We learn from the same author that this fruit was made better by culture, about the time of Tibe-
"rius: "Divus Tiberius postea ba-
"lanum nomen imposuit, excellen-
"toribus satu factis." The mast of the beech was reckoned a very swee nut, and men are said to have bee sustained by it in a siege. "Dulcis-
"ma omnium fagi, *says Pliny*, u
"qua obsessos etiam homines du
"rasse in oppido Chio, tradat Cor
"nelius Alexander." This tree w held in great veneration by the R mans, vessels made of it were u in their sacrifices, and the mast w used by them in medicine. Hen see no reason to doubt, that Vir meant the ingrafting a beech o chesnut: tho' with us, who prefer t chesnut, this practice would be absu

71. *Ornusque incanuit albo flore p
ri.*] What the Romans called *Or* seems to be the *Sorbus aucuparia* o *Quicken-tree*, which grows in mo tainous places: not only in Italy, in many parts, especially the n thern counties, of *England*, where is commonly called the Mounta Ash. Columella says the *Ornus* is wild sort of *Ash*, and that it's leav are broader, than those of the oth species: "Sed si aspera et fiticulo
"loca arboribus observenda erun
"neque Opulus, neque Ulmus ta
"idoneae sunt quam *Orni*. Eae *sy*
"*vestres*

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Nam qua se medio trudunt de cortice gemmae,
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: huc aliena ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et alte
Fissa in solidum cuneis via; deinde feraces
Plantae immittuntur: nec longum tempus, et ingens
Exit ad caelum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.

For where the buds thrust themselves forth, cut of the middle of the bark, and break the thin membranes, a small slit is to be made in the very knot; here they inclose a bud from a tree of another sort, and teach it to unite with the moist rind. Or again the unknotty stocks are cut, and a way is made into the solid wood with wedges, and then fruitful cions are put in: and in no long time the vast tree rises up to heaven with happy branches, and wonders at the new leaves, and fruits not it's own.

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"*vestres Fraxini* sunt, paulo latiori-"bus tamen foliis quam caeterae "Fraxini, nec deteriorem frondem "quam Ulmi praestant."

I have sometimes suspected that the *Ornus* may be that sort of Ash, from which the manna is said to be gathered in Calabria, and which Caspar Bauhinus brought out of Italy, under the name of *Ornus* 3. *Galli Brixiani de Re rustica.* Both he and his brother John Bauhinus have called it *Fraxinus rotundiore folio.*

72. *Glandemque sues fregere sub Ulmis.*] In the King's, and one of Dr Mead's manuscripts, I find *glandes* instead of *glandem.*

Pliny has committed an error in quoting this passage, for he says that Virgil speaks of ingrafting cherries upon elms: "Quippe cum Virgilius "insitam nucibus arbutum, malis "platanum, *cerasis ulmum* dicat."

73. *Inserere atque oculos imponere.*] Here the Poet shews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There are several ways of grafting now in use, but the only one, which Virgil describes, is what we call cleft-grafting, which is performed by cleaving the head of the stock, and placing a cion from another tree in the cleft.

78. *Trunci.*] We call the body of a tree the *trunk:* but *truncus* is not used for the body, unless the head be cut off. The body of a tree, when it is adorned with it's branches, is called *caudex* or *codex.*

82. *Miraturque.*] Servius reads *mirata estque.*

To conclude the notes on this passage about ingrafting and inoculating: it seems impossible not to observe the beautiful manner in which our Poet has described them. The variety of expression which he has used in speaking of the different sorts of ingrafted trees, and the various epithets he bestows on them, render this passage exceedingly delightful. The arbute is distinguished by it's ruggedness; the plane by it's barren shade; and the pear by it's snowy blossoms. It would have become a prose writer, simply to have said that any cion may be ingrafted on any stock: but a Poet must add beauty to his instructions, and convey the plainest

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Beſides, there are more than one ſort of ſtrong elms, of willows, of lotos, and of Idæan cypreſſes:

Praeterea genus haud unum, nec fortibus ulmis,
Nec ſalici, lotoque, neque Idaeis cypariſſis: 84

NOTES.

precepts in the moſt agreeable manner. Thus Virgil, after he has ſaid that walnuts are ingrafted on arbutes, apples on planes, and beeches on cheſnuts, adorns the wild aſh with the fine bloſſoms of the pear: and inſtead of barely telling us that oaks may be ingrafted on elms, he repreſents the ſwine crunching acorns under elms, than which nothing can be more poetical. At the cloſe of this paſſage, he gives life and ſenſe to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

83. *Praeterea genus, &c.*] In this paſſage the Poet juſt mentions, that there are ſeveral ſpecies of trees, and ſpeaks of the infinite variety of fruits.

The two firſt lines of Dryden's tranſlation are intolerable:

"Of vegetable woods are various
"kinds
"And the ſame ſpecies are of ſev'ral
"minds."

Ulmis.] Theophraſtus ſpeaks of two ſorts of elm: Pliny mentions four.

84. *Salici.*] Pliny ſpeaks of four ſorts of willow.

Loto.] There is a tree, and alſo an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horſes of Achilles,

Δωτὸν ἰρισπλόμενοι ἑλεί̈δρεπλόν τε σέλινον.

It grows in great plenty in the Nile, where they make bread of the heads of it. Proſper Alpinus, an author of good credit, who travelled into Egypt, aſſures us, that the Egyptian *Lotus* does not at all differ from our great white water lily. But it is the tree which Virgil here ſpeaks of: and which gave name to a people mentioned by Homer in his ninth Odyſſey:

Οἳδ' αἰ̈ψ' ὀιχόμενοι μίγεν ἀνδράσι Δωτοφάγοισιν.
Οὐδ' ἄρα Δωτοφάγοι μήδοντ' ἰτάρισιν ὄλεθρον
Ημετέροις, ἀλλὰ σφι δόσαν λωτοῦ, πάσασθαι.
Τῶν δ' ὅστις λωτοῖο φάγοι μελιηδέα καρπὸν
Οὐκέτ' ἔτ' ἀπαγγεῖλαι πάλιν ἤθελε, μεῖναί τε νίσεσθαι·
Αλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Δωτοφάγοισι
Λωτὸν ἰρισπλόμενοι μενέμεν, νόστου τε λαθέσθαι.

"They went, and found a hoſ-
"pitable race:
"Not prone to ill, nor ſtrange to
"foreign gueſt,
"They eat, they drink, and nature
"gives the feaſt;
"The trees around them all their
"food produce,
"Lotos the name, divine, nectare-
"ous juice!
"(Thence call'd Lotophagi) which
"whoſo taſtes,
"Inſatiate riots in the ſweet re-
"paſts,

"Nor

Nec pingues unam in faciem naſcuntur olivae, 85 *nor do the fat olives,*

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"Nor other home, nor other care
"intends,
"But quits his houſe, his country,
"and his friends."

Mr POPE.

Theophraſtus deſcribes this tree to be ſomething leſs than a pear-tree; he ſays it's leaves are cut about the edges, and like thoſe of the *Ilex* or ever-green oak. He adds, that there are ſeveral ſorts of them, differing according to their fruit, which is of the ſize of a bean, and grows thick upon the branches like myrtle berries: Ἔστι δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, ἀμύγδῃ, ἢ ἐλάιου ἄπιος, ἢ μικρὸν. φύλλον δὲ ἔντομὰς ἔχον καὶ πρινώδες . . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς κύαμος . . . . φύεται δὲ καθάπερ καὶ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν κλάδων. Pliny has tranſlated Theophraſtus almoſt word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: "Eadem Africa qua vergit ad nos, "inſignem arborem Loton gignit, "quam vocant celtin, et ipſam "Italiae *familiarem*, ſed terra mutatam." It muſt indeed have very much degenerated, if it be, as moſt Botaniſts agree, that which we call the nettle tree: the fruit of which is far from that delicacy, which is aſcribed to the Lotus of the ancients. The leaves are indeed cut about the edges: but he muſt have a warm imagination, who can find in them any reſemblance of the *Ilex*. Hence ſome Critics have taken the liberty to alter the text of Theophraſtus, reading πριονώδης inſtead of πρινώδης, that is, *ſerrated*, or *indented like a ſaw*, inſtead of *like thoſe of the ilex*. But, if we ſhould allow this emendation, it would not anſwer our purpoſe: for, either ἔντομὰς ἔχον *cut about the edges*, and πριονώδες *ſerrated*, mean the very ſame thing, and ſo Theophraſtus would be guilty of tautology; or elſe the firſt muſt be interpreted *ſinuated*, which is not true of the nettle-tree. Beſides, in Pliny's time, it certainly was πριονώδες; for he tranſlates this paſſage: "Inciſurae folio crebriores, alioquin "*ilicis* viderentur."

It ſeems to me more probable that the *Lotus* of the *Lotophagi* is what we now call *Zizyphus* or the *Jujube-tree*. The leaves of this are about an inch and an half in length, and about one inch in breadth, of a ſhining green colour, and ſerrated about the edges: wherefore they are much more like the leaves of the *ilex*, than thoſe of the nettle-tree can be imagined to be. The fruits grow thick upon the branches, according to what Theophraſtus ſays of the Λώτος. They are of the ſhape and ſize of olives, and the pulp of them has a ſweet taſte, like honey, which agrees with what Homer ſays of this tree; that it has μελιηδέα καρπὸν. They are ſent over dried, from Italy.

There is another ſort of *Lotus* mentioned by Theophraſtus, different from

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the orchites, and the radii, and the pausia with bitter berries, grow in the same form:

Orchites, et radii, et amara pausia baccæ:

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from that of the *Lotophagi*, which he calls also μαλίφορος. This is thought, not without reason, to be that which Prosper Alpinus tells us the Egyptians call Nabca. It is described and figured by that learned author, in his book *de plantis Aegypti*, *page* 7, 8. This is thought also to be the *lotus* described by Polybius, as we find him quoted by Athenæus. Virgil has mentioned the *Paliurus*, in his fifth Eclogue:

"——Spinis surgit Paliurus acutis."

Idaeis cypariſſis.] He calls the cypress *Idaean*, from *Ida*, a mountain of Crete. Theophrastus tells us this tree is so familiar to that island, that it comes up there spontaneously, if you do but turn up the earth: Ἐν μὲν γὰρ ἀν μόνον ὑπορύσσωσι καὶ ἀνώσωσιν, ἐυθὺς ἀναβλαστάνει τὰ οἰκεῖα τῆς χώρας. ὅσπερ ἐν Κρήτῃ κυπαρίττιοι.

85. *Nec pingues unam in faciem naſcuntur olivae.*] There are many sorts, or varities, of olives: tho' they are not so numerous as apples, pears, and plumbs. Cato mentions eight sorts; *oleam conditivam, radium majorem, ſallentinam, orchitem, poſeam, ſergianam, colminianam, albicerem.* Columella says, that ten sorts only had come to his knowledge: tho' he thinks there are more. The names of the ten mentioned by Columella are; *Pauſia, algiana, liciniana, ſergia, nevia, culminia, orchis, regia, circites, murtea.* He mentions the *radius* also soon after; but that may probably be only another name for one of the ten. There are many more sorts mentioned by Pliny, and other authors; the same fruit obtaining, as I suppose, different names, in different provinces, and at different times. Thus we find in Pliny, that the *ſergia* was called *regia* by the Sabines: and yet Columella sets them down as two different sorts. Martiolus informs us, that there were no more than three sorts known in his time in Tuscany: "Virgilium tantum generum memine[runt] "quemadmodum etiam plura [non] "novit hac noſtra aetate Hetru[ria] "praeſertimque noſter Senenſis ag[ricola]

86. *Orchites.*] Most of the manuscripts I have seen have *orchas*. The same reading is in the Medicean, and other ancient manuscripts. Heinsius also, La Cerda, Ruaeus, and most of the editors read *orchas*. One of Dr Mead's manuscripts, *orchades, radiique*, making the middle syllable of *orchades* long. Servius reads *orchites*, which I take to be right, because I find it spelt in that manner by the prose writers on agriculture; and particularly by Pliny, when he quotes this very passage of Virgil: "Genera ejus "tria dixit Virgilius, *orchites*, et "dios, et pausias." The *orchis* is a round olive, being so called from ὄρχις, *a teſticle*. Columella says that it is fitter for eating, than to make oil: "Orchis quoque et radius ad "lius ad eſcam, quam in liquo[rem] "ſtringitur." Pliny says the *orchis* abounds most in oil: "Prima e[st] "

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Pomaque, et Alcinoi silvae: nec surculus idem 87. *nether do apples, and the woods of Alcinous: nor are the shoots*

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"ab autumno colligitur, vitio opa-
"rae non naturae, pausia cui pluri-
"mum carnis: mox orchites, *cui*
"*oli.*" It seems to be the same with that which Caesalpinus, who was of Arezzo in Tuscany, tells us the modern Italians call *Olivola*, being a small round olive, yielding abundance of oil. "Nostratium, "quae minores, rotundioresque, plu-
"rimum olei habentes, *olivolae* vo-
"cantur." Matthiolus says that the olive, which produces the best oil, and in greatest quantities is called *silvestre*: that it is a large spread-ing tree, as big as a walnut-tree; "Proximae, tum colore, tum magni-
"tudine praestantes, quamvis prae-
"dictis longe minores sint, sunt ta-
"men omnium aptissimae ad olei
"conficiendi usum: quippe quod
"oleum ex eis expressum sit non
"modo flavum, dulce, pellucidum,
"ac caeteris praestans, sed etiam
"copiosum. Gignuntur haec a pro-
"cerissimis oleis, praegrandibus, jug-
"landium nucum instar, ramos in
"altum latumque ampliffime fun-
"dentibus, eas rura nostra *olivastre*
"vulgo vocant." Hence I take the *silvis* of Virgil, the *olivolae* of Caesalpinus, and the *olivastre* of Matthiolus to be the same sort of *olive*.

Radii.] The *radius* is a long olive, called from it's similitude to a weaver's shuttle. There was a larger and a smaller sort of *radius*: for Cato, in the passage quoted in the note on ver. 85. mentions the *radius* minor; and Columella in *lib.* 12. *cap.* 50. speaks of the *radiolus*. Caesalpinus mentions only the large sort, which he says, are large and long, yielding a very sweet oil, but in small quantities, and are called *raggiariae* from *radius*: "Quae majusculae et
"oblongae, dulcissimum oleum red-
"dentes, sed parcius, *raggiare* a
"*radiis* nomine deflexo." These seem to be the same with the first sort mentioned by Matthiolus, which he says are large olives, produced from small trees, and are generally pickled, because they yield but a little oil: "Primum harum genus eas no-
"stri faciunt, quae licet a minoribus
"olearum plantis proferantur, sunt
"tamen spectata forma et magnitu-
"dine, Bononiensibus non quidem
"inferiores: his tantum muria as-
"servatis utuntur in cibis: quando-
"quidem oleae minus aptae sunt,
"quod multo plus amurcae quam
"olei fundant."

Amara pausia bacca.] The Poet mentions the bitter berry of this sort of olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere taste. But when it is quite ripe, it has a very pleasant flavour, according to Columella: "Bacca jucundissima est pausiae."
Cato, when he is speaking of making green oil, says you must choose the rougheſt olive: "Quam acerbissima
"olea oleum facies, tum oleum opti-
"mum erit." Pliny has almost the same words: "Oleum quam acer-
"bissima oliva optimum fieri." And Columella calls the Pausian olive *acerba*: "Acerbam pausiam mense
"Septembri vel Octobri, dum adhuc
"vindemia est, contunde."

87. *Poma.*] Columella mentions nine

the fame of the Cruſtumian and Syrian pears, and of the heavy volemi. Nor does the fame vintage hang on our trees, as Leſbos gathers from the Methymnaean vine. There are Thaſian vines, and there are white Mareotides;

Cruſtumiis, Syriiſque pyris, gravibuſque volemis.
Non eadem arboribus pendet vindemia noſtris,
Quam Methymnaeo carpit de palmite Leſbos, 90
Sunt Thaſiae vites, ſunt et Mareotides albae:

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nine ſorts of apples, as the moſt excellent: "Praeterea malorum ge-"nera exquirenda maxime ſcandia-"na, matiana, orbiculata, ſextiana, "peluſiana, amerina, ſyrica, mali-"mela, cydonia." Pliny mentions twenty-nine ſorts: but in theſe are included citrons and ſeveral other fruits which we do not now call apples.

Alcinoi ſylvae.] The gardens of Alcinous, in which were groves of fruit trees, are celebrated in the ſeventh Odyſſey.

88. *Cruſtumiis, Syriiſque pyris, gravibuſque volemis.*] The *Cruſtumia*, or, as others call them, *cruſtumina*, were reckoned the beſt ſort of pears. Columella gives them the firſt place in his catalogue; and Pliny ſays they are the beſt flavoured, "Cunctis au-"tem cruſtumina gratiſſima." Whether they are any ſort of pears now known is uncertain: Mr B—— tranſlates them *warden pears*.

The Syrian pears are called alſo *Tarentina*, according to Columella. They are thought by ſome to be the *bergamot*.

The *volemi* are ſo called, *quia volam manus impleant*; becauſe they fill the palm of the hand. Ruaeus thinks they are the *bon chretien*, and that thoſe are miſtaken, who confound them with the *libralia* of Pliny, which are the pound pears. Dryden however differs from Ruaeus:

"Unlike are bergamots and pounder
"pears."

And Mr B——

"The ſame variety the orchard bears,
"In warden, bergamot, and poun-
"der pears."

90. *Methymnaeo.*] Methymna i a city of Leſbos, an iſland of th Aegean ſea, famous for good wine

91. *Thaſiae vites.*] Thaſus is an other iſland of the ſame ſea. Th Thaſian wine is mentioned by Pliny as being in high eſteem: "In ſumm "gloria poſt Homerica illa, de qui "bus ſupra diximus fuere *Thaſia* "Chiumque."

Mareotides albae.] It is diſput whether theſe vines are ſo called fro Mareia, or Mareotis, a lake near A lexandria; from Mareotis, a part Africa, called alſo Marmarica, a now Barca; or from Mareotis, a p of Epirus. Columella ſeems to of the latter opinion, for he calls th Greek vines: "Nam quae Graec "iae vites ſunt, ut Mareoticae, Th "ſiae, Pſythiae, *&c.*" Athena is of the former opinion, and ſ the beſt Mareotick or Alexandr wine is white. But Pliny expre ſays the Alexandrian grape is blac "Alexandrina appellatur vitis ci "Phalacram brevis, ramis cubit "b

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Pinguibus hae terris habiles, levioribus illae.
Et passo Pythia utilior, tenuisque lageos,

the one thrives in a fat soil, and the other in a light one: and the 93 *Pythian, which is fitter to be used dry, and the light lageos,*

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"bus, *acino nigro.*" Horace seems to countenance the opinion that the Mareotick was an Egyptian wine; for he represents Cleopatra as inebriated with it:

"Mentemque lymphatam *Mareotico*
"Redegit in veros timores
"Caesar."

Strabo is quoted, as ascribing the Mareotic wine to Marmarica: but think unjustly. The place referred is in the seventeenth book: which if the reader will carefully consult, he will find, I think, that no part of Africa did not bear good wine: Μεταξὺ δὲ σιρῶνος μὲν ἄκρα Παρόνιος, λυκὴ ἀκτὴ καλουμένη· ἴσπιτα Παρόνιος λιμὴν, καὶ πηγαὶ πέμπε. ἴσπα πολλὰ λιμένα ἔχουσα. εἶτ' αὐτίκα, μικρὸν ἀπωτέρω τῆς θαλάττης. ἴσπα μὲν ἡ χώρα αὕτη οὐκ ἔνοινος, πλὴν ὀλιγίστου τοῦ περὶμου θαλάττιον, ὃν δὲ καλοῦσι Λιβυκόν. ᾧ δὲ καὶ ζῶν τὸ πολὺ φῦλον χρῆται τῶν Αἰγυπτίων. Here we see, that the Egyptian wine was in no esteem, and that it served only for the use of the common people of Alexandria. Strabo plainly enough ascribes the Mareotic wine to the country about the lake Mareia: Ἡ δὲ Μαρία λίμνη παρήκουσα μέχρι καὶ δύρο, πλάτος ἔχει πλειόνων, ἢ σταδίων καὶ πολλὰ σταδίων, μῆκος δ' ἐλαττόνων ἢ τριακοσίων. Ἔστι δὲ ἐκτὸς νήσους, ἐν τῇ κύκλῳ περίπλῳ διακοσίων καλῶν. Ἔστι δὲ τί ἐστὶ πορὶ τοὺς τόπους, ὥστε διαχωσθῆναι σρὸς παλαίωσιν τὸν Μαρεωτικὸν οἶνον. The same author tells us expressly, in another place of the same book, that this lake Mareia, or Mareotis, is on the south side of Alexandria: Ἀμφίκλυστόν τε γάρ ἐστὶ τὸ χωρίον δυοῖ σιλαίγεσι, τὸ μὲν ἀπὸ τῶν ἄρκτων τῇ Αἰγυπτίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῇ τῆς λίμνης τῆς Μαρίας, ἣ καὶ Μαρεώτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catabathmus, which must comprehend the whole Mareotis Lybia, which, according to Pliny, extends from Catabathmus to Alexandria. Now, as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be supposed to have grown in either of these countries. But as Strabo plainly distinguishes between the Lybian and Mareotic vines, I believe we may venture to conclude, that they grew on the Egyptian side of the lake Mareotis: that there were both black and white grapes, in that country: and therefore that the Poet added the epithet *white*, because they were better than the black sort.

93. *Passo pythia utilior.*] *Passum* is a wine made from raisons, or dried grapes. Columella has described the manner of making it, in *lib.* 12. *cap.* 39. It is called *passum* from *patior* according to Pliny: "Quin et a "patientia nomen acinis datur pas- "sis."

Tenuis lageos.] The *Lageos* is so called from λαγὼς *a hare*, on account

of

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which will make your legs fail you, and tie your tongue; there are purple and early ripe grapes: and how shall I praise thee, O Rhætian grape?

Tentatura pedes olim, vincturaque linguam,
Purpureae, preciaeque, et quo te carmine dicam

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of it's colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgilius Thasias et Mareotidas, et Lesbias, complureſque externas, quae non reperiuntur in Italia." Servius interprets *tenuis*, *penetrabilis*, *quae cito deſcendit ad venas*. Some think that *tenuis* ſignifies *weak*, and therefore that the Poet uſes *olim*, to ſignify that it will be long before it affects the head. I take *tenuis* in this place to ſignify what we call a *light wine*. Dioſcorides oppoſes the light wines to the thick black wines: Οἱ δὲ παχεῖς καὶ μέλανες καλοστόμαχοι, φυσώδεις, σαρκὸς μὲν τοι γονὴ τικοί. οἱ μὲν τοι λεπτοὶ καὶ αὐστηροὶ εὐστόμαχοι.

95. *Preciae.*] "Preciae, quaſi praecoquae, *ſays Servius*, quod ante alias coquantur."

Quo te carmine dicam Rhaetica?] Rhaetia is a country bordering upon Italy. It has been queſtioned whether this expreſſion of Virgil is intended to praiſe the Rhaetian wines or not. Seneca in his firſt book of natural queſtions, *cap.* 11. ſpeaking of the *parhelia*, is in doubt what Latin name to give them, and aſks whether he ſhall imitate Virgil's expreſſion, where he is in doubt how to call the Rhaetian vine; "His quod nomen imponimus? An facio quod Virgilius, qui dubitavit de nomine, deinde id de quo dubitaverat, poſuit?

"——— Et quo te nomine dicam
"Rhaetica? nec cellis ideo contende Falernis."

Here Seneca certainly underſtood Virgil's meaning to be, that he was in doubt what to ſay of this ſort of vine. But I think his authority in this place not very great, becauſe he ſeems not to have read our Poet very carefully. Virgil did not doubt *nomine*, but *carmine*: he was in no doubt about the name of the vine, but how he ſhould celebrate it. Servius tells us that Cato commended this grape, and that Catullus ſpoke in contempt of it: and that Virgil therefore judiciouſly kept a middle way, and made a doubt whether he ſhould praiſe or diſpraiſe it. Fulvius Urſinus thinks this interpretation very inſipid. Let us ſee now what reaſon there is to think that Virgil intended abſolutely to praiſe the Rhaetian vine. I ſhall firſt quote the authority of Strabo, who tells us that the Rhaetian wine was highly eſteemed: Οἱ μὲν οὖν Ραῖτοι μέχρι τῆς Ἰταλίας παθήκουσι, τῆς ὑπὲρ Οὐενετῶν καὶ Κόμου, καὶ ὄγα Ραιτικὸς οἶνος τῶν τοῖς Ἰταλικοῖς ἐπαινουμένων οὐκ ἀπολείπεσθαι δοκῶν, ἐν ταῖς τούτων ὑπωρείαις γινόμενος. The next author I ſhall quote is Pliny, who underſtood our Poet to mean, that the Rhaetian vine was ſecond to none but the Falernian: "In Veronenſi item Rhaetica, Falernis tantum poſthabita a Virgilio.

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Rhætica? nec cellis ideo contende Falernis.
Sunt etiam Ammineae vites, firmissima vina,
Tmolius adsurgit quibus, et rex ipse Phanaeus,

but however thou must not contend with the Falernian cellars. There are also Amminean vines, which yield the best bodied wine: which the Tmolian, and even the Phanatan king reverences:

ideo

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"lo." He speaks of it in another place, as a grape in high esteem: "Et Rhaetica in maritimis Alpibus "appellata, diffimilis *laudatae illi*." We learn from the same author, that Tiberius introduced another sort of wine, but that till then the Rhaetian was most esteemed: "Aliis gratiam "qui et vinis fuisse affert fabrilis, "isque gloriam praecipuam in for-"mulis Africae Tiberii Caesaris "auctoritas fecit. Ante eum Rheticis "prior mensa erat, et uvis Veronen-"sium agro." But what has the most weight with me in this argument is, that Suetonius has informed us, that this wine was the favourite wine of Augustus Caesar: "Maxime de-"lectatus est Rhaetico." Surely Virgil was not so ill a courtier, as to make a doubt whether he should praise or dispraise that wine which the Emperor applauded: tho' he dispraises at the same time that he must be so sincere as to prefer the Falernian wine before it.

96. *Nec cellis ideo contende Falernis.*] Pierius found *adeo* instead of *ideo* in some ancient manuscripts, which he thinks more elegant.

Falernus is the name of a mountain of Campania, famous for the best wine.

97. *Sunt etiam Ammineae vites, firmissima vina.*] One of the Arundelian manuscripts has *sunt et Ammineae*: the other has *sunt et Amineae*. The last reading is in one of Dr Mead's manuscripts, and is admitted by Servius, Paul Stephens, La Cerda, and several other editors. The Cambridge, and the other manuscript of Dr Mead has *sunt et Animeae*, which is an easy mistake of the transcribers for *Ammineae*. The old Nurenberg edition has *suntque Amineae*. Pierius says the Medicean and Vatican manuscripts have *sunt etiam Ammineae*: it is the same in the King's and the Bodleian manuscripts. This reading is approved by Heinsius, Ruaeus, Masvicius, and most of the modern editors. *Amineum vinum*, says Servius, *quasi sine minio, id est, rubore, nam album est.* But this seems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adsurgit quibus, et rex ipse Phanaeus.*] Most of the editors read *Tmolus et adsurgit*. Some have *Tmolus adsurgit*, but this is objected to by the Grammarians, because there is no instance of a Hexameter verse beginning with a Trochee. To avoid this impropriety, perhaps they struck in *et*, for which there is no occasion, if we read *Tmolius*, according to the Medicean, the Vatican, and the King's manuscripts. This reading is approved by Pierius, Heinsius, and Masvicius. I find it also in several of the oldest printed editions. In one of Dr Mead's manuscripts it is *mollius assurgit*. I have spoken of Tmolus in the note on ver. 56. of the first book. This mountain was very famous for wine: thus Ovid:

"Africa

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and the smaller Argitis, which none can rival, either in yielding so much juice, or in lasting so many years. Nor shall I pass thee over, O Rhodian grape, which art so grateful to the gods, and to second courses: nor thee, O Bumastus, with swelling clusters. But the many species, and the names of them are without number: nor is there occasion to relate their number: which he that would count, might as well number the sands of the Lybian sea,

Argitisque minor: cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, Dîs, et mensis accepta secundis,
Transierim, Rhodia, et tumidis, bumaste, racemis.
Sed neque quam multae species, nec nomina quae sint,
Est numerus; neque enim numero comprendere refert:
Quem qui scire velit, Lybici velit aequoris idem

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"Africa quot segetes, quot *Tmolia*
"terra racemos."

Phanae or Phanaea is the name of a mountain of Chios, now called Scio. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis.*] This is thought to be so called from *Argos*, a city, and kingdom in the Morea, or ancient Peloponnesus. Some think it is derived from ἀργὸς, white, in which sense May has translated it:

"And white grapes, less than those."

101. *Dîs et mensis.*] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuscripts. In the other Arundelian, it is *Dîs aut mensis*. In both Dr Mead's manuscripts, it is *mensis et Dîs*; which order of the words is preferred by Pierius, wherein he is followed by most of the editors. He acknowledges however that *Dîs et mensis* is in most of the ancient manuscripts he has seen: and this reading is approved by Heinsius, and Masvicius.

The first course was of flesh; and the second, or dessert, of fruit: at which they poured out wine to the gods, which was called Libation. Therefore when the Poet says the Rhodian wine is grateful to the gods and to second courses, he means it was used in Libations, which were made at these second courses; or perhaps, that the wine was poured forth, and the grapes served up, as part of the dessert.

102. *Tumidis bumaste racemis.*] One of Dr Mead's manuscripts has *gravidis*, instead of *tumidis*. The *bumasti* are so called, because they are large clusters, swelling like great udders: thus Pliny: "Tument vero "mammarum modo bumasti."

103. *Sed neque quam multae species, nec nomina quae sint est numerus.*] Pliny tells us that Democritus alone thought, that the different sorts of vines were to be numbered, but that others thought they were infinite: "Genera vitium numero com-"prehendi posse unus existimavit "Democritus, cuncta sibi Graecia "cognita professus. Caeteri innu-"mera atque infinita esse prodide-"runt, quod verius apparebit ex vi-"nis."

105. *Velit.*] It is *volet* in one of Dr Mead's manuscripts.

Lybici velit aequoris idem, &c.

This

Discere quam multae Zephyro turbentur arenae:
Aut ubi navigiis violentior incidit eurus,
Nosse, quot Ionii veniant ad litora fluctus.
Nec vero terrae ferre omnes omnia possunt.
Fluminibus salices, crassisque paludibus alni
Nascuntur: steriles saxosis montibus orni:
Litora myrtetis laetissima: denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,

that are tossed with the west wind, or the Ionian waves, that dash against the shore, when a strong east-wind falls upon the ships. But neither can every sort of land bear all sorts of trees. Willows grow about rivers, and alders in muddy marshes: the barren wild ashes on rocky mountains: the sea shores abound with myrtles: lastly the vine loves open hills, and yews the northern cold. Behold also the most distant parts of the cultivated globe,

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This seems to be an imitation of Theocritus, in his sixteenth Idyllium.

Ἀλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' αἰόνι πύματα πατρεῖ,
ἠὲ θαμὰς χείρωνδε μετὰ γλαυκᾶς ἁλὸς ἕλκει.

109. *Nec vero terrae, &c.*] The poet now informs us, that different plants require different soils: he mentions several considerable trees, by which the countries that produce them may be distinguished; and concludes with a beautiful description of the Citron-tree.

Half this verse is taken from Lucretius, *lib.* 1. *ver.* 167.

"——— Ferre omnes omnia possent.

110. *Fluminibus salices.*] The author of the books of plants, ascribed to Aristotle, says that willows grow better in dry or wet places: Τινὰ μὲν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἀμφοῖν, ὡς ἡ ἰτέα. It would be wasting time, to produce innumerable quotations from other authors, to show that wet grounds are the proper soil for willows: since it is confirmed by daily experience.

Crassis paludibus.] Servius interprets *crassis*, *lutosis*, *naturaliter*: Grimoaldus's paraphrase is, "Alni "gaudent paludibus, *et luto* repletis "locis." Mr Evelyn says, "The "Alder is of all other the most "faithful lover of watery and boggy "places, and those most despised "weeping parts, or water-galls of "forests; for in better and dryer "ground they attract the moisture "from it, and injure it."

111. *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the preposition *cum* is to be understood here, and that these words are to be rendered "the farthest part of the earth "subdued together with it's hus-"bandmen." He supposes the Poet designs a compliment to the Romans, who had subdued those nations. Grimoaldus, La Cerda, and most of the Commentators follow this interpretation. Ruaeus gives the sense which I have followed in my translation. May follows Servius:

"——— And againe behold
"The *conquer'd* world's farthest in-
"habitants:

and Dr Trapp:

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both the eaſtern habitations of the Arabians, and the painted Geloni. You will find that countries are divided by their trees: India alone bears the black ebony:

Eoaſque domos Arabum, pictoſque Gelonos. 115
Diviſae arboribus patriae: ſola India nigrum

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"See the moſt diſtant regions, by
"the pow'r
"Of Roman arms ſubdu'd."

"I have rendered it, *ſays he*, accord-
"ing to the ſenſe of *all* the Com-
"mentators, except Ruaeus.—*Or-*
"*bem domitum* [a Romanis, una
"cum] *extremis* [ſuis] *cultoribus.*
"Tho' I confeſs it is ſtrained, and
"harſh; and Ruaeus's is more na-
"tural.— *Orbem domitum*; for *ſub-*
"*actum*; i. e. *cultum* [ab] *extremis*,
"*&c.*" Dryden follows Ruaeus:

"Regard th' extremeſt cultivated
"coaſt:"

and Mr B——:

"Where-e'er the globe ſubdu'd by
"*hinds* we ſee."

115. *Pictos Gelonos.*] The Geloni were a people of Scythia, who painted their faces, like ſeveral other barbarous nations, to make themſelves appear more terrible in battle. Some have erroneouſly, contrary to all Geographers, placed the Geloni in Thrace: and Ruaeus thinks that Virgil himſelf ſeems to make them Thracians, in the third Georgick, where he ſays;

"——— Acerque Gelonus,
"Cum fugit in Rhodopen, atque in
"deſerta Getarum:

becauſe Rhodope is a mountain of Thrace, and the Getae border upon Scythia and Thrace. I believe the Poet uſes Rhodope for Thrace; and the deſarts of the Getae are confeſſedly not in Thrace, the Danube flowing between them. Hence it is as reaſonable to ſay that the Poet makes the Geloni to be Getae and Thracians, nay that he makes them both Getae and Thracians, which is abſurd. It ſeems more probable that when he ſpeaks of their flying into Thrace, and the deſarts of the Getae, he ſhould mean flying out of their own country; whence it will follow that they were neither Getae nor Thracians, but Scythians.

116. *Diviſae.*] In the King's and one of Dr Mead's manuſcripts it is *diverſae.*

Sola India nigrum fert ebenum.] Our Poet has been accuſed of a miſtake in ſaying that only India produces Ebony, ſince we are informed by good authors, not only that it is brought from Ethiopia, but alſo that the beſt grows in that country. Herodotus ſays expreſsly that Ebony grows in Ethiopia, and we find him quoted to this purpoſe by Pliny: "Unam e peculiaribus Indiae Virgilius celebravit Ebenum, nuſquam alibi naſci profeſſus. Herodotus eam Aethiopiae intelligi maluit, tributi vice regibus Perſidis e materie ejus centenas phalangas tertio quoque anno penſitaſſe Aethiopes cum

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Fert ebenum: solis est thurea virga Sabaeis. 117
Quid tibi odorato referam sudantia ligno
Balsamaque et baccas semper frondentis acanthi?

the Sabaeans only enjoy the bough of frankincense. Why should I mention the balsam, which sweats out of the fragrant wood, and the berries of the ever-green acanthus?

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"cum auro et ebore, prodendo." Dioscorides mentions an Indian Ebony, but he says the best comes from Ethiopia: Ἔβενος κρατίστη ἡ αἰθιοπική. ——— ἔστι δὲ τὶς καὶ ἰνδική. Lucan is quoted for saying it is an Egyptian plant:

"——Ebenus Mareotica vastos
"Non operit postes, sed stat pro ro-
"bore vili
"Auxilium."

but it has, not without reason, been supposed, that we ought to read *Meroitica* instead of *Mareotica*, which will make the Ebony, not an Egyptian, but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is confirmed by another passage in the same author; where he expressly says that the Ebony grows in Meroë:

"——Late tibi gurgite rupto
"Ambitur nigris Meroë foecunda
"colonis,
"Laeta comis Ebeni: quae, quam-
"vis arbore muta
"Frondeat, aestatem nulla sibi mi-
"tigat umbra."

Thus we find a concurrent testimony of several authors, that the Ebony grows in Ethiopia, whereas Virgil asserts, that it grows only in India. Servius vindicates the Poet by saying that Ethiopia was reckoned a part of India; which opinion seems to be confirmed by a passage in the fourth Georgick, where the source of the Nile is said to be India; which must be understood to mean Ethiopia, for it is impossible to suppose the Nile to rise in India properly so called:

"Et diversa ruens septem discurrit
"in ora
"Usque coloratis armis devexus ab
"Indis."

However it is not improbable, that the Poet might think that Ebony was peculiar to India, for we find that Theophrastus was of the same opinion. This great author speaking of the trees of India, says that Ebony is peculiar to that country: ἴδιον δὲ καὶ ἴδιον τῆς χώρας ταύτης.

117. *Solis est thurea virga Sabaeis.*] See the note on *molles sua thura Sabaei*, Book I. ver. 57.

119. *Balsamaque.*] In one of Dr Mead's manuscripts, it is *Balsama, quid.* If this reading, which seems very good, be admitted, the whole passage will stand thus:

"Quid tibi odorato referam sudan-
"tia ligno
"Balsama? quid baccas semper fron-
"dentis acanthi?
"Quid nemora Aethiopum molli
"canentia lana?

In the Cambridge manuscript, it is *Balsama, et baccas.*

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Why should I speak of the forest of the Ethiopians, hoary with soft wool? Quid nemora Aethiopum molli canentia lana? 120

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According to Pliny the Balsam plant grows only in Judaea: but Josephus tells us, that the Jews had a tradition, that it was first brought into their country by the Queen of Sheba, who presented it to Solomon: Λέγουσι δ' ὅτι καὶ τὴν τοῦ ὑποβαλσάμου ῥίζαν ἤν ἔτι νῦν ἡμῶν ἡ χώρα φέρει, δούσης ταύτης τῆς γυναικὸς ἴσχαμεν. According to the best accounts of modern authors the true country of the Balsam plant is Arabia felix. It is a shrub with unequally pennated leaves. The Balsam flows out of the Branches, either naturally, or by making incisions in June, July, and Auguft. It is said to be white at first, then green, and at last of a yellow colour, like that of honey.

Baccas semper frondentis Acanthi.] The Acanthus is mentioned several times by Virgil. In this place he speaks of it as a tree, that bears berries, and is always green. In the fourth Georgick, he seems to speak of it as a twining plant:

"—— *Flexi* tacuissem *vimen Acan-*
"*thi.*"

A little afterwards he mentions it as a garden plant:

"Ille comam mollis jam tum ton-
"debat Acanthi."

In the third Eclogue he describes two cups adorned with the figure of it:

"Et nobis idem Alcimedon duo po-
"cula fecit;
"Et molli circum est ansas amplexus
"Acantho."

This verse is taken from the first Idyllium of Theocritus:

Παντᾶ δ' ἀμφὶ δέπας περιπέπλατα ὑγρὶς ἄκανθος.

In the fourth Eclogue it is represented as a beautiful plant:

"Mixtaque *ridenti* Colocasia fundet
"*Acantho.*"

In the first Aeneid he speaks of a Garment wrought with yellow silk, in the form of Acanthus leaves:

"Et circumtextum croceo velamen
"Acantho:"

And

"—— Pictum croceo velamen A-
"cantho."

It seems scarce possible, to find any one plant, with which all these characters agree. Hence it has not been unreasonably supposed, that there are two sorts of Acanthus; the one an Egyptian tree, of which the Poet speaks in this place; and the other an herb, to which the other passages allude. The tree is described by Theophrastus. He says it is called *Acanthus*, because it is all over prickly, except the trunk: for it has thorns upon the shoots and leaves. It is a large tree, and affords timber of twelve cubits.

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Velleraque ut foliis depectant tenuia Seres? *And how the Seres comb the fine fleeces from the leaves of trees?*

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cubits.——The fruit grows in pods, after the manner of pulſe, and is uſed by the inhabitants, inſtead of galls, in dreſſing leather. The flower is beautiful, and is uſed in garlands: it is alſo gathered by the Phyſicians, being uſeful in medicine. A Gum alſo flows from it, either ſpontaneouſly, or by inciſion. It ſhoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: Ἡ δὲ Ἄκανθος καλεῖται μὲν διὰ τὸ ἀκανθώδης εἶναι τὸ δένδρον, ὅλην τοῦ στελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγέθει δὲ μέγα, καὶ γὰρ δωδεκάπηχυς ἐξ αὐτῶν ἁρμόζει ὕλη τίμνεται. ——— Ὁ δὲ καρπὸς ἴλλυβος, καλεῖται τῶν χεδροπῶν, ᾧ χρῶνται οἱ ἐγχώριοι πρὸς τὰ βύρσματα αὐτὴ κιτρίδος. Τὸ δὲ ἄνθος καὶ τῇ ὄψει καλόν. ὥστε καὶ στεφάνους ποιοῦσιν ἐξ αὐτοῦ. καὶ φαρμακώδες, διὸ καὶ συλλέγουσιν οἱ ἰατροί. Γίνεται δὲ ἐκ τούτου καὶ τὸ κόμμι, καὶ ξέουσι, καὶ ὀλληγίσης, καὶ αὐτόματον ἄπον σχάσεως. Ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος ἐνθὺς ἀναβλαστάνει. Πολὺ δὲ τὸ δένδρον ἐστὶ. καὶ δρυμὸς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of Theophraſtus is certainly the Egyptian *Acacia*, from which we obtain that ſort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs from the Acanthus; the trunk of it is prickly, as well as the other parts. But in this particular Theophraſtus might have been miſinformed: in other circumſtances they agree ſufficiently. The juice of the unripe pods is now uſed at Cayro, in dreſſing leather; and Proſper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other ſort of tree bears any gum, either in Egypt or Arabia. But, tho' it be allowed that the *Acacia* is the *Acanthus* of Theophraſtus, yet there remains a great difficulty to reconcile what Virgil ſays of it in this place with the deſcription of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no reſemblance of a berry. Bodaeus a Stapel has propoſed a ſolution of this difficulty. He obſerves that the flowers grow in little balls, which Virgil might therefore poetically call berries; tho' that word ſtrictly belongs to ſmall round fruits. Proſper Alpinus has given a particular deſcription of them: "Flores parvos, pal-"lidos, ſubflavos, atque etiam albos, "rotundos, parvos lanae floccos "imitantes, platani fructibus forma "plane ſimiles, his tamen longe mi-"nores, et nihil aliud flos hujuſce "arboris videtur, quam mollis la-"nugo parvum rotundumque glo-"bulum efformans, non ingrati "odoris." But might not Virgil as well call the globules of gum *berries?* Mr B—— ſeems to have been of this opinion:

"——— Where ever-green
"Acanthus riſes with his gummy
"ſtem."

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Or of the groves of India, which lie nearest the ocean, and is the furthest bound of the earth? where no arrows can soar above the lofty summits of their trees: and yet those people are no bad archers. Media bears bitter juices, and the slow taste of the happy apple,

Aut quos oceano proprior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum
Arboris haud ullae jactu potuere sagittae:
Et gens illa quidem sumptis non tarda pharetris.
Media fert tristes succos, tardumque saporem

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We shall consider the other *Acanthus*, in the note on ver. 123. of the fourth Georgick.

120. *Nemora Aethiopum molli canentia lana.*] These forests, that are hoary with soft wool, are the cotton-trees. They grow usually to about fifteen feet in height; the cotton is a soft substance, growing within a greenish husk, and serving to defend the seeds.

121. *Velleraque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms; and imagined that it was a sort of down, gathered from the leaves of trees. Thus Pliny; "Primi sunt hominum, qui noscan-"tur, Seres, lanicio sylvarum nobi-"les, perfusam aqua depectentes "frondium canitiem."

122. *Propior.*] In the Cambridge, and in one of Dr Mead's manuscripts, and in the old Nurenberg edition, it is *proprior*.

123. *Aëre vincere summum*, &c.] The vast heighth of the Indian trees is mentioned also by Pliny, *lib.* 7. *c.* 2. "Arbores quidem tantae pro-"ceritatis traduntur, ut sagittis su-"perari nequeant."

126. *Media fert tristes succos*, &c.] The fruit here mentioned is certainly the Citron. Dioscorides says expressly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὰ δὲ Μηδικὰ λεγόμενα, ἤ πρασινὰ, ἤ κιδρόμηλα, Ῥωμαϊστὶ δὲ Κίτρια, πᾶσι γνώριμα.

Tristis signifies bitter, as *tristisque lupini*. This must be understood either of the outer rind, which is very bitter; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

What sort of taste the Poet means by *tardum saporem*, is not very easy to determine, nor are the Commentators and Translators well agreed about it. Servius seems to understand it to be a taste which does not presently discover itself. Philargyrius interprets it a taste which dwells a long time upon the palate. La Cerda takes it to mean that persons are slow or unwilling to swallow it, on account of it's acrimony. Ruaeus follows Philargyrius. May translates this passage:

"*Slow tasted* apples Media doth pro-
"duce,
"And bitter too; but of a happy
"use."

Dryden renders *tristes succos*, *sharp tasted*, and *tardum saporem*, *bitter*; which he applies to the rind:

"*Sharp*

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Felicis mali, quo non praesentius ullum,
Pocula si quando saevae infecere novercae,
Miscuerunt que herbas, et non innoxia verba,
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos, faciemque simillima lauro:

than which there is not a better remedy, to expel the venom, when cruel step-mothers have poisoned a cup, and mingled herbs, with baleful charms. The tree is large, and very like a bay;

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"*Sharp tasted* Citron Median climes
"produce,
"*Bitter the rind*, but gen'rous is the
"juice."

Mr B—— makes it a *clammy taste*:

"To Media's clime those happy
"fruits belong,
"Bitter of taste, and *clammy* to the
"tongue."

Dr Trapp translates *tristis*, *pungent*; and follows Philargyrius, with regard to *tardum saporem*.

"Media the happy Citron bears, of
"juice
"*Pungent*, of taste that dwells upon
"the tongue."

I take the epithet *happy* to be ascribed to this fruit on account of it's great virtues. Some of the Commentators think it is so called, because the tree enjoys a continual succession of fruits.

127. *Praesentius.*] Pierius says it is *praestantius*, in the Lombard manuscript: but he adds that *praesentius* is preferred by the learned.

129. *Miscuerunt.*] It is *miscuerant* in the Cambridge manuscript; and *miscuerint* in one of Dr Mead's, and in some old printed editions.

130. *Membris agit atra venena.*] Athenaeus relates a remarkable story of the use of Citrons against poison; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of serpents. As they were led to execution, a person taking compassion of them, gave them a Citron to eat. The consequence of this was, that tho' they were exposed to the bite of the most venomous serpents, they received no injury. The governor being surprized at this extraordinary event, inquired of the soldier who guarded them, what they had eat or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them should eat Citron, and the other not. He, who had not tasted the Citron, died presently after he was bitten: the other remained unhurt.

131. *Faciemque simillima Lauro.*] "This is a verbal translation of "Theophrastus: Ἔχει δὲ τὸ δένδρον "τοῦτο φύλλον μὲν ὅμοιον κ) σχεδὸν ἴσον "τῇ τῆς Δάφνης. But it must be "observed that in the common edi-"tions we find ἀνδράχνης, which is "a corrupt reading, for δάφνης: "which has led Theodorus Gaza "into a mistake, who translates it "*Portulaca*. Others finding this "passage corrupted, have taken "pains to correct it, by substitu-"ting ἀδράχνης for ἀνδράχνης. But "I think I have restored the true

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and, if it did not spread abroad a different smell, it might be taken for a bay: the leaves are not shaken off with any winds: the flower is very tenacious: the Medes chew it for their unsavoury breaths, and cure with it their asthmatick old men.

Et si non alium late jactaret odorem;
Laurus erat: folia haud ullis labentia ventis:
Flos ad prima tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis. 135

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"reading; for so Athenaeus, *lib.* 3. "informs us that it ought to be read. "This author, quoting this passage "of Theophrastus, uses δάφνης, in- "stead of ἀνδράχνης. As for the "words ἀνδράχνης, κάρυας, which "follow δάφνης, I take them to be "the gloss of some idle Commenta- "tor, for they are not to be found in "the oldest copies." FULVIUS URSINUS.

Both Dr Mead's manuscripts have *facieque.*

134. *Flos ad prima tenax.*] "Tho' "some manuscripts have *apprime*, I "prefer *ad prima*, which I find in "the most ancient copies. This "reading seems to have been allowed "also by Arusianus. And in an old "manuscript of Terence we find, "*Meis me omnibus scio esse* ad prima "*obsequentem.* Ἐπὶ τὰ πρῶτα is no in- "elegant Greek figure." PIERIUS.

Servius reads *apprima*, which he says is put adverbially, like *Et pede terram* crebra *ferit*, for *crebro.* The King's, the Cambridge, and the Bodleian manuscripts have *ad prima*, which is acknowledged also by Heinsius.

134. *Animas et olentia Medi ora fovent illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophrastus ascribes this virtue to the fruit: Ἐὰν γὰρ τις ἐψήσας ἐν τῷ ζωμῷ ἢ ἐν ἄλλῳ τινὶ, τὸ ἔσωθεν τοῦ μήλου ἐκπίσῃ εἰς τὸ στόμα καὶ καταρρόφῃ, σπᾷ τὴν ὀσμὴν ἡδεῖαν. Pliny says the Parthians are subject to a stinking breath, on account of the variety of their food, and their hard drinking: and that their great men cure this disorder with the seeds of citrons. "Animae leonis virus grave ..... "Hominis tantum natura infici vo- "luit pluribus modis, et ciborum ac "dentium vitiis, sed maxime senio. "Dolorem sentire non poterat, tactu "sensuque omni carebat; sine qua "nihil sentitur. Eadem commeabat "recens assidue, exitura supremo, et "sola ex omnibus superfutura. Deni- "que haec trahebatur e caelo. Hu- "jus quoque tamen reperta poena "est, ut neque id ipsum quo vivitur, "in vita juvaret. Parthorum popu- "lis hoc praecipue, et a juventa, "propter indiscretos cibos: namque "et vino foetent ora nimio. Se- "sibi proceres medentur grano Assy- "rii mali, cujus est suavitas praeco- "pua, in esculenta addito." The same author, in another place, speaks of the Citron, as the most salutary of exotic fruits, and a remedy for poison. He there compares the leaves of it to the arbute: he says the fruit is not eaten, which we find also in Theophrastus, but it has an agreeable smell; as also the leaves, which preserve garments from being eaten. The tree is laden with a continual succession of fruits. Several nations have

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The Citron tree.

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Sed neque Medorum ſylvae, ditiſſima terra,
Nec pulcher Ganges, atque auro turbidus Hermus
Laudibus Italiae certent: non Bactra, neque Indi,

But neither the groves of Media, the richeſt of countries, nor the beautiful Ganges, and Hermus thick with gold, may contend for praiſe with Italy: not Bactra, nor India,

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have endeavoured to tranſplant it into their own countries, but it will grow only in Media and Perſia. The ſeeds are uſed by the Parthians, for the ſake of their breath: and there is no other tree of note in Media. "In praeſentia externas perſequemur, a ſalutari maxime orſi. Malus Aſſyria, quem alii vocant Medicam, venenis medetur. Folium ejus eſt Unedonis, intercurrentibus ſpinis. Pomum ipſum alias non manditur, odore praecellit: foliorum quoque qui tranſit in veſtes una conditus, arcetque animalium noxia. Arbor ipſa omnibus horis pomifera eſt, aliis cadentibus, aliis matureſcentibus, aliis vero ſubnaſcentibus. Tentavere gentes transferre ad ſe, propter remedii praeſtantiam, fictilibus in vaſis, dato percavernas radicibus ſpiramento: qualiter omnia tranſitura longius, feri arctiſſime transferrique meminiſſe conveniet, ut ſemel quaeque dicantur. Sed niſi apud Medos et in Perſide naſci noluit. Haec autem eſt cujus grana Parthorum proceres incoquere diximus eſculentis, commendandi halitus gratia. Nec alia arbor laudatur in Medis."

Palladius ſeems to have been the firſt, who cultivated the Citron, with happy ſucceſs, in Italy. He has a whole chapter on the ſubject of this tree. It ſeems, by his account, that the fruit was acrid: which confirms what Theophraſtus and Pliny have ſaid of it; that it was not eſculent: "Feruntur *acres medullas* mutare dulcibus, ſi per triduum aqua mulſa ſemina ponenda macerentur, vel ovillo lacte, quod praeſtat." It may have been meliorated by culture, ſince his time.

136. *Sed neque*, &c.] The Poet having ſpoken of the moſt remarkable plants of foreign countries, takes occaſion to make a beautiful digreſſion in praiſe of Italy.

137. *Pulcher Ganges.*] The Ganges is a great river of India, dividing it into two parts. It is mentioned by Pliny, as one of the rivers, which afford gold.

Auro turbidus Hermus.] Hermus is a river of Lydia; it receives the Pactolus, famous for it's golden ſands.

138. *Bactra.*] This is the name of the capital city of a country of Aſia, lying between Parthia on the weſt, and India on the eaſt. Pliny ſays it is reported, that there is wheat in this country, of which each grain is as big as a whole ear of the Italian wheat: "Tradunt in Bactris grana tantae magnitudinis fieri, ut ſingula ſpicas noſtras aequent."

Indi.] He puts the name of the people, for the country. Mr B— ſeems to imagine, that Virgil meant both the eaſt and weſt Indies:

"No nor yet Bactria, nor *both Indies* ſhores."

Probably the Poet may mean Ethiopia in this place: for he has ſpoken already

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nor all Panchaia, whose rich sands abound with frankincense. This country has never been plowed by bulls, that breathe fire from their nostrils, nor sown with the teeth of a cruel dragon: nor have the fields born a horrid crop of men armed with helmets and spears, but it is filled with heavy corn, and the massic liquor of Bacchus: and is possessed by olives, and joyful herds.

Totaque thuriferis Panchaïa pinguis arenis.
Haec loca non tauri spirantes naribus ignem
Invertere, satis immanis dentibus hydri;
Nec galeis, densisque virum seges horruit hastis:
Sed gravidae fruges, et Bacchi Massicus humor
Implevere; tenent oleae, armentaque laeta.

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already of India properly so called, in mentioning the Ganges.

139. *Thuriferis Panchaïa pinguis arenis.*] *Panchaia* or *Panchea* is a country of *Arabia felix*. See the note on ver. 57, of the first Georgick. The *sands bearing frankincense* may be variously interpreted. It may mean, that it is in such plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphrases it: "Neque Panchaia, pars "Arabiae soli subjecta, et consecrata, ubi tanta thuris affluentia "est, ut non solum in arborum cor-"ticibus, sed in areis etiam legi "queat." I believe *areis* is an error of the Press, and that it should be *arenis*. It may mean also, a soil producing frankincense, as Ruaeus interprets it: "Nec tota Panchaïa, di-"ves solo turifero:" and Dr Trapp:

"—— Nor Panchaia fat,
"All o'er, with frankincense pro-
"ducing glebe."

Mr B—— thinks it means, that the frankincense is in such plenty, that the country may be said to be dunged with it:

"Or all Panchaia's plains, manur'd
"with spicy stores."

"The interpretation of the last of "these lines (says he) differs from "the Commentators, but I think "is Virgil's sense. He always ri"in his descriptions. After he h"mentioned groves of citrons, a"golden sands, Persia and Indi"what can be greater than to me"tion a country dunged with spice"and what more proper to bring t"digression home to his subject, a"to connect it with what follow"But this passage deserves to be e"amined more nearly. It is pla"the sense of it turns upon t"word *pinguis*. Now there are t"many places in the Georgicks"be enumerated, where *pinguis t"ra*, *pinguis humus*, or *pingue sol"signifies lands well manured; "where it once implies *dives* by "produce, as Ruaeus and his "lowers understand it, I have "been able to discover."

140. *Haec loca*, &c.] He allu to the story of Jason, who went Colchis for the golden fleece; wh he conquered the bulls, which bre ed forth fire from their nostrils, yoked them to a plough. He slew a vast dragon, sowed his teeth the ground, and destroyed the diers, which arose from the drago teeth, like a crop of corn from se

143. *Bacchi Massicus humo* Massicus is the name of a mount of Campania, celebrated for wi

144. *Olivae, armentaque.*] It is ner

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Hinc bellator equus campo sese arduus infert:
Hinc albi, Clitumne, greges, et maxima taurus
Victima, saepe tuo perfusi flumine sacro,
Romanos ad templa deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus aestas:

Hence the warlike horse with his lofty neck rushes into the field. Hence thy white flocks, Clitumnus, and the greatest of victims, the bull, having been often washed with thy sacred stream, have led the Roman triumphs to the temples of the gods. Here the spring is perpetual, and the summer shines in unusual months.

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rally read *oleaque, armentaque.* t Pierius informs us, that in the edicean and other ancient manu-ipts *que* is left out after *oleae.* I d it so in the King's manuscript. anius also, and Masvicius follow s reading.

146. *Hinc albi Clitumne greges,* .] Clitumnus is a river of Italy, which the victims were washed, be rendred more pure; for none, t such as were white, were offered Jupiter Capitolinus. n the King's manuscript it is *thuri* ead of *taurus.*

9. *Hic ver assiduum, atque alienis bus aestas.*] He describes the perate air of Italy, by saying it s a perpetual spring, and sum-warmth in such months, as make ter in other countries. Mr B—— ntends, that we ought to read *nos-is*, for *mensibus.* "I do not won-er (says he) if none of the inter-reters have been able to make nse of this line: but if we alter *ensibus* to *messibus*, it seems very telligible. Virgil had already e-merated in the praises of his coun-y, their corn, their wine, their lives, and their cattle, and what ould be more properly mention-d after them, than their *foreign rasses?* he very poetically calls eir verdure *perpetual spring*, and eir frequent harvests *continued* "*summer.* The *Medica*, which he "takes such particular notice of in "the first Georgick, is cut seven or "eight times a year in Italy. There "is a passage in Claudian, which "may give some light to this in "Virgil:

"*Quod gelidi rubeant alieno gramine* "*menses.*

"What Claudian calls *alieno gra-*"*mine*, Virgil expresses by *alieno* "*messe.* What the former describes "by *menses qui rubent*, the latter "paints in a finer manner by *aestas.* "That this passage relates to the "*foreign grasses*, can hardly be dis-"puted, for another reason, because "otherwise Virgil would have left "them out of his praises of Italy, "which would have been no incon-"siderable omission." In pursuance of this criticism, his translation of this passage is

"Here everlasting spring adorns the "field,
"And *foreign harvests* constant sum-"mer yield."

This is a bold alteration, and not warranted by the authority of any manuscript. *Alienis mensibus* signifies *in unusual months*; that is, in such months, as other countries do not feel warmth. Lucretius uses *alienis partibu*

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The sheep bear twice, and the tree is twice loaded with apples every year.

Bis gravidae pecudes, bis pomis utilis arbos. 150

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partibus anni, or, as Fulvius Urſinus reads, *alienis menſibus anni*, in much the ſame ſenſe. He is proving that ſomething cannot be produced from nothing by this argument: roſes appear in the ſpring, corn in ſummer, and grapes in autumn. Now, ſays he, if theſe were produced from nothing, we ſhould ſee them riſe at uncertain times, and unuſual parts, or months, of the year:

" —— Subito exorerentur
" Incerto ſpatio, atque *alienis parti-*
" *bus* anni."

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, ſpeaking of fruits being brought to table, out of the common ſeaſon, expreſſes it by *alienis menſibus*. " Ficos vi-
" rides, et poma ex arboribus re-
" centia ſemper *alienis menſibus* prae-
" buit." The verſe, which Mr B—— quotes from Claudian, rather confirms the old interpretation. He ſpeaks of roſes blooming in winter, and the cold months glowing with unuſual graſs:

" —— Quod bruma roſas innoxia
" ſervet,
" Quod gelidi rubeant alieno gra-
" mine menſes."

That is, the roſes blow, and the graſs flouriſhes in winter, which is not the uſual ſeaſon. The ſame author, ſpeaking of a ſtar appearing at noon, calls it *alienum tempus*:

" Emicuitque plagis *alieni temporis*
" hoſpes
" Ignis."

I do not underſtand Dryden's tranſlation of the line under conſideration:

" And ſummer ſuns recede by ſlo
" degrees."

May has tranſlated it better:

" And ſummers there in mo
unuſual ſhine."

Dr Trapp's tranſlation is not ve different:

" —— And ſummer ſhines
" In months not her's."

150. *Bis gravidae pecudes, bis pomis utilis arbos.*] He tells us ſheep are ſo fruitful in Italy, they breed twice in a year. He ſee to inſinuate the ſame in his ſec Eclogue, where Corydon, ſpeak of his great riches in ſheep and m ſays he has no want of new m either in ſummer or winter:

" Quam dives pecoris nivei, q
" lactis abundans.
" Mille meae Siculis errant in m
" tibus agnae:
" Lac mihi non aeſtate novum, n
" frigore defit."

What flores my dairies, and my f contain;
A thouſand lambs that wander on plain:

N

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At rabidae tigres abſunt, et ſaeva leonum
Semina: nec miſeros fallunt aconita legentes:
Nec rapit immenſos orbes per humum, neque tanto
Squameus in ſpiram tractu ſe colligit anguis.
Adde tot egregias urbes, operumque laborem:
Tot congeſta manu praeruptis oppida ſaxis;

But there are no ravening tygers; nor ſavage breed of lions; nor do aconites deceive the unhappy gatherers. Nor does the ſcaly ſerpent trail his immenſe folds along the ground, nor collect his length into ſo vaſt a ſpire. Add to this ſo many famous cities, and ſtupendous works: ſo many towns built on the rocky cliffs:

NOTES.

New milk, that all the winter never fails,
And all the ſummer overflows the pails?

DRYDEN.

Homer ſpeaks of the Lybian ſheep breeding thrice in a year:

Τρὶς γάρ τίκτει μῆλα τιλυφόρα εἰς ἐνιαυτόν:

which is impoſſible, if the ſheep be of the ſame ſpecies with thoſe of Europe; which go 150 days with young, according to Pliny; "Gerunt partum diebus cl." Mr B— tranſlates *pecudes*, kine:

"Twice ev'ry year the *kine* are
"great with young."

Varro mentions an apple-tree, which bears twice: "Malus bifera, "ut in agro Conſentino."

151. *Rabidae.*] In the Medicean, and other ancient manuſcripts, it is *rapidae*, according to Pierius.

152. *Nec miſeros fallunt aconita legentes.*] The Aconite or Wolfſbane is a poiſonous herb, which was found in *Heraclea Pontica*. We have ſeveral ſorts in our gardens, one of which is very common, under the name of Monkſhood. There are ſeveral caſes of perſons poiſoned with eating this herb, one of which was communicated lately to the Royal Society, by Mr Bacon. See *Phil. Tranſact. N.* 432. *p.* 287. Servius affirms, that the Aconite grows in Italy, and obſerves, that the Poet does not deny it, but artfully inſinuates, that it is ſo well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's tranſlation ſeems to be according to this interpretation:

"Nor pois'nous Aconite is here pro-
"duc'd,
"Or grows unknown, or is, when
"known, refus'd."

I do not find however that this poiſonous plant is now found common in Italy: or that it was deemed a plant of that country by the Ancients.

153. *Nec rapit immenſos*, &c.] He does not deny that there are ſerpents in Italy, but he ſays they are not ſo large or ſo terrible as thoſe of other countries.

155. *Laborem.*] In the King's manuſcript it is *labores*.

156. *Congeſta manu praeruptis oppida ſaxis.*] This is generally underſtood to mean *towns built on rocky cliffs*, as I have tranſlated it. Thus Grimoaldus paraphraſes: "Extant "oppida non pauca, hominum in-
"duſtriis, et laboribus, in promon-
"toriis

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and rivers sliding under ancient walls. Shall I mention the sea which washes it above, and that which washes it below? or the great lakes? thee, O greatest Larius, and thee, Benacus, swelling with waves and roaring like a sea? Or shall I mention the havens, and the moles added to the Lucrine lake, and the sea raging with hideous roar,

Fluminaque antiquos subterlabentia muros.
An mare, quod supra, memorem, quodque alluit infra?
Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu assurgens Benace marino? 160
An memorem portus, Lucrinoque addita claustra,

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"toriis collocata." Ruaeus also interprets it, "Oppida manu extructa "in altis rupibus." Thus also Dryden translates it:

"Our forts on steepy hills:

And Dr Trapp:

"————On tops
"Of craggy hills so many towns
"uprear'd."

La Cerda takes it to mean towns, in which buildings are raised by human industry, like rocks and precipices: "Oppida in quibus aedificia "instar praecipitii et rupium effor-"mata ab humana industria." May interprets it towns fortified with rocks:

"————Towns, that are
"Fenced with rocks impregnable."

Mr B——gives it yet another sense:

"Add towns unnumber'd, that the land adorn,
"By toiling hands from rocky quarries torn."

157. *Fluminaque antiquos subterlabentia muros.*] Some take this to mean, that the walls of these towns are so built as to give admittance to rivers, which flow thro' them. Others think the Poet speaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow close by the walls. Thus when any action is performed close to the walls of a town, we say it is done *under the walls.*

158. *An mare, quod supra, memorem, quodque alluit infra?*] In some of Dr Mead's manuscripts it is *ebbet*.

Italy is washed on the north side by the Adriatick sea, or Gulf of Venice, which is called *mare superum*, or the *upper sea*; and on the south side, by the Tyrrhene, or Tuscan sea, which is called *mare inferum*, or the *lower sea*. We have a like expression in the eighth Aeneid:

"Quin omnem Hesperiam penitus
"sua sub jugo mittant;
"Et *mare quod supra*, teneant, quod
"*que alluit infra.*"

159. *Lari maxime.*] The Lake is a great lake, at the foot of the Alps, in the Milanese, now called *Lago di Como.*

160. *Benace.*] The Benacus is another great lake, in the Veronese, now called *Lago di Garda*; out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita claustra*, &c.] Lucrinus and Avernus are two lakes

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Atque indignatum magnis ſtridoribus aequor,
Julia qua ponto longe ſonat unda refuſo,
Tyrrhenuſque fretis immittitur aeſtus Avernis.
Haec eadem argenti rivos, aeriſque metalla

whose the Julian water reſounds the ſea being driven far back, and the Tuſcan tide is let in to the Avernian ſtreights. The ſame country has diſcloſed veins of ſilver and copper,

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lakes of Campania; the former of which was deſtroyed by an earthquake; but the latter is ſtill remaining, and now called *Lago d'Averno*. Auguſtus Caeſar made a haven of them, to which he gave the name of his predeceſſor Julius: as we are informed by Suetonius: "Portum Julium apud Baias, immiſſo in Lucrinum et Avernum lacum mari, effecit." This great work ſeems to have been done about the time that Virgil began his Georgics. We may gather the manner, in which theſe lakes were converted into a haven, from Strabo the geographer, who, as well as our Poet, lived at the time when it was done. He aſcribes the work to Agrippa, and tells us, that the Lucrine bay was ſeparated from the Tyrrhene ſea by a mound, which was ſaid to have been made by Hercules: but as the ſea had broken through it in ſeveral places, Agrippa repaired it: Ὁ δὲ Λουκρῖνος πλατύνεται μίξας Βαίαις, χώματι εἰργόμενος ἀπὸ τῆς ἐκτὸς θαλάττης ὀκταδίου τὸ μῆκος, πλάτει ἁμαξιτοῦ πλατείας, ὃ φασιν Ἡρακλέα διαχῶσαι, τὰς Βοῦς ἐλαύνοντα τὰς Γηρυόνου· διὸ δὴ καὶ ὑπὸ πολλῶν τὸ κῦμα τοῦ πόντου χωσθῆναι, ὥστε μὴ πλεῖσθαι ἐκεῖ τὰς Ἀγρίππας ὑπισχνούμενον. Thus we find this great work conſiſted chiefly in forming moles, to ſecure the ſea bank, and leave no more communication with the ſea, than was convenient to receive the ſhips into the harbour. Hence it appears that we are to underſtand theſe words of Pliny, *mare Tyrrhenum a Lucrino molibus ſecluſum* not to mean, that the ſea was entirely excluded, but only ſo far as to ſecure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the ſea raging with hideous roar*. He calls the new haven *the Julian water*; as we ſaw juſt now, in Suetonius, that Auguſtus gave it the name of the *Julian port*. It remains now, that we explain what the Poet means by the *Tuſcan tide being let into the Avernian ſtreights*. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Τοῖς δὲ Βαίαις συνεχὴς ὁ τε Λουκρῖνος κόλπος, καὶ ἐντὸς τούτου ὁ Ἄορνος. Hence it ſeems probable, that a cut was made between the two lakes, which the Poet calls the ſtreights of Avernus. Philargyrius, in his note on this paſſage of Virgil, ſays a ſtorm aroſe at the time when this work was performed, to which Virgil ſeems to allude, when he mentions the raging of the ſea on this occaſion:

"——— Indignatum magnis ſtridoribus aequor."

165. *Haec eadem argenti rivos*, &c.] Pliny tells us in *lib.* iv. *cap.* 20. that Italy abounds in all ſorts of metals,

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and has flowed with abundance of gold. The same has produced a warlike race of men, the Marsi, and the Sabellian youth, and the Ligurians inured to labour, and the Volscians armed

Oſtendit venis, atque auro plurima fluxit.
Haec genus acre virum Marſos, pubemque Sabellam,
Aſſuetumque malo Ligurem, Volcoſque verutos

NOTES.

metals, but that the digging them up was forbid by a decree of the Senate: "Metallorum omnium fertilitate "nullis cedit terris. Sed interdic- "tum id vetere conſulto patrum, I- "taliae parci jubentium." In *lib.* xxxiii. *cap.* 4. he mentions the Po amongſt the rivers which afford gold. In the ſame chapter he confirms what he had ſaid before of the decree of the ſenate: "Italiae parcitum eſt "vetere interdicto patrum, ut dixi- "mus, alioquin nulla fœcundior "metallorum quoque erat tellus. At the end of his work, where he ſpeaks of the excellence of Italy, a- bove all other countries, he mentions gold, ſilver, copper, and iron: "Me- "tallis auri, argenti, aeris, ferri, "quamdiu libuit exercere, nullis "ceſſit." Virgil ſeems to allude to this ancient diſcovery of metals, by uſing *oſtendit* and *fluxit* in the preter-perfect tenſe.

Aeris metalla.] *Aes* is commonly tranſlated *Braſs*: but Copper is the native metal; Braſs being made of Copper melted with *Lapis Calamina- ris*. In the Cambridge manu- ſcript it is *metalli*, which is wrong: for the ancient Romans did not ſay *aes metallum*, but *aeris metalla*. We find *auri metalla*, *argenti metalla*, and *aeris metalla* in Pliny.

166. *Plurima.*] See the note on this word, in ver. 187. of the firſt Georgick.

167. *Haec.*] In one of Dr Mead's manuſcripts it is *hoc*, which muſt b an error of the tranſcriber.

Marſos.] The *Marſi* were a v ry valiant people of Italy, ſaid to h deſcended from Marſus, the ſon Circe. They inhabited that part Italy, which lay about the *Lacus F cinus*, now called *Lago Fucino*, *Lago di Celano*. It is now part the kingdom of Naples.

Pubem Sabellam.] The *Sabelli* w anciently called *Auſones*. They i habited that part of Italy, which w called *Samnium*.

168. *Aſſuetumque malo Ligure* The Ligurians inhabited that part Italy, which is now the Republi of Genoa. Some have thought t *aſſuetum malo* ſignifies *accuſtomed deceit*, which was imputed as a n tional crime to the Ligurians, is mentioned by Virgil himſelf, the eleventh Aeneid:

"Vane Ligur, fruſtraque anim "elate ſuperbis,
"Nequicquam patrias tentaſti lubr "cus artes:
"Nec fraus te incolumem falla "perferet Auno."

On others practiſe thy Ligurian arti
Thin ſtratagems, and tricks of litt hearts
Are loſt on me. Nor ſhalt thou ſaf retire
With vaunting lies to thy fallacio fire.

DRYDEN.

B

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Extulit: haec Decios, Marios, magnoſque Camillos,
Scipiadas duros bello: et te, maxime Caeſar,
Qui nunc extremis Aſiae jam victor in oris

with darts: the Decii, the Marii, and the great Camilli, the Scipio's fierce in war: and thee, O greateſt Caeſar, who now being conqueror in the farthest parts of Aſia,

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…t it ſeems ſcarce probable, that …irgil would mention the vices of …e people, in this place, where he …celebrating the praiſe of Italy. I …e followed therefore the general …inion of the Commentators and …anſlators, in rendering *malum* …dſhip or *labour*.

Volſci.] The *Volſci* were a war…e people of Italy, of whom there …bundant mention in the Aeneids.

Verutos.] "*Armatos verubus*, that …, according to Nonius, armed …with ſhort and ſharp darts. Lipſius …cads,

…ffuetumque malo Ligurem, Volſ…cosque veruto:

…nd *verutum* and *veru* is the ſame: …at I prefer the common reading, *…eratos* from *veru*, as *ſcutatos* from *ſcutum*; *cinctutos* from *cinctos*." …AIUS.

The *Veru* is thought to differ from …e *Pilum* in the form of it's iron; …ich was flat in the latter, but …nd in the former; as it is deſcri…d in the ſeventh Aeneid:

…Et tereti pugnant mucrone, veru…que Sabello."

…d with round pointed Sabine jav'…lins fight.

Dr TRAPP.

169. *Decios.*] The Decii were a …ous Roman family, three of …om, the father, ſon, and grand…ſon, devoted themſelves at different times, for the ſafety of their country: the firſt in the war with the Latins, being Conſul together with Manlius Torquatus; the ſecond in the Tuſcan war; and the third in the war with Pyrrhus.

Marios.] There were ſeveral Marii, whereof one was ſeven times Conſul. Julius Caeſar was related to this family by marriage: wherefore the Poet makes a complement to Auguſtus by celebrating the Marian family.

Camillos.] Marcus Furius Camillus beat the Gauls out of Rome, after they had taken the city, and laid ſiege to the Capitol. His ſon Lucius Furius Camillus alſo beat the Gauls.

170. *Scipiadas duros bello.*] The elder Scipio delivered his country from the invaſion of Hannibal, by transferring the war into Africa; where he ſubdued the Carthaginians, impoſed a tribute upon them, and took hoſtages. Hence he had the ſurname of Africanus, and the honour of a triumph. The younger Scipio triumphed for the concluſion of the third Punick war, by the total deſtruction of Carthage. Hence they were called the thunder-bolts of war: thus Virgil, in the ſixth Aeneid:

"——Geminos, duo fulmina belli,
"Scipiadas, cladem Libyae."

171. *Extremis Aſiae jam victor in oris.*] This verſe, as Ruaeus ob…

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dost avert the disarmed Indian from the Roman towers. Imbellem avertis Romanis arcibus Indum.

NOTES.

ſerves, muſt have been added by Virgil, after he had finiſhed the Georgicks: for it was about the time of his concluding this work, that Auguſtus went into Aſia, and ſpent the winter near the Euphrates, after he had vanquiſhed Anthony and Cleopatra.

172. *Imbellum avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the aſſiſtance of Cleopatra, and are called Indians in the eighth Aeneid.

" —— Omnis eo terrore Aegyptus,
" et *Indi*,
" Omnis Arabs omnes vertebant
" terga Sabaei."

The trembling Indians, and Egyptians yield;
And ſoft Sabaeans quit the wat'ry field.

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Auguſtus ſent ambaſſadors to him to deſire his friendſhip; as we find in Suetonius: " Qua virtutis modera-
" tioniſque fama, Indos etiam ac
" Scythas, auditu modo cognitos,
" pellexit ad amicitiam ſuam popu-
" lique Romani ultro per legatos pe-
" tendam." We find alſo in Florus, that after Auguſtus had ſubdued the people between the Euphrates and mount Taurus, thoſe nations alſo who had not been ſubdued by arms, amongſt whom he reckons the Indians, came to him of their own accord, bringing him preſents, and deſiring his friendſhip: " Omnibus
" occaſum, et meridiem pacatisge
" tibus, ad ſeptentrionem quoq
" duntaxat intra Rhenum atq
" Danubium; item ad orientem
" tra Taurum et Euphratem, i
" quoque reliqui, qui immunes
" perii erant, ſentiebant tamen m
" nitudinem et victorem gentiu
" Populum Romanum reverebant
" Nam et Scythae miſere legatos,
" Sarmatae amicitiam petentes.
" res etiam habitanteſque ſub ip
" ſole Indi, cum gemmis et mar
" ritis, Elephantes quoque inter m
" nera trahentes, nihil magis qu
" longinquitatem viae imputaba
" quam quadriennio implevera
" et tamen ipſe hominum color
" alio venire caelo fatebatur."
Theſe things happened in the ye
of Rome 724, about the time th
Virgil finiſhed his Georgicks, as h
himſelf teſtifies at the end of th
fourth book:

" Haec ſuper arvorum cultu, pec
" rumque canebam,
" Et ſuper arboribus: Caeſar du
" magnus ad altum
" Fulminat Euphratem bello, vi
" torque volentes
" Per populos dat jura, viamque a
" fectat olympo."

From what has been ſaid, we may obſerve that *imbellem* in this place is not to be rendered *weak*, *effeminate*, or

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Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquae laudis et artis
Ingredior, sanctos ausus recludere fontes:

Hail, Saturnian land, the great parent of fruits, the great parent of men; for thee I enter upon subjects of ancient praise and art, and venture to open the sacred springs!

NOTES.

Unwarlike, as it is generally translated: the meaning of the Poet being that they came in a peaceable manner to Augustus, being *disarmed* of the glory of his name, and the rage of his great exploits.

The King's and the Cambridge manuscripts have *artibus* instead of *armis*. If this reading be admitted, we must render this passage, "dost convert the disarmed Indian by Roman arts;" that is, by power and government, which he has told us, in the sixth Aeneid, are the proper arts of the Roman people:

Excudent alii spirantia mollius aera,
Credo equidem: vivos ducent de marmore vultus;
Orabunt causas melius, caelique meatus
Describent radio, et surgentia sidera dicent:
Tu *regere imperio populos*, Romane, memento:
Hae tibi erunt artes; pacisque imponere morem,
Parcere subjectis, et debellare superbos."

Let others better mold the running mass
Of metals, and inform the breathing brass,
And soften into flesh a marble face:
Plead better at the bar; describe the skies,
And when the stars descend, and when they rise:
But Rome, 'tis thine alone with awful sway,
To rule mankind; and make the world obey;
Disposing peace, and war, thy own majestic way.
To tame the proud, the fetter'd slave to free;
These are imperial arts, and worthy thee.

DRYDEN.

173. *Salve, magna parens*, &c.] Pliny has concluded his Natural History, much after the same manner: "Ergo in toto orbe et quacunque caeli convexitas vergit, pulcherrima est omnium, rebusque merito principatum obtinens, Italia, rectrix parensque mundi altera, viris, foeminis, ducibus, militibus, servitiis, artium praestantia, ingeniorum claritatibus, jam situ ac salubritate caeli atque temperie, accessu cunctarum gentium facili, littoribus portuosis, benigno ventorum afflatu. Etenim contingit recurrentis positio in partem utilissimam, et inter ortus occasusque mediam, aquarum copia, nemorum salubritate, montium articulis, ferorum animalium innocentia, soli fertilitate, pabuli ubertate. Quicquid est quo carere vita non debeat, nusquam est praestantius; fruges, vinum, olea, vellera, lina, vestes,

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and ſing the Aſcraean verſe thro' the Roman towns. Now is the time to ſpeak of the nature of the fields; what is the ſtrength of each of them, what their colour, and what they are moſt diſpoſed to produce. In the firſt place ſtubborn lands, and unfruitful hills, where the buſhy fields abound with lean clay and pebbles, rejoice in a wood of long-lived Palladian olives. You may know this ſoil by wild olives riſing thick,

Aſcraeumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis; quae robora cuique,
Quis color, et quae ſit rebus natura ferendis.
Difficiles primum terrae, colleſque maligni,
Tenuis ubi argilla, et dumoſis calculus arvis,
Palladia gaudent ſylva vivacis olivae.
Indicio eſt, tractu ſurgens oleaſter eodem

NOTES.

"veſtes, juvenci. Ne quos quidem "in trigariis praeferri ullos vernacu- "lis animadverto. Metallis auri, "argenti, aeris, ferri, quamdiu li- "buit exercere, nullis ceſſit. Et iis "nunc in ſe gravida pro omni dote "varios ſuccos, et frugum pomo- "rumque ſapores fundit."

176. *Aſcraeum carmen.*] By *Aſcraean Verſe* he means, that he follows Heſiod, who was of Aſcra in Boeotia, and wrote of huſbandry in Greek verſe.

177. *Nunc locus*, &c.] Here the Poet ſpeaks of the different ſoils, which are proper for olives, vines, paſture, and corn.

178. *Et.*] In one of the Arundelian manuſcripts, and ſeveral of the old printed editions it is *aut.*

Ferendis.] In one of the Arundelian manuſcripts it is *creandis.*

179. *Difficiles primum terrae.*] The ſame ſoil does not agree with olives in all countries. Thus Pliny tells us, that a fat ſoil ſuits them in ſome places, and a gravelly ſoil in others: "Glareoſum oleis ſolum ap- "tiſſimum in Venafrano, pinguiſſi- "mum in Boetica." The ſoil where Virgil lived is damp, being ſubject to the inundations of the Po, and therefore he recommends the hilly and ſtony lands for the culture of olives. We find in Pliny, that the country about Lariſſa formerly abounded with olives, but that the land being chilled by the overflowing of a lake they were all loſt: "In Theſſa- "circa Lariſſam emiſſo lacu frigidi- "facta ea regio eſt, oleaque deſi- "runt quae prius fuerant."

180. *Tenuis ubi argilla.*] Mr. tranſlates this, *where clay is ſcarce*, which is an error; for *tenuis* ſignifies *lean* or *hungry*. *Argilla* is not our common clay, but Potter's clay, which Columella obſerves is as hungry as ſand: "Creta, qua utuntur "*figuli*, quamque nonnulli *argillam* "vocant, inimiciſſima eſt [viti]; non "minus jejuna ſabulo."

181. *Palladia.*] Pallas or Minerva was ſaid to be the diſcoverer of the olive-tree. See the note on ver. 18. of the firſt Georgick.

Vivacis.] We have ſeen, in the note on ver. 3. of this Georgick, that the olive is a ſlow grower, and therefore he here calls it long-lived.

182. *Oleaſter.*] This is a wild ſort of olive, which ſeems to be different from the cultivated ſort, only by it's wildneſs, as crabs from apples. That plant which is cultivated in our gardens under the name of *Oleaſter*, is not an olive: Tournefort refers it to his genus of Elaeagnus. It grows in

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P. 181

The Olive Tree.

Elaeagnus.

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B. Cole sc

Plurimus, et ſtrati baccis ſylveſtribus agri.
At quae pinguis humus, dulcique uligine laeta,
Quique frequens herbis, et fertilis ubere campus,
Qualem ſaepe cava montis convalle ſolemus
Deſpicere: huc ſummis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus auſtro,

and the fields being ſtrewed with wild berries. But the ground which is fat, and rich with ſweet moiſture, and the field which is full of graſs, and abounding with fertility, ſuch as we are often wont to look down upon in the valley of ſome hill, where rivers are melted down from the tops of the rocks, and carry a rich ooze along with them: and ſuch as riſes gently to the ſouth,

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in Syria, Aethiopia, and mount Lebanon, Cluſius obſerved it in great plenty alſo near Guadix, a city in the kingdom of Granada, and alſo in the ſouth of France and Germany. It is thought to be the Cappadocian Jujube, which are mentioned by Pliny, amongſt the coronary flowers: "Zizipha, quae et Cappadocia vocantur: his odoratus ſimiliſque oleaſtrum floribus." The flowers of the *Elaeagnus* are much like thoſe of the olive; but the ovary of the *Elaeagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very ſweet, and may be ſmelt at ſome diſtance.

183. *Plurimus.*] See the note on ver. 187. of the firſt Georgick.

184. *At quae pinguis humus*, &c.] Virgil here recommends a fat, moiſt, fruitful ſoil for vines, in which he is ſaid to differ from the other writers of agriculture, who ſay that a very fruitful ſoil will generally make a bad vineyard. Celſus, as he is quoted by Columella, ſays the ground for a vineyard ſhould be neither too looſe nor too hard, but approaching to looſe: neither poor nor very rich, but approaching to rich: neither plain nor ſteep, but a little riſing: neither dry nor wet, but a little moiſt: "At ſi noto eſt eligendus "vineis locus, et ſtatus caeli ſicut "cenſet veriſſime Celſus, optimum "eſt ſolum, nec denſum nimis, nec "reſolutum, ſoluto tamen propius: "nec exile, nec laetiſſimum, proxi"mum tamen uberi: nec campeſtre, "nec praeceps, ſimile tamen edito "campo: nec ſiccum, nec uligino"ſum, modice tamen roſidum." We have almoſt the ſame words in Palladius; "Sed ſolum vineis po"nendis nec ſpiſſum ſit nimis, nec "reſolutum, propius tamen reſoluto: "nec exile, nec laetiſſimum, tamen "laeto proximum: nec campeſtre, "nec praeceps, ſed potius edito "campo: nec ſiccum, nec uligino"ſum, modice tamen roſidum." Theſe authors differ very little from Virgil. He recommends a looſe ſoil; *rariſſima quaeque Lyaeo*; they ſay it ſhould be rather looſe than hard: he recommends a rich ſoil; *fertilis ubere campus*; they ſay it ſhould be rather rich than poor: he recommends a riſing ground; *editus auſtro*; and ſo do they; he recommends a moiſt ſoil; they ſay it ſhould not be dry. Beſides Columella quotes Tremellius and Higinius, who agree with our Poet, in recommending the foot of a hill, which receives the ſoil from above, and vallies, which have received their ſoil from the overflowings of rivers: "Higinius quidem "ſecutus Tremellium praecipue mon-

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and produces brakes, detested by the crooked plough: such a soil will in time produce strong vines, abounding with juice: such a soil will be rich in clusters, and wine, to be poured forth to the gods in golden bowls, when the fat Tuscan has blown his pipe at the altars, and we offer the smoaking entrails in bending charges. But if your design is to breed kine with their calves,

Et filicem curvis invisam pascit aratris:
Hic tibi praevalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvae,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,

NOTES.

"tium ima, quae a verticibus defluentem humum receperint, vel "etiam valles, quae fluminum alluvie, et inundationibus concreverint, aptas esse vineis asseverat, me "non dissentiente."

189. *Filicem.*] There are several sorts of *Filix* or *Fern*. I take that of which the Poet speaks to be our female Fern, or Brake, which covers most of the uncultivated, hilly grounds in Italy.

Masvicius has *filicem* for *filicem*, whether by design, or by an error of the Press, I am not sure. This reading however is not without some foundation; for Columella says flints are beneficial to vines: "Est autem, "ut mea fert opinio, *vincis amicus* "etiam *silex*, cui superpositum est "modicum terrenum, quia frigidus, "et tenax humoris per ortum cani"culae non patitur sitire radices." Palladius also uses almost the same words. And Mr Miller observes that "the land which abounds with "Fern is always very poor and unfit "for vines: but the flinty rocks "which abound in Chianti are al"ways preferred, and the vines there "produced are esteemed the best of "Italy." But I take *filicem* to be the true reading, because it is in all the manuscripts I have seen or heard of; and because Pliny has it, when he quotes of this very passage: "Virgilius et quae *filicem* ferat non "improbat vitibus."

191. *Vites.*] In the King's manuscript it is *vires*.

192. *Pateris libamus et auro.*] It is agreed by the Grammarians, that *pateris et auro* is the same with *aureis pateris*.

193. *Pinguis Tyrrhenus.*] The ancient Tuscans were famous for indulging their appetites, which made them generally fat; thus Catullus also calls them *obesus Etruscus*. Or perhaps he might allude to the bloated look of those, who piped at the altars, as we commonly observe of our trumpeters.

194. *Pandis.*] Some interpret this *hollow*, others *bending*, which seems the more poetical expression: Thus Mr B——

"And massy chargers bending with
"their loads."

In one of Dr Mead's manuscripts it is *patulis*, which word seems to have crept into the text from some marginal comment.

195. *Studium vitulosque.*] In one of Dr Mead's manuscripts it is *studium est vitulosque*.

196. *Urentes*

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Aut foetus ovium, aut urentes culta capellas:
Saltus et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cycnos.
Non liquidi gregibus fontes, non gramina deerunt:

or lambs, or kids that burn the trees: seek the forests and distant fields of fat Tarentum, and such as unhappy Mantua has lost, where snowy swans feed in the grassy river. Here neither clear springs nor grass will be wanting for the flocks:

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196. *Urentes culta capellas.*] We find in Varro that the ancient Romans, when they let a farm, were accustomed to make an article, that the tenant should not breed kids, because they destroy the trees and bushes by browsing upon them: "Nec multo aliter tuendum hoc pecus in pastu, atque ovillum, quod tamen habet sua propria quaedam, quod potius sylvestribus saltibus delectantur, quam pratis. Studiose enim de agrestibus fruticibus pascuntur, atque in locis cultis virgulta carpunt: itaque a carpendo caprae nominatae. Ob hoc in lege locationis fundi excipi solet, ne colonus capra natum in fundo pascat: harum enim dentes inimici sationis." This injurious biting of goats is also taken notice of by Mr Evelyn: "Be sure to cut off such tender branches to the quick, which you find have been cropt by goats or any other cattle, who leave a drivel where they bite; which not only infects the branches, but sometimes endangers the whole; the reason is, for that the natural sap's recourse to the stem communicates the venom to all the rest, as the whole mass and habit of animal blood is by a gangreen, or venereal taint."

197. *Tarenti.*] *Tarentum* is a city of *Magna Graecia*, part of the kingdom of Naples, famous for fine wool, according to Pliny: "Lana autem laudatissima Apula, et quae in Italia Graeci pecoris appellatur, alibi Italica—— Circa Tarentum Canusiumque summam nobilitatem habent."

198. *Aut qualem infelix amisit Mantua campum.*] "This line of Mr May's,

"*Such fields as hapless Mantua has lost,*

has something very fine in it. The metre is extremely grave and solemn, as it is remarkably so in the original. There the verse complains, and every word seems to sigh." Mr B——.

Augustus Caesar had given the fields about Mantua and Cremona to his soldiers: and Virgil lost his farm with the rest of his neighbours; but he was afterwards restored to the possession of it, by the interest of his patron Maecenas; which is the subject of the first eclogue.

199. *Herboso flumine.*] In one of Dr Mead's manuscripts, and in several of the old printed copies it is *herboso* in *flumine*.

200. *Deerunt.*] So I read with Heinsius, and Masvicius. In the other editions it is *desunt*: but the other verbs in this sentence are in the future tense.

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and what the herds devour in a long day, the cool dew will restore to you in a short night. That soil generally which is black, and fat under the piercing share,

Et quantum longis carpent armenta diebus, 201
Exigua tantum gelidus ros nocte reponet.
Nigra fere, et presso pinguis sub vomere terra,

NOTES.

201. *Quantum longis*, &c.] What the Poet here says of the prodigious growth of the grass in a night's time seems incredible: and yet we are informed by Varro, that Caesar Vopiscus affirmed, that at Rosea, a vine-pole being stuck in the ground would be lost in the grass the next day: "Caesar Vopiscus Aedilicius, "causam cum ageret apud Censores, "campos Roseae Italiae dixit esse su- "men, in quo relicta pertica postri- "die non appareret propter her- "bam." The same is related by Pliny, *lib.* 17. *cap.* 4.

203. *Nigra ferre.*] Columella blames the ancient writers of husbandry, for insisting upon a black or grey colour, as a sign of a rich land: "Plurimos antiquorum, qui de rus- "ticis rebus scripserunt, memoria "repeto, quasi confessa, nec dubia "signa pinguis, ac frumentorum fer- "tilis agri prodidisse, dulcedinem "soli propriam herbarum et arbo- "rum proventum, nigrum colorem "vel cinereum. De caeteris ambi- "go, de colore satis admirari non "possum cum alios, tum Corne- "lium Celsum, non solum agrico- "lationis, sed universae naturae pru- "dentem virum, sic et sententia, "et visu deerasse, ut oculis ejus tot "paludes, tot etiam campi salina- "rum non occurrerent, quibus fere "contribuuntur praedicti colores. "Nullum enim temere videmus lo- "cum, qui modo pigrum contineat "humorem, non eundem vel nigri, "vel cinerei coloris, nisi forte in eo "fallor ipse, quod non putem aut in "solo limosae paludis, et uliginis "amarae, aut in maritimis areis sa- "linarum gigni posse jacta frumenta: "sed est manifestior hic antiquorum "error, quam ut pluribus argumen- "tis convincendus sit: non ergo co- "lor, tanquam certus autor, testis e "bonitatis arvorum." Virgil seem to have been aware of this objection and therefore cautiously puts in *fer* Mr Evelyn however seems to recom mend a black earth, and such as here mentioned by the Poet: "Th "best is black, fat, yet porou "light, and sufficiently tenacious "without any mixture of sand o "gravel, rising in pretty gross clo "at the first breaking up of th "plough; but with little labour an "exposure falling to pieces, but no "crumbling altogether into dus "which is the defect of a vicio "sort. Of this excellent blac "mould (fit almost for any thin "without much manure) there ar "three kinds, which differ in hue "and goodness."

Presso pinguis sub vomere terra.] A rich land is universally allowed to be good for corn. Virgil here says the soil should be deep, so as to be fat, even below the share that makes a deep furrow; *presso sub vomere.* I take the epithet *presso* to allude to the custom of laying a weight on the head of the plough, to make the share enter deeper.

204. *Putre*

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Et cui putre ſolum, namque hoc imitamur arando,
Optima frumentis: non ullo ex aequore cernes
Plura domum tardis decedere plauſtra juvencis:
Aut unde iratus ſylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquaſque domos avium cum ſtirpibus imis

and that which is naturally looſe, ſuch as we imitate by plowing, is fitteſt for corn: from no plain will you ſee the ſlow oxen draw more loaded waggons home: that alſo from which the angry plowman has removed a wood, and felled the groves which have ſtood idle for many years, and ſubverted the antient habitations of the birds from the very

NOTES.

204. *Putre ſolum.*] *Putre* ſignifies *rotten*, *crumbling*, or *looſe*. The Poet explains it here himſelf, and tells us it is ſuch a ſoil, as we procure by plowing. Therefore in this place he recommends ſuch a ſoil for corn as is in its own nature looſe, and crumbling: becauſe we endeavour to make other ſoils ſo by art. Agreeable to this Columella tells us, that ſuch a ſoil, as is naturally looſe, requires little labour of plowing: "Paſſinationis expertes ſunt exterarum gentium agricolae: quae tamen ipſa pene ſupervacua eſt iis locis, quibus *ſolum putre, et per ſe reſolutum* eſt: *namque hoc imitamur arando*, ut ait Virgilius, quod etiam paſſinando. Itaque Campania, quoniam vicinum ex nobis capere poteſt exemplum, non utitur hac molitione terrae, quia facilitas ejus ſoli minorem operam deſiderat."

205. *Non ullo.*] In the Cambridge manuſcript it is *non nullo*, which is manifeſtly an error of the tranſcriber.

206. *Decedere.*] In one of Dr Mead's manuſcripts it is *deſcendere*.

207. *Iratus.*] This epithet ſeems to be added, to expreſs the anger or impatience of the ploughman, who ſees his land overgrown with wood, which otherwiſe might bear good crops of corn.

Devexit.] It is *dejecit*, in the Medicean manuſcript, according to Pierius.

209. *Antiquaſque domos avium*, &c.] "I underſtand this place, "ſays Mr B—, in a manner different from Ruaeus, and others, "who interpret *ſtirpibus imis*, the "roots of the trees. Theſe are connected to *domos avium*, and conſequently, according to Virgil's "clear way of writing, muſt relate "to the birds; beſides, if they related to the roots of the trees, it "would be an uſeleſs tautology; "for, that the roots were grubbed "up, is ſaid before, *nemora evertit*. "And again, *cum ſtirpibus imis* is "the beſt expreſſion poſſible to deſcribe where the birds young ones "were lodged; for it is well "known, that by getting down in"to the bottom of decayed trees, "ſeveral ſorts of birds preſerve their "brood. I tranſlate *altum*, the top "of the tree, and not the air, be"cauſe, in fact, when hollow old "trees are felled, in which birds have "young ones, they always keep ho"vering about the top, and making "a lamentable noiſe for ſeveral days "together." According to this interpretation, he tranſlates the paſſage thus:

—Down

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roots: whilſt they forſaking their nests fly aloft: but as ſoon as the ſhare has been uſed, the rough field begins to ſhew its beauty.

Eruit: illae altum nidis petiere relictis: 210
At rudis enituit impulſo vomere campus.

NOTES.

"—Down with the ſounding wood
"The birds old manſions fell, and
"hidden brood;
"They from their neſts flew up-
"wards to the head,
"Long hover'd round, and piteous
"outcry made."

According to the common interpretation of *ſtirpibus imis*, Virgil is not made guilty of tautology: for *nemora evertit* does not neceſſarily ſignify *grubbed up the groves*, but may be interpreted *felled the groves*. *Evertere* is rendered *to fell*, in the firſt Georgick, by Mr B—— himſelf:

"Aut tempeſtivam ſylvis *evertere*
"pinum;"

which he thus tranſlates;

"And timely on the mountain *fell*
"the fir."

Therefore the Poet has not expreſsly ſaid that the groves are grubbed up, till he mentions *cum ſtirpibus imis*. *Altum*, I believe, is never uſed for the top of a tree, eſpecially after it has been felled.

Manilius's deſcription of the felling of woods is not very unlike that of our Poet:

"—— Ruit ecce nemus, ſaltuſque
"vetuſti
"Procumbunt, ſolemque novum,
"nova ſidera cernunt.
"Pellitur omne loco volucrum ge-
"nus, atque ferarum,
"Antiquaſque domos, et nota cu-
"bilia linquunt."

211. *At rudis enituit*, &c.] In the King's manuſcript it is *aut*: and in one of Dr Mead's it is *et*: but in the other manuſcripts, and in moſt of the printed editions it is *at*. Mr B—— makes the period to end at *relictis*; and takes the deſcription of an unfit ſoil for corn to begin with this line, which he tranſlates thus:

"But where the plough is urg'd on
"*rubble ground*,
"Nothing, but *whitening furrows*,
"will be found.

"This, ſays he, is another of thoſe
"paſſages which all the Commenta-
"tors have miſunderſtood, more or
"leſs, for want of ſome knowledge
"of country affairs. Ruaeus, ac-
"cording to his uſual cuſtom, ob-
"abſtracts Pontanus. Virgil ſpeak-
"here of three ſorts of ſoil, two of
"which are fit for corn, the other
"not. The firſt he deſcribes thus;
"a looſe ſoil which looks dark and
"fat, when turned up with the
"plough. *Nigra fere*, &c. The ſe-
"cond is foreſt, or coppice ground.
"*Aut unde iratus ſylvam*, &c. The
"third he deſcribes in a very poetic
"manner, by the different effect the
"plough has upon it. *At rudis enituit*,
"&c. The looſe rich ground, firſt men-
"tioned, looks dark, and fat, even
"below the piercing of the ſhare, but
"the hard rubbly field, quite contra-
"ry, is all white and ſhining, *impulſo*
"*vomere*, becauſe the plough muſt
"be drove into it; ſuch ground not
"being

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Nam jejuna quidem clivosi glarea ruris 212 *For the hungry gravel of the hilly field*

NOTES.

"being to be plowed, but by putting "weight upon the head of the "beam." I believe Mr B—— mistakes in translating *rudis campus*, *rubble ground*; for *rudis* does not signify any particular sort of soil, but only that which has not yet been cultivated. Thus Columella: "Sed "nunc potius uberioris soli memine- "rimus, cujus demonstranda est du- "plex ratio, *culti* et *sylvestris*: de "*sylvestri* regione in arvorum for- "mam redigenda prius dicemus. — "*Incultum* igitur locum considere- "mus. — Sed jam expedienti *rudis* "agri rationem sequitur cultorum "novalium cura." Here *sylvestris*, *cultus*, and *rudis* are used as synonymous terms, to express a field that is never been plowed for corn: as *rudis*, applied to a person, signifies one who has had no education; hence *erudire* signifies to *instruct*, or *educate*, that is to take away *rudeness*, or *roughness*; and *eruditus* signifies a *well educated*, or *learned* person, whose mind is not uncultivated. *Enituit*, which Mr B—— takes to mean the *whitening* of the furrows, signifies to *shine*, or *look beautiful*. This verb, I think is used but once more by our Poet, in all his works. It is in the seventh Aeneid, where he describes Aeneas going forth to hunt with Dido, and compares him to Apollo, for the splendor of his dress, and beauty of his person:

"—— Ipse ante alios pulcherrimus
"omnes
Infert se socium Aeneas, atque
"agmina jungit.

"Qualis, ubi hybernam Lyciam,
"Xantique fluenta
"Deserit, ac Delum maternam in-
"visit Apollo,
"Instauratque choros, mixtique al-
"taria circum
"Cretesque Dryopesque fremunt,
"pictique Agathyrsi:
"Ipse jugis Cynthi graditur, mol-
"lique fluentem
"Fronde premit crinem fingens, at-
que implicat auro:
"Tela sonant humeris. Haud illo
"segnior ibat
"Aeneas tantum egregio decus *eni-*
"*tet* ore."

But far above the rest in beauty shines
The great Aeneas, when the troop he joins:
Like fair Apollo, when he leaves the frost
Of wintry Xanthus, and the Lycian coast;
When to his native Delos he resorts,
Ordains the dances, and renews the sports:
Where painted Scythians, mixt with Cretan bands,
Before the joyful altars join their hands.
Himself, on Cynthus walking, sees below
The merry madness of the sacred show.
Green wreaths of bays his length of hair inclose,
A golden fillet binds his awful brows:
His quiver sounds. Not less the Prince is seen
In manly presence, or in lofty mein.

DRYDEN.

Enituit

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will scarce afford casia and rose- Vix humiles apibus casias, roremque ministrat:
mary for the bees:

NOTES.

Enituit therefore is used by the Poet to express, that when a wood has been grubbed up, the rude uncultivated land, where it stood, appears in full beauty after it has been plowed.

212. *Nam jejuna quidem*, &c.] Here he begins to speak of the hungry soil, which abounds with gravel, rotten stone, or chalk.

213. *Casias.*] The κασία of the Greek writers is not the plant of which Virgil speaks in this place. Theophrastus, in the fourth chapter of the ninth book of his History of Plants, mentions it along with myrrh, frankincense, and cinnamon, and says they all come from Arabia: Γίνεται μὲν οὖν ὁ λίβανος, καὶ ἡ σμύρνα, καὶ ἡ Κασία, κἀ ἔτι τὸ κινάμωμον, ἐν τῇ τῶν Ἀράβων χώρᾳ μόνῃ. In the fifth chapter he seems to describe it as a sort of cinnamon, or a plant not very unlike it: Περὶ δὲ κιναμώμου καὶ Κασίας ταῦτα λέγουσι· Θάμνος μὲν ἀμφότερα ταῦτ' εἶναι ὑ μεγάλος, ἀλλ' ὀλίγος ἄγαν· πολυκλάδης δὲ κἀ ξυλώδης. Pliny has translated great part of what Theophrastus has said in this chapter, in the nineteenth chapter of his twelfth book. In the seventh chapter, Theophrastus mentions it amongst the spices, which are used to perfume ointments: Τὰ δὲ ἄλλα φάντα τὰ ἴυσσμα εἰς μὲν τὰ Ἀρώματα χρῶνται, τὰ μὲν ἐξ ὕδατος κομίζεται. καὶ εἰδίν ἐστι θαλάττιον καταπίμπτεται. τὰ δὲ ἐξ Ἀραβίας οἷόν φησὶ τῷ κιναμώμῳ, καὶ τῇ Κασίᾳ. — εἰς μὲν εἰς τὰ ἀρώματα χρῶνται, σ χιδὸν τάδε ἐστὶ Κασία, κιναμώμου, &c. The *Casia*, of which Theophrastus speaks in these places, is an aromatick bark, not much unlike cinnamon, and may therefore not improbably be that which we call *Cassia lignea*. It is of this bark, which Virgil speaks in ver. 466. of this Georgick:

"Nec Casia liquidi corrumpitur
"usus olivi."

Columella speaks of it amongst other exoticks which had lately been introduced into the Roman gardens: "Mysiam Lybiamque largis aiunt "abundare frumentis, nec tamen "Appulos, Campanosque agros opi- "mis defici segetibus. Tmolon et "Corycion florere croco. Judaeam "et Arabiam pretiosis odoribus illus- "trem haberi, sed nec nostram ci- "vitatem praedictis egere stirpibus, "quippe cum pluribus locis urbis "jam *Casiam* frondentem conspici- "mus, jam thuream plantam, flo- "rentesque hortos myrrha et cro- "co." Therefore it could not be so common, if at all known, in Italy, in Virgil's time, as he seems to make it in all the passages, where he mentions it, except that just now quoted. In the second Eclogue Alexis the shepherd makes a nosegay of Casia, with lilies, violets, poppies, daffodils, dill, hyacinths, and marigolds, which are all common herbs or flowers; and it is there expressly mentioned as a sweet herb:

"— Tibi

Et tophus ſcaber, et nigris exeſa chelydris

nor the rough rotten ſtone, nor the chalk which is hollowed by black ſnakes:

NOTES.

" ——— Tibi lilia plenis
" Ecce ferunt nymphae calathis:
" tibi candida Naïs
" Pallentes violas et ſumma papave-
" ra carpens,
" Narciſſum et florem jungit bene
" olentis anethi.
" Tum *Caſiæ*, atque *aliis* intexens
" *ſuavibus herbis*,
" Mollia luteola pingit vaccinia cal-
" tha."

In the fourth Georgick, it is mentioned with wild thyme and ſavory, both common plants:

" Haec circum *Caſiae* virides, et
" olentia late
" Serpylla, et graviter ſpirantis co-
" pia thymbrae
" Floreat:"

And afterwards it is mentioned along with thyme:

" ——— Ramea coſtis
" Subjiciunt fragmenta, thymum,
" *Caſiaſque* recentes.

In the paſſage now under our conſideration, it ſeems to be mentioned as a vulgar herb. For otherwiſe the Poet, ſpeaking of a hungry gravelly ſoil, would hardly have ſaid, that it was ſo far from being fit for corn, that it can hardly afford a little *Caſia* for the bees. Had he meant the aromatic Caſia, he would never have let ſlip ſuch an opportunity of telling us the advantages of ſuch a ſoil: that tho' indeed it was not fit for corn, yet it might glory in producing the ſweet Caſia of Arabia, and perfuming the air of Italy with Panchaean odours. The Caſia therefore here ſpoken of muſt be ſome common well known herb. Nor is it at all to be wondered at, that the Poet ſhould ſpeak of two different things under the ſame name. We have ſeen already, that there are both trees and herbs called *lotus* and *acanthus*. The Romans frequently made uſe of Greek names, to expreſs different plants, which were common in their own country, and afterwards confounded the deſcriptions of both together. It may not be amiſs alſo to obſerve that we have a ſpice, and alſo a common flower, both which we call cloves; and that we have a common herb in our gardens, which we call balm of Gilead; tho' very different from the tree, which affords that precious balſam. It has been ſuppoſed by ſome that our Lavender is the *Caſia*, which Virgil means in this place: but on diligently comparing Theophraſtus, Pliny, and Dioſcorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Caſia* is the ſame with what the Greeks call *Cneoron*: " Sunt et
" alia genera nominibus Graecis in-
" dicanda, quia noſtris majore ex
" parte hujus nomenclaturae defuit
" cura. Et pleraque eorum in exte-
" ris terris naſcuntur, nobis tamen
" conſectanda, quoniam de natura
" ſermo, non de Italia eſt: Ergo in
" corona-

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no soil is said to afford such sweet food, or such Creta: negant alios aeque serpentibus agros 215

NOTES.

"coronamenta folio venere melo-
"thron, spireon, trigonon, *cneoron*,
"quod *casiam* Hyginus vocat." This therefore is the *casia*, which he mentions a little afterwards, in the twelfth chapter of the ninth book, as good for bees; "Verum hortis corona-
"mentisque maxime alvearia et apes
"conveniunt, res praecipui quaestus
"compendiique cum favit. Harum
"ergo causa oportet serere thymum,
"apiastrum, rosam, violas, lilium,
"cytisum, fabam, ervilium, cuni-
"lam, papaver, conyzam, *casiam*,
"melilotum, melissophyllum, ce-
"rinthen." In the twenty-first chapter of the thirteenth book he tells us, that the *Thymelaea*, which bears the *granum Gnidium*, is called also *cneoron*; and describes it to have leaves like the wild olive, but narrower, and of a gummy taste: "Et
"in quo nascitur *granum Gnidium*,
"quod aliqui linum vocant; fruti-
"cem vero *thymelaeam*, alii chame-
"laeam, alii pyros achnen, alii cne-
"strον, alii *cneoron*. Est similis
"oleastro, foliis angustioribus, gum-
"mosis, si mordeantur, myrti mag-
"nitudine, semine, colore, et specie
"farris, ad medicinae tantum u-
"sum." Dioscorides, in his chapter about *Thymelaea*, tells us expressly that the leaves of that plant, which he says also, bears *granum gnidium*, are peculiarly called *cneoron*: Ἐκ ταύτης ὁ κνίδιος κόκκος καρπὸς ὢν συλλέγεται. ——— τὰ δὲ φύλλα ἄπιρ ἰδίως καλεῖται Κνίωρον, συλλέγειν δεῖ περὶ τὸν σπερμητόν· καὶ ἀποτίθεσθαι ξηράναντας ἐν σκιᾷ· Theophrastus makes no mention at all of *thymelaea*, and seems not to have known the plant which affords the *granum gnidium*. But in the second chapter of his sixth book he mentions two sorts of *cneoron*, black and white: the white one, he says, has leaves something like an olive; which agrees with what Pliny has said of the *thymelaea*. Therefore it is scarce to be doubted, that the white *cneoron* of Theophrastus is the same plant with the *thymelaea* of Pliny and Dioscorides, and consequently the *cneoron*, which, according to Pliny, was called *casia*, and hence we may conclude that the herb *Casia* of Virgil is the *cneoron*, or *thymelaea*, which bears the *granum gnidium*. The plant from which we have the *grana gnidia*, or *cnidia* is the *Thymelaea lini folio C. B.* and is called by Gerard *spurge flax*, or *mountain widow-waile*; and grows in rough mountains, and uncultivated places, in the warmer climates; and may therefore very well be taken for Virgil's *Casia*. The Germans have their *grana cnidia* from the *Mezereon*, which is a species of *Thymelaea*. I have not seen the *Thymelaea* in any of our gardens.

Rorem.] Dryden takes *rorem* to mean *dew*:

"The coarse lean gravel, on the
"mountain sides,
"Scarce *dewy bev'rage* for the bees
"provides."

But it is more probable that Virgil means

Dulcem ferre cibum, et curvas praebere latebras.
Quae tenuem exhalat nebulam, fumoſque volucres,
Et bibit humorem, et, cum vult, ex ſe ipſa remittit,
Quaeque ſuo viridi ſemper ſe gramine veſtit,
Nec ſcabie et falſa laedit rubigine ferrum:
Illa tibi laetis intexet vitibus ulmos:
Illa ferax oleo eſt: illam expereire colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Veſevo

crooked dens to ſerpents. That land, which ſends forth thin miſts and flying vapours, and drinks in the moiſture, and returns it at pleaſure, which always cloaths itſelf with green graſs, and does not ſtain the ſhare with ſcurf and ſalt ruſt, will twiſt the joyful vines about their elms: that land abounds with oil: that land you will find by experience to be good for cattle, and obedient to the crooked ſhare. Such a ſoil is planted about rich Capua, and the country which lies near mount Veſuvius,

NOTES.

means the Roſemary, or *Ros maris*, ſo called, becauſe it was uſed in ſprinkling, as we read in the ſcriptures of hyſſop, and grew in places near the ſea coaſt. The proſe authors generally write the name of this plant in one word, *roſmarinus*, *roſmarinum*: but the Poets commonly divide it. Thus Horace:

——Te nihil attinet
Tentare multa caede bidentium
"Parvos coronantem *marino*
"*Rore* deos, fragilique myrto:

and Ovid; who calls it *ros maris*:

——Cultus quoque quantus in illis
Eſſe poteſt membris, ut ſit coma pectine laevis:
Ut modo *rore maris*, modo ſe violave roſave
Implicet."

214. *Tophus ſcaber.*] I take this to be what we call *rotten-ſtone*. Pliny ſays it is of a crumbling nature: "Nam *tophus ſcaber natura friabilis*. "Expetitur quoque ab autoribus."

216. *Latebras.*] In the King's manuſcript it is *tenebras*.

217. *Quae tenuem exhalat nebulam*, &c. The ſoil, which the Poet here deſcribes in the laſt place, we are told is fit for all the beforementioned purpoſes: for vines, olives, cattle, and corn.

218. *Et bibit.*] In one of Dr Mead's manuſcripts it is *quae bibit*.

219. *Quaeque ſuo viridi*, &c.] Pierius obſerves, that in the moſt ancient Roman manuſcript this verſe runs thus:

"Quaeque ſuo ſemper viridi ſe gra-
"mine veſtit."

220. *Nec.*] In one of Dr Mead's manuſcripts it is *haec*, which muſt be an error of the tranſcriber.

221. *Illa tibi laetis.*] In one of Dr Mead's manuſcripts it is *Illa tibi* in *laetis*.

222. *Oleo.*] So I read it with Heinſius: and ſo Pierius found it in the moſt ancient Roman manuſcript, and in the Medicean, and another very ancient one. The common reading is *oleae*.

224. *Capua.*] The capital city of Campania.

Veſevo.] "Servius is miſtaken, "when he affirms, that *Veſevus* is a "mountain of Liguria, under the "Alps:

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and on the banks of the Clanius, Ora jugo, et vacuis Clanius non aequus Acerris. 225
which does not spare depopulated Nunc, quo quamque modo possis cognoscere dicam.
Acerrae. Now will I tell by Rara sit, an supra morem si densa requiras,
what means you may distinguish Altera frumentis quoniam favet, altera Baccho,
each sort of soil. If you desire to Densa magis Cereri, rarissima quaeque Lyaeo,
know whether it is loose or hard, Ante locum capies oculis, alteque jubebis 230
because one is good for corn, the In solido puteum demitti, omnemque repones
other for vines, the hard to be Rursus humum, et pedibus summas aequabis arenas.
chosen by Ceres, and the most loose Si deerunt, rarum, pecorique et vitibus almis
by Bacchus; first chuse out a *then throw in all the earth again,*
place, and then order a pit to be *and tread it well down. If it does not fill the pit, the soil is loose, and will abundantly supply the earth,*
digged where the ground is solid,

NOTES.

"Alps: for that is called *Vesulus*, "and is mentioned by Virgil in ano- "ther place: *Vesulus quem pinifer* "*affert.* But the *Vesevus*, of which "Virgil speaks in this place, is a "mountain of Campania, called also "*Vesuvius* and Vesuius." PIERIUS.

225. *Ora.*] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at first *vicini Vesevo Nola jugo*, but that being afterwards not permitted, by the people of that city, to bring down some water to his neighbouring farm, he altered *Nola* to *ora*. Aulus Gellius seems to give no great credit to this old story.

Vacuis Clanius non aequus Acerris.] *Acerrae* is the name of a very ancient city of Campania, which was almost depopulated by the frequent inundations of the river Clanius.

226. *Nunc, quo quamque modo*, &c.] The Poet having, in the preceding paragraph, informed us of the benefits and disadvantages of the several sorts of soil, he now proceeds to instruct us how we may be able to distinguish each of them.

227. *Rara . . . . . densa.*] Mr B—— translates these words *light* and *heavy:* but of these the Poet speaks afterwards. Julius Graecinus, as I find him quoted by Columella, sufficiently explains what is the true meaning of them. *Densa* signifies such a soil, as will not easily admit the rain, is easily crackt, and apt to gape, and so let in the sun to the roots of the vines, and in a manner to strangle the young plants. This therefore must be hard or a stiff soil. *Rara*, says he, lets the showers quite thro', and is apt to be dried up with the sun. Therefore this must be a loose soil. "Perdensam humum cae- "lestes aquas non sorbere, nec fa- "cile perflari, facillime perrumpi, "et praebere rimas, quibus sol ad "radices stirpium penetret: eadem- "que velut conclausa, et coarctata "semina comprimere, atque stran- "gulare. Raram supra modum velut "per infundibulum transmittere im- "bres, et sole ac vento penitus sic- "cari, atque exarescere."

230. *Jubebis.*] Pierius says it is *videbis* in the Medicean manuscript. I find the same reading in the old Nurenberg edition.

231. *In solido.*] The Poet says you should dig in a solid place; for if it was hollow, the experiment would be to no purpose.

233. *Deerunt.*] It is *deerint* in one of Dr Mead's manuscripts; and *deerit* in the old Nurenberg edition: but

deerunt

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Aptius uber erit. Sin in ſua poſſe negabunt
Ire loca, et ſcrobibus ſuperabit terra repletis,
Spiſſus ager: glebas cunctantes, craſſaque terga
Expecta, et validis terram proſcinde juvencis.
Salſa autem tellus, et quae perhibetur amara,
Frugibus infelix: ea nec manſueſcit arando,
Nec Baccho genus, aut pomis ſua nomina ſervat:
Tale dabit ſpecimen: tu ſpiſſo vimine qualos,
Colaque praelorum fumoſis deripe tectis.
Huc ager ille malus, dulceſque a fontibus undae
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttae.
At ſapor indicium faciet manifeſtus, et ora
Triſtia tentantum ſenſu torquebit amaror.

and fruitful vines. But if it refuſes to go into it's place again and riſes above the pit that has been filled up, the ſoil is thick: then expect ſluggiſh clods and ſtiff ridges, and plow up the earth with ſtrong bullocks. But the ſalt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by plowing, and does not preſerve the ſort of grape, nor the true names of apples, may be known by the following experiment. Take cloſe woven baſkets and the ſtrainers of the wine preſſes from the ſmoaking roofs. Throw ſome of this bad ſoil into them, with ſweet ſpring water, tread them well together; and all the water will ſtrain out, and large drops will paſs thro' the twigs. Then the taſte will plainly diſcover itſelf, and the bitterneſs will diſtort the countenances of thoſe who taſte it.

NOTES.

erunt is the moſt received reading, Pierius found it in the Medicean and other ancient manuſcripts, and as I have found it in all the manuſcripts which I have collated.

237. *Validis terram proſcinde juvencis.*] He mentions the ſtrength of the bullocks, to ſignify that this ſoil muſt be plowed deep. Thus we have in the firſt Georgick, *fortes invertant tauri*, in the ſame ſenſe.

241. *Tu ſpiſſo vimine qualos.*] In one of Dr Mead's manuſcripts it is *in ſpiſſo*, &c. Pierius ſays it is *ſpiſſos vimine qualos*, in the Lombard manuſcript, but he prefers *ſpiſſo* vimine, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr Mead's manuſcripts it is *ſat*.

247. *Senſu torquebit amaror.*] In one of the Arundelian manuſcripts it is *ſenſum torquebit amaror*, where *ſenſum* ſeems to be an error of the manſcriber for *ſenſu*.

"*Amaror* is the ſtyle of Lucretius, "and the true reading; tho' many "read *amaro*, making it agree with "*ſenſu*." SERVIUS.

"Tho' Servius, and ſome others "affirm *amaror* to be the true read- "ing, and taken from Lucretius,

"*Cum tuimur miſceri abſinthia tan-* "*git* amaror:

"and tho' Aulus Gellius has col- "lected the teſtimonies of ſome very "ancient manuſcripts, to ſupport "this reading; yet *amaro* is not "amiſs, as we find it in the moſt an- "cient Roman manuſcript. For *ſa-* "*por* may be the nominative caſe "both to *faciet* and *torquebit*. In "the Lombard and Medicean ma- "nuſcripts it was written *amaro*, "but *r* has been added with another "hand and ink." PIERIUS.

The paſſage of Aulus Gellius, to which Pierius alludes, is the twenty-

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The fat ſoil alſo may be known by this means: it never crumbles, when it is ſqueezed by the hand, but ſticks to the fingers like pitch. The moiſt ſoil produces rank graſs, and is itſelf too luxuriant; ah! let not mine be too fruitful, leſt it ſhew itſelf too ſtrong with early corn. The heavy and the light ſoil diſcover themſelves evidently by

Pinguis item quae ſit tellus, hoc denique pacto
Diſcimus: haud unquam manibus jactata fatiſcit,
Sed picis in morem ad digitos lenteſcit habendo. 250
Humida majores herbas alit, ipſaque juſto
Laetior: ah nimium ne ſit mihi fertilis illa,
Neu ſe praevalidam primis oſtendat ariſtis!

NOTES.

firſt chapter of the firſt book, where he tells us, that Higinus affirmed it was *amaror* in the very book, which belonged to the houſe and family of Virgil himſelf; and that learned Critic is of opinion that the ſenſe is better ſo, than if we read *amaro* with Pierius: "Verſus iſtos ex Georgicis "Virgilii plerique omnes ſic legunt:

"*At ſapor indicium faciet manifeſtus:*
"*et ora*
"*Triſtia tentantum ſenſu torquebit*
"amaro.

"Higinus autem non hercle ignobi-
"lis grammaticus, in commentariis,
"quae in Virgilium fecit, confirmat
"et perſeverat non hoc a Virgilio
"relictum: ſed quod ipſe invenerit
"in libro, qui fuerat ex domo atque
"familia Virgilii,

"——— *et ora*
"*Triſtia tentantum ſenſu torquebit*
"amaror.

"neque id ſoli Higino, ſed doctis
"quibuſdam etiam viris complaci-
"tum. Quoniam videtur abſurde
"dici: *ſapor ſenſu amaro torquet:*
"quum ipſe, inquiunt, ſapor ſenſus
"ſit, non alium in ſemetipſo ſen-
"ſum habeat: ac inde ſit quaſi di-
"catur, *ſenſus ſenſu amaro torquet.*
"Sed enim quum Favorinus Higini
"commentarium legiſſet: atque ei
"ſtatim diſplicita eſſet inſolentia et
"inſuavitas illius, *ſenſu torquebit a-*
"*maro:* riſit, et, Jovem lapidem,
"inquit, quod ſanctiſſimum jusju-
"randum eſt habitum, paratus ſum
"ego jurare Virgilium hoc nunc
"quam ſcripſiſſe. Sed Higinum
"ego dicere verum arbitror. Nov
"enim primus finxit hoc verbum
"Virgilius inſolenter: ſed in car
"minibus Lucretii inventum eſt
"nec eſt aſpernatus autoritatem
"poëtae ingenio et facundia prae
"cellentis. Verba ex quarto Lu
"cretii haec ſunt,

"——— *Dilutaque contra*
"*Quum tuimur miſceri abſinthia*
"*tangit* amaror.

"Non verba autem ſola, ſed verſu
"prope totos et locos quoque Lu
"cretii plurimos ſectatum eſſe Vir
"gilium videmus."

It is *amaro* in the King's, the Bod leian, and in one of the Arundelia manuſcripts.

253. *Neu.*] It is *nec* in the Roman the Medicean, and ſome other ma nuſcripts, and *ne* in others, accord ing to Pierius. I find *nec* in one o the Arundelian, and one of D Mead's manuſcripts. In the othe Arundelia

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Quae gravis eſt, ipſo tacitam ſe pondere prodit:
Quaeque levis. Promptum eſt oculis praediſcere nigram,
Et quis cui color. At ſceleratum exquirere frigus
Difficile eſt: piceae tantum, taxique nocentes
Interdum, aut hederae pandunt veſtigia nigrae.
Hisanimadverſis, terram multo ante memento

their weight. It is eaſy to diſtinguiſh the black by the ſight, and what colour is in each. But it is hard to diſcover the pernicious cold: only pitch trees, and yews, or black ivy ſometimes are an indication of it. Having well conſidered theſe rules, remember to prepare the earth a long while

NOTES.

Arundelian it is *heu*, which, I ſuppoſe, is an error of the tranſcriber; for *neu*.

254. *Prodit.*] The King's manuſcript, and La Cerda have *promit*.

256. *Et quis cui color. At ſceleratum.*] So I read with Heinſius, Schrevelius, Maſvicius, and others. Pierius ſays it is *et quis cuique color. Scleratum*, in ſome very antient manuſcripts; and *et quis cuique color* is in the Medicean. In one of Dr Mead's manuſcripts it is *et quis cuique color. Sceleratum*; in the other, *et quis cuique color. At ſceleratum.* Servius approves of the common reading, which is *et quiſquis color. At ſceleratum.*

257. *Picene.*] The *Picea* is our common Firr or Pitch tree, or ſpruce Firr.

Taxique nocentes.] The berries of the Yew are ſaid by Pliny to be poiſonous: "Lethale quippe baccis, in Hiſpania praecipue, venenum ineſt." Julius Caeſar alſo tells us that Cativulcus poiſoned himſelf with Yew: "Cativulcus rex dimidiae partis Eburonum, qui una cum Ambiorige conſilium inierat, aetate jam confectus, quum laborem aut belli aut fugae ferre non poſſet, omnibus precibus deteſtatus Ambiorigem, qui ejus conſilii auctor fuiſſet, *taxo*, cujus magna in Gallia Germaniaque copia eſt, *ſe exanimavit.*" The leaves alſo are ſaid by the ancients to be deſtructive to horſes, which we find to be true in England. The berries have been eaten by myſelf and many others with impunity: but this may be owing to the difference of climate; for Dioſcorides, who ſays it is not alike poiſonous in all places, affirms that the berries are poiſonous in Italy, and the ſhade hurtful in Narbonne. Perhaps the ſpecies may be different; for there is mention of a ſort of yew in the Piſa garden, which is more buſhy than the common, and has leaves more like a firr, and ſends forth ſuch a poiſonous ſmell, when it is clipped, that the Gardeners cannot work at it above half an hour at a time.

258. *Hederae nigrae.*] The berries of our common ivy are black, when ripe, and therefore we may ſuppoſe it to be the ivy here ſpoken of. There is a white ivy mentioned in the ſeventh Eclogue:

"Candidior cycnis, *hedera* formoſior alba."

We find mention of it alſo in Theophraſtus, Pliny, and Dioſcorides: but we are not now acquainted with any ſuch plant.

259. *His animadverſis*, &c.] Having explained the ſeveral ſorts of ſoil,

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before-hand, and to cut the great hills with trenches: and to turn up the clods to the northern wind, before you plant the joyful vines: thoſe fields are beſt which have a looſe ſoil: this is procured by winds, and cold froſts, and by looſening and digging the ground deep.

Excoquere, et magnos ſcrobibus concidere montes:
Ante ſupinatas aquiloni oſtendere glebas, 261
Quam laetum infodias vitis genus: optima putri
Arva ſolo: id venti curant, gelidaeque pruinae,
Et labefacta movens robuſtos jugera foſſor.

NOTES.

he proceeds to give ſome inſtructions concerning the planting of vines: and ſpeaks of the trenches, which are to be made, to receive the plants out of the nurſery; of taking care that the nurſery and the vineyard ſhould have a like ſoil; and that the plants ſhould be ſet with the ſame aſpect, which they had in the nurſery.

Multo ante.] This is the very expreſſion of Theophraſtus, who ſays that "the trenches muſt be made a "long while before-hand and digged "deep: Τοὺς δὲ γυρούς προσορύττειν ὡς "πλείστου χρόνου καὶ βαθυτέρους αὐλ." In another place he ſays it ſhould be a year before-hand, with which the other writers agree; who mention any determinate time. Thus Columella: "Sed et ſcrobes et ſulci plu-"rimum proſunt, ſi in locis tempe-"ratis, in quibus aeſtas non eſt per-"fervida, *ante annum* fiant, quam "vineta conſerantur." Virgil ſeems to expreſs that it ſhould be done a year before-hand; for he ſays the trenches ſhould be expoſed to the north wind and froſts, that is, ſhould lie at leaſt a whole winter. *Excoquere* ſeems to expreſs it's lying a whole ſummer. *Coquere* ſignifies to bake the earth with the ſun, in the firſt Georgick:

"Pulverulenta coquat maturis ſoli-"bus aeſtas."

Mr Evelyn ſays "the longer you "expoſe *the mould*, and leave the re-"ceptacles open (were it for two "whole winters) it ſoon would re-"compenſe your expectation."

260. *Magnos ſcrobibus concidere montes.*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the ſenſe be *to cut the hills with great trenches*, and agrees with Theophraſtus, whoſe very words Virgil has almoſt tranſcribed, as was obſerved in the preceding note. But I propoſe this only as a conjecture, for it is *magnos* in all the copies that I have ſeen.

Pierius ſays, it is *circundare* in the Roman manuſcript, inſtead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's ſtyle:

"——— Terram multo ante me-"mento
"Excoquere: magnos ſcrobibus "concidere montes:
"Ante ſupinatas aquiloni oſtendere "glebas
"Qam laetum infodias vitis ge-"nus:"

without any conjunction copulative.

263. *Gelidaeque.*] In one of the Arundelian manuſcripts it is *gelidaeve*; but I take *gelidaeque* to be the true reading.

264. *Robuſtus.*] I have more than once obſerved already, that when Virgil

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At si quos haud ulla viros vigilantia fugit;
Ante locum similem exquirunt, ubi prima paretur
Arboribus seges, et quo mox digesta feratur:
Mutatam ignorent subito ne semina matrem.

But those who are completely careful, choose out the same sort of soil to plant the young cuttings of their trees; and to remove them into afterwards; that the slips may not think their new mother strange.

NOTES.

Virgil speaks of making deep furrows, he expresses it by saying the bullocks must be strong: so here he expresses the depth of the trenches by saying the labourer must be strong.

266. *Prima paretur arboribus seges.*] By *prima seges* he means the *seminarium*, or nursery, where the cuttings of the vines are first planted. Dr Trapp interprets *seges*, *those plants which spring from seed*; but vines are seldom, if ever, propagated by seed. *Seges* is sometimes used by Virgil for a *crop*, thus we have *lini seges* for a *crop of flax*: but he uses it often also for the field itself; as in ver. 47. of the first Georgick:

"Illa seges demum votis respondet avari
"Agricolae, bis quae solem, bis frigora sensit:"

where *seges* cannot signify the *crop*, for it would be absurd to say, that a crop of corn stands two summers and two winters, as Dryden has translated it:

"That *crop* rewards the greedy peasant's pains,
"Which twice the sun, and twice the cold sustains."

In ver. 129. of the fourth Georgick, *seges* is very evidently used for *land*, and not a crop, for it is applied to cattle as well as vines:

"——— Nec *fertilis* illa *juvencis*,
"Nec *pecori opportuna seges*, nec commoda Baccho."

267. *Quo mox digesta feratur.*] By these words he means the vineyard, into which the young vines are to be removed from the nursery, and where they are to continue.

In the Bodleian manuscript it is *egesta* instead of *digesta*.

268. *Mutatam ignorent subito ne semina matrem.*] In the King's, the Cambridge, the Bodleian, and both Dr Mead's manuscripts it is *mutata*. I find the same reading in most of the old editions, in Paul Stephens, La Cerda, and several others. Both the Arundelian manuscripts, Heinsius, Ruaeus, Masvicius, and several other good editors read *mutatam*.

"Some years ago, says Pierius, all "agreed universally to write *mutata*. "referring it to *semina*; tho' in all "the ancient manuscripts it was *mu*"tatam agreeing with *matrem*. Vir"gil's meaning is, that a like soil be "chosen for the nursery and vine"yard, lest the young vines should "fare like young children, when "they are taken from the breasts of "their mother and given to a strange "nurse: for they pine and cry after "the breast to which they have been

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before-hand, and to cut the great hills with trenches: and to turn up the clods to the northern wind, before you plant the joyful vines: those fields are best which have a loose soil: this is procured by winds, and cold frosts, and by loosening and digging the ground deep.

Excoquere, et magnos scrobibus concidere montes
Ante supinatas aquiloni ostendere glebas
Quam laetum infodias vitis genus. Arva solo: id venti curant, gelidique rigores
Et labefacta movens robustos

NOTES.

he proceeds to give some instructions concerning the planting of vines: and speaks of the trenches, which are to be made, to receive the plants out of the nursery; of taking care that the nursery and the vineyard should have a like soil; and that the plants should be set with the same aspect, which they had in the nursery.

Multo ante.] This is the expression of Theophrastus, that "the trenches must be "long while before-hand "deep: Τοὺς δὲ γυρεὰς "πλείστου χρόνου καὶ In another place he a year before-hand. other writers a any determin mella: "Se "rimum p "ratis, i "fervi "vin to e re t uti rubrica notetur una pars, quae nos admoneat, ne aliter arbores constituamus, quam quemadmodum in seminario steterint. Plurimum enim refert, ut eam partem caeli spectent, cui ab tenero consueverunt." Pliny thinks this care not to be requisite, because the mention of it has been omitted by

[illegible] in vita fe[illegible]
[illegible]antes in contrariu[illegible]
[illegible]es enim solio ita fieri, m[illegible]
[illegible]que protegere fructum, et m[illegible]
[illegible]nus amittere." This rule, I think is not observed by our modern planters: tho' it seems to have been l[illegible] down not without some foundatio[illegible] It is easy to see a very great diffe[illegible]ence between the north and sou[illegible] side of a tree, after it has been felle[illegible] for the annual rings are much clos[illegible] on the north side, than on the sou[illegible] Mr Evelyn says, he "can confir[illegible] "*this advice of the Poet* from fr[illegible] "quent losses of *his* own, and "particular trials, having sometim[illegible] "transplanted great trees at mi[illegible] "summer with success (the earth a[illegible] "hering to the roots) and miscarri[illegible] "in others, where this circumstanc[illegible] "only was omitted."

271. *Quae.*] Both the Arundelian manuscripts, Servius, La Cerda, and Schrevelius read *qua.*

Terga.]

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Inquire first, whether it is better to plant the vine on hills, or on a plain. If you lay out the fields of a rich plain, plant thick: for vines are not the less fruitful for being close planted.

NOTES.

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the Bodleian,
of the Arundelian manu-
Pierius ſays it is *vitem* in the
dicean, and in ſeveral other an-
manuſcripts. Heinſius alſo reads

275. *Denſa.*] The adjective *denſa* ere put adverbially for *denſe*.

In denſo non ſegnior ubere.] *Denſo* generally thought to agree with re: ſo that the conſtruction muſt *Bacchus non eſt ſegnior in denſo* ere. But then what is meant by *denſo ubere*? Grimoaldus explains *paruis intervallis poſitae in ubere* toque *et campeſtri ſolo*: but then Virgil ſhould have ſaid *denſus non ſeg-nior ubere Bacchus*. Ruaeus interprets *in denſo agro*, taking *ubere* and *agro* to mean the ſame; which, I believe, cannot be proved. Dr Trapp ſays, "*denſo ubere*, i. e. *denſe conſito*,

"thick planted. The context ne-
"ceſſarily requires that conſtruction;
"tho' none of the Commentators
"but De La Cerda, ſeem to have un-
"derſtood it." But La Cerda does not ſeem to join *denſo* with *ubere*; for his explication of the words in queſ-
n is "nam haec denſitas, et con-
rtio vitium nihil impediet, quo
us fertiliſſime proveniant vi-
His note is upon *non ſegnior ubere Bacchus*; which he compares with

"———Non ſegnior agris
"Emergitque Ceres, nec *ſegnior u-*
"*bere* Pallas."

Here is no mention of *denſo*, and it is plain that *ubere* is the ablative caſe after the adjective *ſegnior*, and not after the prepoſition *in*. I take the conſtruction to be *Bacchus non* eſt *ſegnior ubere, in denſo*, where *denſo* is put as a ſubſtantive, and means the ſame, as *in denſo ordine*: which I take to be La Cerda's meaning.

Uber occurs ſo frequently in Virgil, that it may not be amiſs to conſider all the ſenſes, in which he has uſed it. In the fifth Aeneid, it is uſed for the breaſt of a woman:

"Creſſa genus, Pholoe, geminique
"ſub *ubere* nati:"

And again, in the ſixth:

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They also mark the aspect on the bark, that every slip may stand the same way, that it may still have the same position, with regard to south and north: such is the force of custom in tender years.

Quin etiam caeli regionem in cortice signant:
Ut, quo quaeque modo steterit, qua parte calores
Austrinos tulerit, quae terga obverterit axi,
Restituant: adeo in teneris consuescere multum est.

NOTES.

"accustomed. As for their interpreting *semina mutata*, the removing of the young plants from one place to another, it is ridiculous."

Semina does not always signify what we call *seeds*; but it is frequently used by the writers of agriculture, for cuttings, slips, and layers.

Matrem is here used to express the earth, in which the cuttings, and young vines are planted.

In one of the Arundelian manuscripts we have *neu*, and in one of Dr Mead's *nec*, instead of *ne*.

269. *Caeli regionem in cortice signant.*] Theophrastus says the position of trees must be regarded, as to north, east, or south: Ἤτοι εἰχον ἵνα τῶν δένδρων τὰ πρὸς βορέαν, καὶ τὰ πρὸς νότον; καὶ τὰ πρὸς μεσημβρίαν. Columella also advises that all trees should be marked, before they are taken out of the nursery, and adds, that it is of great consequence, to preserve the same aspect, to which they have been accustomed: "Hanc observationem non solum in vitium positione, sed in ulmorum, caeterarumque arborum praecipio, et uti cum de seminario eximuntur, rubrica notetur una pars, quae nos admoneat, ne aliter arbores constituamus, quam quemadmodum in seminario steterint. Plurimum enim refert, ut eam partem caeli spectent, cui ab tenero consueverunt." Pliny thinks this care not to be requisite, because the mention of it has been omitted by Cato; and adds that some affect the very contrary position, in vines and figs; thinking that by this means the leaves grow thicker, to defend the fruit; and that it will not be so ready to drop off. "Non omisisset "idem, si attineret meridianam caeli partem signare in cortice, ut "translata in iisdem et assuetis staret horis: ne aquilloniae meridianis oppositae solibus findentur, et algerent meridianae aquilonibus. Quod e diverso affectant etiam quidam in vita ficoque, permutantes in contrarium. Densiores enim folio ita fieri, magisque protegere fructum, et minus amittere." This rule, I think, is not observed by our modern planters: tho' it seems to have been laid down not without some foundation. It is easy to see a very great difference between the north and south side of a tree, after it has been felled; for the annual rings are much closer on the north side, than on the south. Mr Evelyn says, he "can confirm "*this advice of the Poet* from frequent losses of *his* own, and by "particular trials, having sometimes "transplanted great trees at midsummer with success (the earth adhering to the roots) and miscarried "in others, where this circumstance "only was omitted."

271. *Quae.*] Both the Arundelian manuscripts, Servius, La Cerda, and Schrevelius read *qua*.

Terga.]

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Collibus, an plano melius sit ponere vitem,
Quaere prius. Si pinguis agros metabere campi,
Densa fere: in denso non segnior ubere Bacchus.

Inquire first, whether it is better to plant the vine on hills, or on a plain. If you lay out the fields of a rich plain, plant thick: for vines are not the less fruitful for being close planted.

NOTES.

Terga.] In one of Dr Mead's manuscripts it is *terra*, which must be an error of the transcriber.

Axi.] He uses *axis* singly for the north, because that pole only is visible to us.

273. *Collibus, an plano*, &c.] Here the poet shews the different way of planting a plain or a hill. In a plain, the vines are to be planted close, but on a hill they are to be kept at greater distances. He then compares a well planted vineyard to an army drawn up in form of battle.

Vitem.] The common reading is *vites*: but I prefer *vitem*, as I find it in the Cambridge, the Bodleian, and in one of the Arundelian manuscripts. Pierius says it is *vitem* in the Medicean, and in several other ancient manuscripts. Heinsius also reads *vitem*.

275. *Densa.*] The adjective *densa* is here put adverbially for *dense*.

In denso non segnior ubere.] *Denso* is generally thought to agree with *there*: so that the construction must be *Bacchus non est segnior in denso ubere*. But then what is meant by *in denso ubere?* Grimoaldus explains in *parvis intervallis positae in ubere laetoque et campestri solo*: but then Virgil should have said *densus non segnior ubere Bacchus*. Ruaeus interprets it *in denso agro*, taking *ubere* and *agro* to mean the same; which, I believe, cannot be proved. Dr Trapp says, "*denso ubere*, i. e. *dense consito*, "thick planted. The context ne- "cessarily requires that construction; "tho' none of the Commentators "but De La Cerda, seem to have un- "derstood it." But La Cerda does not seem to join *denso* with *ubere*; for his explication of the words in question is "nam haec densitas, et con- "sertio vitium nihil impediet, quo "minus fertiliſſime proveniant vi- "na.." His note is upon *non segnior ubere Bacchus*; which he compares with

"———Non segnior agris
"Emergitque Ceres, nec *segnior u-*
"*bere* Pallas."

Here is no mention of *denso*, and it is plain that *ubere* is the ablative case after the adjective *segnior*, and not after the preposition *in*. I take the construction to be *Bacchus non est segnior ubere, in denso*, where *denso* is put as a substantive, and means the same, as *in denso ordine*: which I take to be La Cerda's meaning.

Uber occurs so frequently in Virgil, that it may not be amiss to consider all the senses, in which he has used it. In the fifth Aeneid, it is used for the breast of a woman:

"Cressa genus, Pholoe, geminique
"sub *ubere* nati:"

And again, in the sixth:

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But if you chuſe a ground riſing with hillocks: and ſloping hill, Sin tumulis acclive ſolum, colleſque ſupinos,

NOTES.

" Infantumque animæ flentes in li-
" mine primo,
" Quos dulcis vitae exortes, et ab
" *ubere* raptos
" Abſtulit atra dies,"

The moſt frequent uſe of the word is for the dug of any beaſt. Thus it is uſed for that of a ſheep, in the ſecond Eclogue:

" Bina die ſiccant *ovis ubera*;"

And in the third;

" Cogite *oves*, pueri: ſi lac praece-
" perit aeſtus,
" Ut nuper, fruſtra preſſabimus *ube-*
" *ra* palmis:

And in the third Georgick:

" Hinc et amant fluvios magis, et
" magis *ubera* tendunt:"

And again;

" ——— Exhauſto ſpumaverit *ube-*
" *re* mulctra:"

And again:

" ———Gravido ſuperant vix *ubere*
" limen:"

And in the third Aeneid:

" *Lanigeras* claudit pecudes, atque
" *ubera* preſſat:"

For that of a goat, in the fourth Eclogue;

" Ipſae lacte domum referent diſten-
" ta *capellae*
" *Ubera*:"

For that of a cow, in the third Eclogue:

" —— Ego hanc *vitulam*, ne forte
" recuſes,
" Bis venit ad mulctram, binos alit
" *ubere* foetus,
" Depono:"

And in the ninth:

" Sic cytiſo paſtae diſtentent *ubera*
" *vaccae*:"

And in the ſecond Georgick:

" ——*Ubera vaccae*
" Lactea demittunt.

And in the third Georgick:

" ——Nec tibi foetae
" More patrum, nivea implebunt
" mulctralia *vaccae*;
" Sed tota in dulces conſument *ube-*
" *ra* natos:"

For that of a ſow, in the third Aeneid:

" ——Inventa ſub ilicibus *ſus*
" Alba, ſolo recubans, albi circum
" *ubera* nati:

For that of a wolf, in the eighth Aeneid:

" Procubuiſſe *lupam*: geminos huic
" *ubera* circum
" Ludere pendentes pueros:"

For

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Indulge ordinibus: nec ſecius omnis in unguem
Arboribus poſitis ſecto via limite quadret.

Spare the rows: but at the ſame time let your trees be planted exactly, ſo that every ſpace may ſquare with that which croſſes it.

NOTES.

For that of a mare, in the third Georgick:

"——Depulſus ab *ubere* matris:"

And in the eleventh Aeneid:

"Hic natam in dumis interque hor-
"rentia luſtra,
"Armentalis *equae* mammis et lacte
"ferino
"Nutribat, teneris immulgens *ubera*
"labris:"

And of a doe, in the ſeventh Aeneid:

"——Matris ab *ubere* raptum."

In the ſecond Georgick, it is uſed for the fruitfulneſs of a field:

"——Fertilis *ubere* campus."

And in the firſt and third Aeneid:

"Terra antiqua, potens armis, at-
"que *ubere glebae*:"

And in the ſeventh Aeneid:

"——Non vobis, rege Latino,
"Divitis *uber* agri, Trojaeve opu-
"lentia deerit."

There are only two paſſages, where *uber* can be wreſted to Ruaeus's ſenſe. The firſt is in this Georgick:

"Si deerunt, rarum, pecorique et
"vitibus almis
"Aptius *uber* erit:"

Where it may as well be rendered fruitfulneſs: "The ſoil is looſe, and "it's *fruitfulneſs* will be more fit for "cattle and vines." The other is in the third Aeneid:

"Quae vos a ſtirpe parentum
"Prima tulit tellus, eadem vos a-
"*bere* laeto
"Accipiet reduces:"

Where it may alſo have the ſame ſignification: "that land which pro-"duced your anceſtors will receive "you alſo with a joyful *fruitful-*"*neſs*:" and therefore the paſſage now under conſideration may be rendered literally "Bacchus is not "more backward in *fruitfulneſs* in a "cloſe-planted vineyard."

277. *Secius.*] In the Bodleian manuſcript it is *ſegnius*, and in one of the Arundelian copies it is *ſerius*.

Omnis in unguem arboribus poſitis ſecto via limite quadret.] This paſſage has occaſioned ſome difficulty. Several of the Commentators think he is ſpeaking of the Quincunx, of which number are Grimoaldus and Ruaeus. La Cerda thinks, with better reaſon, that he means planting the vines in a ſquare, that is, in the following order:

* * *

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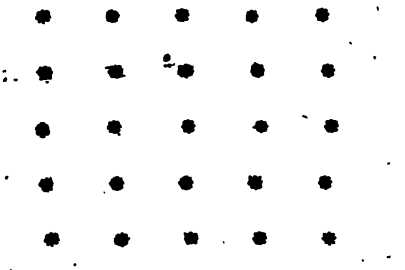
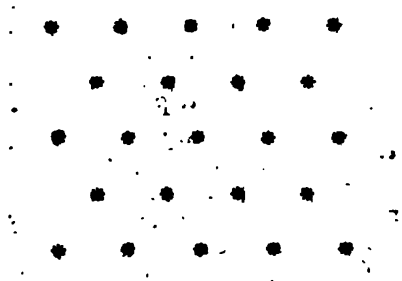
As in a great war, when the long extended legions have ranged their cohorts, and the squadrons stand marshalled in the open plain,

Ut saepe ingenti bello cum longa cohortes
Explicuit legio, et campo stetit agmen aperto, 280

NOTES.



The *Quincunx* has it's name from the numeral V: three trees being planted in that form are called the single quincunx. The double quincunx is the V doubled, which makes an X, being four trees planted in a square, with a fifth in the centre. This being often repeated forms the following figure:



Now as Virgil compares the disposition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he must mean the former figure: the latter not being proper for that purpose. The Romans usually allowed three foot square for every common soldier to manage his arms, that is, six foot between each, which is a proper distance for the vines in Italy, according to Columella, who says the rows should not be wider than ten feet, nor nearer than four: "Sed de spatiis ordinum "eatenus praecipiendum habemus, "ut intelligant agricolae sive aratro "vineas culturi sunt, laxiora inter "ordinia relinquenda, sive bidenti "bus angustiora: sed neque spatio "siora, quam decem pedum, ne "que contractiora, quam quatuor." These distances may indeed agree very well with the warmer climate of Italy: but, as Mr Miller justly observes, the dampness of our autumn requires our vines to be planted at greater distances. He advises them to be planted so, that there may be ten feet between each row and six feet in the rows, between each vine.

In unguem is allowed by all the Commentators to be a metaphor taken from the workers in marble, who try the exactness of the joints with their nails. It signifies therefore perfectly or exactly.

Via signifies the spaces or paths between the rows.

Limes is the cross path, which, in the square figure, cuts the others at right angles.

I take the order of the words to be thus: *nec secius via quadret se limite, arboribus positis in unguem* "and no less let every path, or space "square with the cross path, the "trees being planted exactly."

279. *Ingenti bello.*] In one of the Arundelian manuscripts it is *ingenti in bello.*

Cum

Directaque acies, ac late fluctuat omnis
Aere renidenti tellus, nec dum horrida miscent

and the armies are drawn up, and the whole field wavers all over with glistening brass, and the horrid battle is not yet

NOTES.

Cum longa cohortes explicuit legio.] A Roman legion consisted of ten cohorts. These legions marched in a square; but, in time of battle, they were drawn out into a longer form, which Virgil beautifully expresses by *longa cohortes explicuit legio.*

281. *Ac.*] In one of Dr Mead's manuscripts it is *at.* In several of the old editions it is *et.*

282. *Renidenti.*] In the King's, with the Arundelian manuscripts, and in the old Nurenberg edition, it is *renitenti.* Pierius found the same reading in some old manuscripts: but *renidenti* in the Roman, and some others. This is the only simile in the second Georgick: but never did any poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline, and not yet disordered by fighting. The shining beauty of the clusters is finely represented by the splendor of the brazen arms, and not a word is used, that does not serve to justify the comparison. In both, the design of this order is the same: not only to please the eye with the beauty of so regular a prospect: but because it is most proper for the use, for which they are intended.

Dryden has translated *cum longa cohortes explicuit legio,*

"As legions in the field their front display:"

which is the very reverse of Virgil's expression: for, instead of displaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

"And equal Mars, like an impartial
"lord,
"Leaves all to fortune, and the
"dint of sword."

This is a very bad translation of *dubius mediis Mars erat in armis.* Virgil's sense is, that Mars still hovers doubtfully between the two armies, not having yet determined to which side to give the victory, not a man has yet stirred from his place, to give the onset. Mr B——'s translation begins:

"As when two mighty armies all in
"fight,
"Stretch'd on some open plain, be-
"gin the fight."

But Virgil does not compare his vineyard to two armies: but only to that of the Romans. The design of the Poet is to celebrate the exactness of the military discipline of his own country in ranging their soldiers; to which the barbarous discipline of their enemies was by no means to be compared. Dr Trapp's translation comes much nearer the sense of his author, and is almost literal.

"—As

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begun, but doubtful Mars fluctuates in the midst of arms. So let your vineyard be divided by an equal number of spaces: not only to delight a vain mind with the prospect, but because the earth cannot otherwise afford equal strength to all, nor the branches extend themselves at large. Perhaps you may desire to know how deep the trenches ought to be. For my own part, I venture my vine in a slight furrow. But trees must be planted deep, and far in the ground

Praelia, sed dubius mediis Mars errat in armis.
Omnia sint paribus numeris dimensa viarum:
Non animum modo uti pascat prospectus inanem:
Sed quia non aliter vires dabit omnibus aequas
Terra, neque in vacuum poterunt se extendere rami.
Forsitan et scrobibus quae sint fastigia quaeras.
Ausim vel tenui vitem committere sulco.
Altius ac penitus terrae defigitur arbos:

NOTES.

"——————As in war,
"The long extended legion forms
"in lines
"Its cohorts; when the marshal'd
"squadrons stand
"In the wide plain, and, the whole
"army rang'd,
"The ground all fluctuates with the
"brazen gleam;
"Nor yet in horrid shock the battle
"joins,
"But Mars uncertain, hovers o'er
"the field."

284. *Numeris.*] "The word *numerus* in the singular, and *numeri* in the plural, has a great variety of significations, and means *quantity*, as well as *number*; also *order*, *regularity*, *exactness*, &c. or if it be here taken for number; it means the same number of paths crossing one another, to make an exact square upon the whole: which must likewise be divided into squares, and so the distances must be equal." Dr TRAPP.

Dimensa.] In one of the Arundelian manuscripts it is *dimensa.*

287. *Poterunt se extendere.*] "In the Roman manuscript it is *poterunt extendere*, without the pronoun *se*: as elsewhere, *ferro accingunt*, and *lateri adglomerant nostro*, without *se*. But in the Medicean, and other manuscripts, *se* is inserted." PIERIUS.

288. *Forsitan et scrobibus, &c.*] The subject of this paragraph is the depth of the trenches. He says the vine may be planted in a shallow trench, but great trees require a considerable depth, of these he gives the *Esculus* for an example, and then takes occasion to give a noble description of that tree.

289. *Ausim vel tenui vitem committere sulco.*] In one of Dr Mead's manuscripts it is *ter* instead of *vel.*

The Roman husbandmen seem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, according to the goodness of the soil: but we find in that author, that some of his cotemporaries blamed him for thinking he had assigned too great a depth. Virgil seems to approve of a shallow trench, but he speaks of it with caution. He does not lay it down as an absolute rule, in which all were agreed, but only says that he himself would venture so to do: in which he seems to hint, that the common practice of his time was different.

290. *Altius ac penitus terrae defigitur arbos.*] Pierius says it is *altius* in some ancient manuscripts. Heinsius

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Esculus in primis, quae, quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit.
Ergo non hyemes illam, non flabra, neque imbres
Convellunt: immota manet, multosque nepotes,
Multa virum volvens durando saecula vincit.
Tum fortes late ramos et brachia tendens
Hinc illuc, media ipsa ingentem sustinet umbram.
Neve tibi ad solem vergant vineta cadentem:

chiefly the Esculus, whose root descends as low towards hell, as it's branches rise up in the air towards heaven. Therefore no storms, no blasts, nor showers can hurt it: unshaken it stands, and outlasts many descents, many ages of men. It extends it's strong branches and arms all around, and standing itself in the midst sustains the vast shade. Let not your vineyards look towards the setting sun:

NOTES.

has embraced this reading: but take it to be corrupt. *Ausim vitem mittere, ac arbos defigitur* is such connection, as, I believe, Virgil ould not have made use of. Obve how wretchedly it appears in glish: "I would venture my vine in a slight furrow, *and* a taller tree is planted deep in the ground." e reading would be tolerable, if *as at* instead of *ac*: but no auity is offered for this alteration. even, if this was admitted, *taller* this place, would be a poor and less epithet. I take *altius* to have n altered to *altior*, by some tastetranscriber, who taking a *vine* to a *tree*, thought there wanted an thet to make a distinction between s and *arbos*. But *vines* were not counted *trees*; but *shrubs*, or someng of a middle nature between s and shrubs. Thus Columella: am ex surculo vel *arbor* procedit, olea: vel frutex, ut palma camstris: vel *tertium quiddam*, quod ec *arborem*, nec fruticem proprie erim, ut est vitis."

291. *Esculus.*] See the note on . 15.

Quantum vertice ad auras, &c.] his very expression is used of the ercus, in the fourth Aeneid:

"Ac velut annoso validam cum ro-
"bore *quercum*
"Alpini Boreae, nunc hinc, nunc
"flatibus illinc
"Eruere inter se certant; it stridor,
"et altae
"Consternunt terram concusso sti-
"pite frondes:
"Ipsa haeret scopulis: et *quantum*
"*vertice ad auras*
"*Aetherias, tantum radice in Tar-*
"*tara tendit.*"

293. *Non flabra.*] In one of the Arundelian manuscripts it is *nec flabra.*

294. *Multosque nepotes.*] So I read with Heinsius and Masvicius. The same reading is in the Roman manuscript, according to Pierius. Others read *multosque per annos.*

297. *Ipsa.*] It is *ipsam* in one of the Arundelian manuscripts.

298. *Neve tibi ad solem*, &c.] In this passage are several short precepts relating to vineyards with a beautiful account of the danger of intermixing wild olives with the vines, lest a fire should kindle among them, and destroy the vineyard.

Columella, speaking of the aspect of a vineyard, tells us that the ancients were greatly divided about it. He

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plant no hazles amongſt your vines: do not take the upper Neve inter vites corylum ſere: neve flagella

NOTES.

He recommends a ſouth aſpect in cold places, and an eaſt aſpect in warm places, if they be not ſubject to be infeſted with the eaſt and ſouth winds, as on the ſea coaſt of Baetica: in which caſe, he ſays, they are better oppoſed to the north, or weſt: "Caeli . . . . . regionem, quam ſpectare debeant vineae, vetus eſt diſſenſio, Saſerna maxime probante "ſolis ortum, mox deinde meridiem, "tum occaſum, Tremellio Scrofa "praecipuam poſitionem meridianam cenſente, Virgilio de induſtria occaſum ſic repudiante,

"Neve tibi ad ſolem vergant vineta "cadentem.

"Democrito et Magone laudantibus "caeli plagam ſeptentrionalem, quia "exiſtement ei ſubjectas feraciſſimas "fieri vineas, quae tamen bonitate "vini ſuperentur. Nobis in univerſum praecipere optimum viſum eſt, "ut in locis frigidis meridiano vineta "ſubjiciantur, tepidis orienti adver"tantur, ſi tamen non infeſtabun"tur auſtris, euriſque, velut orae "maritimae in Baetica. Sin autem "regiones praedictis ventis fuerint "obnoxiae, melius aquiloni, vel fa"vonio committentur, nam ferven"tibus provinciis, ut Aegypto, et "Numidia, uni ſeptentrioni rectius "opponentur."

299. *Neve inter vites corylum ſere.*] In the King's manuſcript it is *corylos*. The hazle has a large, ſpreading root, which would therefore injure the vines. This ſeems to be the reaſon of roaſting the entrails of the goat on hazle ſpits, as we find in the Georgick:

"Et ductus cornu ſtabit ſacer hi"cus ad aram,
"Pinguiaque in verubus tortebim"exta colurnis."

The goat was ſacrificed to Bacch becauſe that animal is highly inju ous to vines: and it's entrails w roaſted on hazle ſpits, becauſe t plant is alſo deſtructive to a vi yard. The hazle was uſed to b the vines. See the note on *ru* Book I. ver. 266.

Neve flagella ſumma peti.] Vi is generally underſtood to mean *flagella ſumma* the topmoſt ſhoot the tree: but theſe are mentione the words immediately followi Moſt of the tranſlators therefore h blended them together. I take *ſu ma flagella* to mean the upper part the ſhoot, which ought to be cut and is not worth planting, as Miller has obſerved: "You ſho "always make choice of ſuch ſho "as are ſtrong and well ripened "the laſt year's growth. Th "ſhould be cut from the old vi "juſt below the place where t "were produced, taking a knot "the two year's wood, which ſho "be pruned ſmooth: then you ſho "cut off the upper part of the ſho "ſo as to leave the cutting about ſi "teen inches long. Now in makin "the cuttings after this manne "there can be but one taken fro "ea

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summa pete, aut ſumma deſtringe ex arbore plantas: *part of the ſhoots, or gather your cuttings from the top of a tree,*
Tantus amor terrae: neu ferro laede retuſo 301 *ſo great is the love of earth; do not*
femina: neve oleae ſylveſtres inſere truncos. *hurt your plants with a blunt knife: nor intermix the trunchons of the wild olive.*

NOTES.

each ſhoot; whereas moſt perſons cut them into lengths of about a foot, and plant them all, which is very wrong: for the upper parts of the ſhoots are never ſo well ripened as the lower part which was produced early in the ſpring; ſo that if they do take root, they never make ſo good plants, for the wood of thoſe cuttings being ſpungy and ſoft, admits the moiſture too freely, whereby the plants will be luxuriant in growth, but never ſo fruitful as ſuch whoſe wood is cloſer and more compact."

300. *Summa deſtringe ex arbore plantas.*] So I read with Heinſius: the common reading is *ſummas deſtringe.* Pierius ſays it is *ſummas deſtringe* in ſome old manuſcripts; but *ſumma* in the Roman, and other more ancient copies. One of Dr Mead's manuſcripts has *ſummas defringe:* the other, and the Cambridge copy have *ſumma defringe.* The ſame reading is in the Nurenberg, and ſeveral other old editions. Columella ſays the beſt cuttings are thoſe which are taken from the top; the next from the branches; and the third from the top of the tree; which ſooneſt take, and are moſt fruitful, but ſooneſt grow old: "Optima habentur a lumbis: ſecunda ab humeris: tertia ſumma in vite lecta, quae celerrime comprehendunt, et ſunt feraciora, ſed et quam celerrime ſeneſcunt."

301. *Tantus amor terrae.*] The poet ſeems by this expreſſion to inſinuate, that thoſe ſhoots, which grow neareſt the earth, contract ſuch a liking to it, that they take better in it.

Neu ferro laede retuſo.] In the Bodleian manuſcript it is *ne ferro laede retuſo:* in the King's it is *neu ferro laede vetuſto:* in one of Dr Mead's it is *neu ferro lege recuſo.*

A blunt knife not only increaſes the labour of the huſbandman, but alſo tears the vines, and makes wounds that are not ſo apt to heal; as Columella has obſerved: "Super "caetera illud etiam cenſemus, ut "duris, tenuiſſimiſque et acutiſſimis "ferramentis totum iſtud opus exe- "quamur: obtuſa enim, et hebes, "et mollis falx putatorem moratur, "eoque minus operis efficit, et plus "laboris affert vinitori. Nam ſive "curvatur acies, quod accidit molli, "ſive tardius penetrat, quod evenit "in *retuſo* et craſſo ferramento, "majore niſu eſt opus. Tum etiam "plagae aſperae, atque inaequales, "vites lacerant. Neque enim uno, "ſed ſaepius repetito ictu res tranſi- "gitur. Quo plerumque fit, ut quod "praecidi debeat perfringatur, et ſic "vitis laniata, ſcabrataque putreſcat "humoribus, nec plagae conſanen- "tur. Quare magnopere monen- "dus putator eſt, ut prolixet aciem "ferramenti, et, quantum poſſit, "novaculae ſimilem reddat."

302. *Neve oleae ſylveſtres inſere truncos.*] It ſeems by this paſſage, as if it had been a cuſtom to plant wild olives in the vineyards, for ſup-

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ports

For a ſpark often falls from the unwary ſhepherds, which being at firſt concealed under the unctuous bark lays hold of the ſtem, and thence getting up into the topmoſt leaves, ſends a great crackling up to heaven; then purſues it's conqueſt over the boughs, reigns over the lofty head, and ſpreads it's flame over the whole grove, and thick with pitchy darkneſs drives the black cloud to heaven: eſpecially if a tempeſt has deſcended on the woods, and a driving wind rolls the fire along. When this happens, they are deſtroyed down to the root, and can no more ariſe, or recover themſelves from the ground: but the unbleſs wild olive with bitter leaves remains. Let no man, be he ever ſo wiſe, prevail upon us to ſtir the hard earth, when the north wind blows.

Nam ſaepe incautis paſtoribus excidit ignis,
Qui furtim pingui primum ſub cortice tectus
Robora comprendit, frondeſque elapſus in altas
Ingentem caelo ſonitum dedit. Inde ſecutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad caelum picea craſſus caligine nubem:
Praeſertim ſi tempeſtas a vertice ſylvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a ſtirpe valent, caeſaeque reverti
Poſſunt, atque ima ſimiles revireſcere terra:
Infelix ſuperat foliis oleaſter amaris.
Nec tibi tam prudens quiſquam perſuadeat auctor
Tellurem Borea rigidam ſpirante moveri.

NOTES.

ports to the vines. This the Poet juſtly reprehends, becauſe a ſpark, lighting accidentally on the unctuous bark of the olive, may ſet the whole vineyard on fire. May ſeems to underſtand this precept of Virgil to relate to the planting of wild olives, not amongſt the vines, but amongſt the cultivated olives: for his tranſlation is thus:

"——————— Nor yet
"Wild olive trees 'mongſt other
"olives ſet."

310. *A vertice.*] Servius, Grimoaldus, and, after them, Ruaeus, think that by *a vertice* is meant from the north; becauſe that pole appears above our heads: *hic vertex nobis ſemper ſublimis.* But I rather believe it means only *from above:* for the moſt furious winds do not come from the north: and, in the firſt Georgick, we have the ſouth wind mentioned to come *ab alto:* which, if it be taken to mean *from high,* ſome underſtand it, cannot ſure be interpreted of the north pole:

"———Namque urget *ab alto*
"Arboribuſque ſatiſque *notus*, pecu
"rique ſiniſter."

See the note on book I. ver. 324.

312. *Non a ſtirpe valent.*] The are the vines, which he ſays are de ſtroyed for ever; for he mentio the wild olives immediately after wards, as recovering themſelves.

315. *Nec tibi, &c.*] Here we hav a precept relating to the time planting vines; which is either the ſpring or autumn; from whic the Poet beautifully ſlides into a mo noble deſcription of the ſpring.

316. *Moveri.*] So it is in the Roman manuſcript according to Pierius, who prefers this reading to *movere*, as it is in the other copies Heinſius alſo has *moveri.*

319. *Optim*

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Rura gelu tum claudit hyems, nec semine jacto
Concretam patitur radicem adfigere terrae.
Optima vinetis satio, cum vere rubenti
Candida venit avis longis invisa colubris:
Prima vel autumni sub frigora, cum rapidus sol

Then winter binds up the country with frost, and does not suffer the frozen root of the young plants to take hold of the earth. The best time for planting vineyards is, when in the glowing spring the white bird appears, which is hated by the long snakes: or else about the first cold of autumn, when the rapid sun

NOTES.

319. *Optima vinetis satio, cum vere rubenti.*] Most of the printed editions have *est* after *satio*: but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr Mead's manuscripts. Heinsius also and Masvicius leave out *est*.

The epithet *rubenti* may allude to the red flowers, which appear in the spring: or rather, it may be put for *bright*, or *shining*; for *purpureus* is used for any *bright colour*, and the spring has often that epithet.

320. *Candida avis.*] The stork, a bird of passage, which comes into Italy in the spring; or in summer, according to Pliny: "*Ciconias* quo-"nam e loco veniant, aut quo se re-"ferant, incompertum adhuc est. "E longinquo venire non dubium, "eodem quo grues modo: illas hy-"emis, *has aestatis* advenas."

Longis invisa colubris.] Pliny tells us, that storks are in such esteem, for destroying serpents, that, in Thessaly, it is a capital crime to kill them, and the punishment is the same as for murder: "Honos iis "serpentium exitio tantus, ut in "Thessalia capitale fuerit occidisse, "eademque legibus poena, quae in "homicidam."

321. *Prima vel autumni sub frigora.*] The time, which the Poet means in this place, must be the latter end of autumn, which the Romans reckoned to begin on the twelfth of August. Their winter began on the ninth of November: and therefore we may understand the first cold of autumn to mean the end of October, or the beginning of November. This agrees with what Columella has said about the time of planting vineyards: that it is either in spring or autumn; in spring, if it be a cold or moist climate, or the soil be fat, and on a plain; and in autumn, if the contrary. He says the time of planting in the spring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the first of December: "Sequitur opus "vineae conserendae, quae vel vere "vel autumno tempestive deponitur. "Vere melius, si aut pluvius, aut "frigidus status caeli est, aut ager "pinguis, aut campestris, et uligi-"nosa planicies: rursus autumno si "sicca, si calida est aëris qualitas, si "exilis, atque aridus campus, si ma-"cer praeruptusve collis: vernaeque "positionis dies fere quadraginta sunt "ab Idibus Februariis usque in aequi-"noctium: rursus autumnalis ab "Idibus Octobris in Calendas De-"cembres." Observe that our Calendar varies a fortnight, since the time it was settled by Julius Caesar: for the vernal equinox, which is now about the tenth or eleventh of March,

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does not yet touch the winter with his horses, and the heat is just gone. The spring above all seasons is beneficial to the verdure of the groves, the spring is beneficial to the woods: in the spring the lands swell, and require the genial seeds. Then the almighty father Aether descends into the bosom of his joyful spouse with fruitful showers, and

Nondum hyemem contingit equis, jam praeterit aestas.
Ver adeo frondi nemorum, ver utile sylvis:
Vere tument terrae, et genitalia semina poscunt.
Tum pater omnipotens foecundis imbribus aether
Conjugis in gremium laetae descendit, et omnes

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was then about the four or five and twentieth. This must always be remembered, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum hyemem contingit equis.*] Ruaeus interprets this *the tropick of Capricorn.* But the sun passes into Capricorn, at the time of the winter solstice, which was about their twenty-fourth or twenty-fifth of December. This season could not possibly be called autumn by Virgil.

Jam praeterit aestas.] *Aestas, summer,* seems to be put here for *warm weather.* See the note on ver. 312. of the first Georgick.

Ver adeo.] Philargyrius looks upon *adeo,* as an expletive. Ruaeus interprets it *praecipue.* See the note on *adeo,* book I. ver. 24.

324. *Vere tument terrae.*] "The "earth swells, says Theophrastus, "when it is moist and warm, and "enjoys a temperate air: for then it "is yielding, ready to burst, and "full of juice: Ὅταν ὑγρὰ καὶ θερμὴ, καὶ τὸ τοιοῦτον ἄηρ ἔχῃ σύμμετρα. τότε γὰρ εὐδιάχυτός τε καὶ εὐβλαστὴς καὶ ὅλως εὐτραφὴς ἐστι.

325. *Tum pater omnipotens, &c.*] The Poet calls the *Aether* or *sky,* the *almighty father,* or Jupiter; for they are the same in the heathen mythology. Juno also is the earth, which Virgil here calls the wife of the almighty Aether. The earth is rendered fruitful by the showers falling from the sky; which the Poet expresses by Aether descending into the bosom of his wife. The following verses of Lucretius are not much unlike those of our Poet, who seems to have had them before his eye, when he wrote this passage.

"Postremo pereunt imbres, ubi eos
"pater Aether
"In gremium matris Terrai praeci-
"pitavit.
"At nitidae surgunt fruges, rami-
"que virescunt
"Arboribus; crescunt ipsae, foetu-
"que gravantur:
"Hinc alitur porro nostrum genus,
"atque ferarum:
"Hinc laetas urbes pueris florere
"videmus,
"Frondiferasque novis avibus ca-
"nere undique sylvas.
"Hinc fessae pecudes pingues per
"pabula laeta
"Corpora deponunt, et candens
"lacteus humor
"Uberibus manat distentis; hinc
"nova proles
"Artubus infirmis teneras lascivia
"per herbas
"Ludit, lacte mero mentes perculsa
"novellas."

326. *Laetae.*] In one of the Arundelian, and in one of Dr Mead's manuscripts it is *late:* which is a very elegant

Magnus alit, magno commixtus corpore foetus. *greatly mingling with her great body nourishes all her offspring.*
Avia tum resonant avibus virgulta canoris, *Then do the lonely thickets resound*
Et venerem certis repetunt armenta diebus: *with tuneful birds, and the herds renew their love at their stated times.*

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elegant reading, and expresses the wide extent of the spring showers. *Late* is a favourite adverb with Virgil, in this sense. Thus we find in the first Georgick:

"——— Amnis abundans
"Exit, et obducto *late* tenet omnia "limo:

And

"Omnia ventorum concurrere praelia vidi,
"Quae gravidam *late* segetem ab "radicibus imis
"Sublime expulsam eruerent."

On the other side, it must be said, that *late* is here no insignificant epithet: for the earth may well be said to be glad, at the falling of these fruitful showers. There is an expression something like this in the seventh eclogue:

"Jupiter et *laeto* descendet pluri-"mus *imbri*."

Here indeed not the *earth*, but the *shower* is called *joyful*: but yet this epithet is added to the *shower* by a metonymy, for the *shower* can no otherwise be said to be *joyful*, than as it makes the earth so.

328. *Tum.*] It is *cum*, in the Cambridge manuscript.

329. *Venerem certis repetunt armenta diebus.*] The brute part of the creation are known to have their stated times of propagating their species. Aristotle, from whom Virgil probably took this observation, says the general time for this is the spring. The words, which that great Philosopher uses on this subject, will, I believe, not be disagreeable, in this place, to the learned reader: Βέλτιται μὲν ἔν ἡ φύσις τῶν θηλέων, περὶ τὸν αὐτὸν χρόνον ποιεῖσθαι τὴν ὁμιλίαν ταύτην, ὅταν ἐκ τῦ χειμῶνος μεταβάλλη ὡρὸς τὸ θέρος. αὕτη δὲ ἐστιν ἡ τῦ ἔαρος ὥρα, ἐν ᾗ τὰ θηλέα, καὶ φιτηκὰ, καὶ φιζὰ, καὶ πλωτα ὁρμᾷ πρὸς τὸν συνδυασμόν. ποιεῖται δὲ ἕκα τὴν ὀχείαν κὶ τὸν τόκον; καὶ μετοπώρυ κὶ χειμῶνος, οἷον τῶν τε ἐνύδρων ἅπλα γένη, καὶ τῶν φιτηλῶν, ἄνθρωπος δὲ μάλιστα πᾶσαν ὥραν, καὶ τῶν συναθροιζομένων ζώων φιζῶν πολλὰ, διὰ τὴν ἁλέαν καὶ εὐτρόφιαν, ὅσων καὶ αἱ κυήσεις ὀλιγοχρόνιαί εἰσιν, οἷον ὗς καὶ κυνός; καὶ τῶν φιτηλῶν ὅσα πλειοναίκις ποιεῖται τὰς τόκας. We find something like this in Pliny; "Caeteris "animalibus stati per tempora anni "concubitus, homini omnibus horis "dierum noctiumque. Caeteris sa-"tietas in coitu, homini prope nul-"la." Lucretius also mentions the spring as the season for the generation of animals:

"Nam simul ac species patefacta'st "verna diei,
"Et reserata viget genitalis aura Fa-"voni;

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the teeming earth brings forth, Parturit almus ager, zephyrique tepentibus auris
and the fields open their bosoms to Laxant arva sinus: superat tener omnibus humor:
the warm Zephyrs: all abound with gentle moisture: and the Inque novos soles audent se gramina tuto
herbs can safely trust themselves Credere: nec metuit surgentes pampinus austros,
to the new suns: nor does the Aut actum caelo magnis aquilonibus imbrem:
vine-branch fear the rising south winds, or the shower driven Sed trudit gemmas, et frondes explicat omnes.
down from heaven by the furious Non alios prima crescentis origine mundi
north: but puts forth it's buds, Illuxisse dies, aliumve habuisse tenorem
and unfolds all it's leaves. No Crediderim: ver illud erat: ver magnus agebat
other days, I believe, shone, nor Orbis, et hybernis parcebant flatibus euri:
was it any other season, at the beginning of the growing world: Cum primae lucem pecudes hausere, virumque
it was then the spring: spring smiled over all the globe, and the east winds forbore their wintry blasts: when cattle first drew light, and

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" Aeriae primum volucres te, Diva,
" tuumque
" Significant initum percussae corda
" tua vi:
" Inde ferae pecudes persultant pa-
" bula laeta,
" Et rapidos tranant amnes; ita
" capta lepore,
" Illecebrisque tuis omnis natura ani-
" mantum
" Te sequitur cupide, quo quamque
" inducere pergis:
" Denique per maria, ac montes,
" fluviosque rapaces,
" Frondiferasque domos avium, cam-
" posque virentes,
" Omnibus incutiens blandum per
" pectora amorem,
" Efficis ut cupide generatim saecla
" propagent."

330. *Parturit almus ager.*] In one of the Arundelian manuscripts it is *parturit alma Venus.*

332. *Gramina.*] In the King's manuscript it is *germina.*

336. *Non alios, &c.*] I take the Poet's meaning here to be, not that there was a perpetual spring, at the beginning of the world: but that it was the spring season, when cattle, and men were created. He assigns this reason for it: the new created beings would not have been able to have sustained the extremities of heat or cold; and therefore, it must have been spring, when they were created, that they might have time to grow hardy, before a more inclement season should begin.

Dryden has greatly debased the elegance of these lines, by making use of vulgar, and, in this place, ridiculous expressions:

" In this soft season (let me dare
" to sing)
" The world was *hatch'd* by hea-
" ven's Imperial King
" In prime of all the year, and
" *holy-days* of spring."

340. *Cum primae.*] In one of the Arundelian manuscripts, and in an old Paris edition, printed in 1494, it is *tum primum.* In the Cambridge manuscript, it is *cum primam.* Pierius says it is *cum primae*, in the Roman and Medicean manuscripts. Heinsius, Masvicius, and some old editions

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Ferrea progenies duris caput extulit arvis:
Immissaeque ferae sylvis, et sidera caelo.
Nec res hunc tenerae possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet caeli indulgentia terras. 345
Quod supereſt, quaecunque premes virgulta per agros,

the iron race of men lifted up it's head from the hard fields: and wild beasts were sent into the woods, and stars into the heavens. Nor could the tender creation have born so great a labour, if there had not been a rest between cold and heat, and if the indulgence of heaven did not favour the earth. But, to proceed, what branches soever you lay down in the fields,

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editions have *cum primae.* The common reading is *cum primum.*

341. *Ferrea.*] Some read *terrea,* on the authority of Lactantius: but it may as well be supposed, that it is an error in the copy of Lactantius. Virgil seems to have imitated Hesiod:

Ἦμαρ γὰρ δὴ γένος εἰμὶ σιδήρεον.

Duris.] In some of the old editions it is *durum.*

Arvis.] In the Bodleian manuscript it is *armis.*

Ruaeus thinks the Poet here alludes to the iron age, and the restitution of the earth by Deucalion and Pyrrha, as was related in the note on ver. 62. of the first Georgick. But that learned Commentator seems to have forgotten, that Virgil is here speaking of the very first age of the world.

344. *Si non tanta quies iret, &c.*] In the old Nurenberg edition it is "Si non tanta quies inter frigusque "caloremque iret."

345. *Exciperet.*] In one of Dr Mead's manuscripts it is *haec pareret.*

346. *Quod supereſt, &c.*] The Poet now proceeds to give directions about layers: and recommends dunging, and laying stones and shells at the roots.

Premes.] Servius interprets this *demerges, infodies.* Hence most of the Commentators have agreed to understand the Poet to speak of planting in general. Mr. B—— is singular in understanding *virgulta premere* to be meant of *layers:*

"Now, when you *bend the layers* to "the ground."

this however I take to be Virgil's sense. We have seen at the beginning of this book, that he recommends layers, as the best way of propagating vines: *Propagine vites respondent:* to this method of propagating therefore it is most probable that he should allude. And besides *premere* seems more proper to express the laying down a branch, than the planting of a cutting or removing of a young tree. La Cerda interprets *virgulta premere, infodere surculos in fossibus,* and endeavours to strengthen it with two quotations, neither of which seem to me to answer his purpose. The first is from Caius: "Quod "si vicini arborem in terra presserim, "ut in meum fundum radices ege-"rit." Caius speaks here plainly of *layers.* He says a tree is the property of that person, in whose ground it strikes root: and therefore if I lay it

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be careful to spread fat dung, and to cover them with a good deal of earth: or bury spongy stones or rough shells about their roots.

Sparge fimo pingui, et multa memor occule terra: Aut lapidem bibulum, aut squalentes infode conchas.

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down in such a manner, as to make it strike root in my ground, it becomes my tree. Surely this can be understood only of laying down a branch, which extends itself over my ground, and heaping the earth about it, which is expressed by *si terra presserim*: for I have no right to remove my neighbour's tree, or to take cuttings from it. See the entire passage. "Si alienam plantam "in meo solo posuero, mea erit, ex "diverso si meam plantam in alieno "solo posuero, illius erit. Si modo "utroque casu radices egerit: ante- "quam enim radices ageret, illius "permanet, cujus et fuit. His con- "veniens est, quod si vicini arbo- "rem ita terra presserim, ut in me- "um fundum radices egerit: meam "effici arborem. Rationem enim "non permittere, ut alterius arbor "intelligatur, quam cujus fundo ra- "dices egisset. Et ideo prope con- "finium arbor posita, si etiam in "vicinum fundum radices egerit, "communis est." The second is "from Horace: *terra premam, pro* "*infodiam.* The words of that Poet "are:

"Satis superque me benignitas tua
"Ditavit. Haud paravero
"Quod aut, avarus ut Chremes,
"*terra premam*;
"Discinctus aut perdam, ut ne-
"pos."

Here indeed *terra premere* does signify to *bury*: but the literal meaning of the words is to *press with earth*, which is more applicable to *layers*, than to any other way of planting: becaufe in this case a branch is laid down into a trench, and covered over with earth.

347. *Sparge fimo pingui, &c.*] We are informed by Columella that the direction about burying stones and shells is taken from Mago the Carthaginian, who also advises dunging, but adds, that grape-stones ought to be mixed with the dung. "Id enim "vitare facile est, per imum solum "juxta diversa latera fossarum dispo- "sitis paucis lapidibus, qui singuli "non excedant quinque librale pon- "dus. Hi videntur, ut Mago pro- "dit, et aquas hyemis, et vapores "aestatis propulsare radicibus: quem "secutus Virgilius tutari semina, et "muniri sic praecipit:

"Aut lapidem bibulum, aut squa-
"lentes infode conchas:
"et paulo post:
"—— Jamque reperti,
"Qui saxo super, atque ingenti pon-
"dere testæ
"Urgerent: hoc effusos munimen
"ad imbres,
"Hoc ubi hiulca siti findit canis ar-
"stifer arva.

"Idemque Poenus autor probat vi-
"nacea permista stercori depositis se-
"minibus in scrobem vires movere,
"quod illa provocent, et eliciant
"novas radiculas: hoc per hyemem
"frigen-

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Inter enim labentur aquae, tenuisque subibit
Halitus: atque animos tollent sata. Jamque reperti,
Qui saxo super, atque ingenti pondere testae
Urgerent: hoc effusos munimen ad imbres:
Hoc, ubi hiulca siti findit canis aestifer arva.
Seminibus positis, superest deducere terram
Saepius ad capita, et duros jactare bidentes;
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos.
Tum laeves calamos, et rasae hastilia virgae,
Fraxineasque aptare sudes, furcasque bicornes:
Viribus eniti quarum, et contemnere ventos

By this means the water will soak thro', and a fine vapour will penetrate them: and the plants will be vigorous. There are some now, who press a great weight of stones or potsheards about them: this is a defence against pouring showers, this, when the burning dog-star cleaves the gaping fields with thirst. When the layers are planted out, it remains to draw up the earth often about the roots, and to exercise the hard drags; or to turn up the soil with urging the plough, and to bend the striving bullocks amongst the very vineyards: then to prepare smooth reeds, and spears of peeled rods, and ashen poles, and two horned forks: by the strength of which your vines may learn to rise, and contemn the winds,

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"frigentem, et humidam scrobibus "inferre calorem tempestivum, ac "per aestatem virentibus alimentum, "et humorem praebere. Si vero so- "lum, cui vitis committitur, vide- "tur exile, longius accersitam pin- "guem humum scrobibus inferre "censet." Mr Evelyn after mentioning the placing of *potsheards, flints, or pebbles, near the root of the stem*, adds this caution: "But re- "member you remove them after a "competent time, else the vermin, "snails and insects which they pro- "duce and shelter, will gnaw, and "greatly injure their bark, and there- "fore to lay a coat of moist rotten "litter with a little earth upon it, "will preserve it moist in summer, "and warm in winter, enriching "the showers and dews that strain "through it."

352. *Munimen.*] In one of Dr Mead's manuscripts it is *munimine.*

353. *Hoc.*] In the same manuscript it is *atque* instead of *hoc.*

354. *Seminibus positis.*] In this passage the Poet mentions digging the ground, propping the vines, and pruning them.

355. *Capita.*] It is generally agreed that *capita* means here the root of the tree. Mr B—— seems to take it for the top:

"High as your plant oft raise the
"neighb'ring soil."

Bidentes.] The *bidens* seems to be that instrument with two hooked iron teeth, which our farmers call a *drag.* It is used to break the surface of the ground, and may be serviceable near the roots of the vines, where the plough coming too near would be apt to injure them.

359. *Fraxineasque.*] The conjunction *que* is wanting in the King's manuscript.

Bicornes.] Pierius says it is *furcasque valentes* in the Roman manuscript. We find the same reading in the Cambridge, and in one of the Arundelian manuscripts.

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and climb up the stages to the tops of the elms. Whilst your plants are in their infant state, with young branches, you should spare their tender age: and whilst the joyful branch spreads itself in the open air with slackened reins, the edge of the pruning knife is not yet to be applied; but the young shoots should be nipped

Assuescant, summasque sequi tabulata per ulmos.
Ac dum prima novis adolescit frondibus aetas,
Parcendum teneris; et dum se laetus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acies nondum falcis tentanda, sed uncis 365

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361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper distances, to sustain the vines; as we find in Columella: "Cum "deinde adolescere incipient, falce "formandae, et *tabulata* instituenda "sunt: hoc enim nomine usurpant "agricolae ramos truncosque promi-"nentes, eosque vel propius ferro "compescunt, vel longius promit-"tunt, ut vites laxius diffundantur: "hoc in solo pingui, melius illud in "gracili: tabulata inter se minus "ternis pedibus absint, atque ita for-"mentur, ne superior ramus in ea-"dem linea sit, qua inferior: nam "demissum ex eo palmitem germi-"nantem inferior atteret, et fruc-"tum decutiet."

363. *Parcendum teneris: et dum se laetus ad auras.*] In one of Dr Mead's manuscripts it is *parcendum est teneris; et dum se laetus ad auras.* In the other it is *parcendum est teneris: dum* sese *laetus ad auras.*

364. *Agit.*] It is *aget* in the Medicean manuscript, according to Pierius.

Laxis.] It is *lapsis* in the King's manuscript.

Per purum immissus habenis.] This is a metaphor taken from horses. "This expression," says Dr Trapp, "with submission to Virgil, is a "little harsh, as applied to the "growth of a tree:" but the same metaphor had been used before by Lucretius:

"Arboribus datum 'st variis exinde
"per auras
"Crescendi magnum immissis certa-
"men habenis."

Per purum in Virgil signifies the same as *per auras* in Lucretius. Horace uses it also for the air:

"—— Per purum tonantes
"Egit equos."

365. *Ipsa acies nondum falcis tentanda.*] Pierius reads *ipsa acie falcis nondum tentanda.* I find the same reading in one of the Arundelian manuscripts, both Dr Mead's, and in several printed editions. He says it is *ipsa acie nondum falcis* in the Roman manuscript, and so it is in the other Arundelian copy, and some printed editions. The King's, the Cambridge, and the Bodleian manuscripts, Servius, Heinsius, Ruaeus, Masvicius, and several others have *ipsa acies nondum falcis tentanda.* Quintilian alludes to this passage, in the second book of his Institutions: "Ne illud quidem quod admonea-"mus indignum est, ingenia puero-"rum nimia interim emendationis "severitate deficere: nam et despe-"rant, et dolent, et noviſſime ode-"runt:

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Carpendae manibus frondes, interque legendae.
Inde ubi jam validis amplexae ſtirpibus ulmos
Exierint, tum ſtringe comas, tum brachia tonde.
Ante reformidant ferrum: tum denique dura
Exerce imperia, et ramos compeſce fluentes.
Terendae ſepes etiam, et pecus omne tenendum:
Praecipue dum frons tenera, imprudenſque laborum:
Cui, ſuper indignas hyemes ſolemque potentem,

with your fingers here and there. But when they have given the elm a ſtrong embrace: then ſtrip the ſhoots; then prune the boughs. Before this they cannot bear the knife: but now exerciſe a ſevere dominion over them, and reſtrain the luxuriant branches. Hedges alſo are to be woven, and all ſorts of cattle to be reſtrained: eſpecially whilſt the ſhoots are young, and not able to bear injuries: for, more than cruel winters, and powerful ſuns,

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"runt: et quod maxime nocet, dum "omnia timent, nihil conantur. "Quod etiam ruſticis notum eſt, qui "frondibus teneris non putant adhi-"bendum eſſe falcem, quia reformi-"dare ferrum videntur, et cicatri-"cem nondum pati poſſe."

Uncis carpendae manibus frondes.] *Uncis manibus, crooked hands*, the Poet means nipping the tender ſhoots with the thumb and finger, which is practiſed in ſummer time, before the ſhoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr Mead's manuſcripts it is *viribus*, which reading Fulvius Urſinus obſerved alſo in the old Colotian manuſcript.

370. *Ramos compeſce fluentes.*] Pierius ſays it is *ramos compeſce vagantes* in the moſt ancient Roman manuſcript; and thinks both the precept and expreſſion are taken from the following paſſage of Varro: "Vites pampinari, ſed a ſciente: nam id, quam putare majus; neque in arbuſto, ſed in vinea fieri. Pampinare eſt ex ſarmento coles, qui nati ſunt, de iis, qui plurimum valent, primum ac ſecundum, nonnunquam etiam tertium relinquere, reliquos decerpere, ne relictis colibus ſarmentum nequeat miniſtrare ſuccum."

371. *Terendae ſepes*, &c.] Here the Poet ſpeaks of making hedges, to keep out cattle, and eſpecially goats, whence he takes occaſion to digreſs into an account of the ſacrifices to Bacchus.

In one of the Arundelian manuſcripts it is *et jam pecus omne timendum.* In the Bodleian it is *etiam et pecus omne tuendum.* Pierius ſays it is *tuendum* in the Roman manuſcript. Ruaeus and moſt of the editors have *eſt* after *tenendum.* Pierius ſays *eſt* is wanting in the Medicean copy. It is left out in all the manuſcripts I have collated, and by Heinſius, La Cerda, Maſvicius, and ſeveral others.

This expreſſion of weaving a hedge does not ſeem to mean a green hedge, but a fence made of ſtakes, interwoven with dry ſticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruaeus interpret *ſuper, praeter:* in this ſenſe Dr Trapp has tranſlated it:

"——————— Beſides ſtorms,
"And the ſun's heat, the bufalo's,
"and goats,
"And ſheep, and greedy heifers,
"hurt thy vines."

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold: "Etiamſi hyemes in-
"dignae,

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do the wild buffaloes, and perse-cuting goats insult

Sylveſtres uri aſſiduæ capreæque ſequaces 374

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"dignæ, id eſt magnæ, noceant "novellis vitibus, et ſol, cum potens "eſt, id eſt, cum eſt æſtivus: ta-"men magis nocumentum accipiunt "ab uris, ovibus, capreis, juvencis." In this ſenſe it is tranſlated by May,

"Wild bulls and greedy goats *more* "harm will do
"Then ſcorching ſummers, and "cold winters too:"

And by Dryden:

"Whoſe leaves are not alone foul "winter's prey,
"But oft by ſummers ſuns are "ſcorch'd away;
"And *worſe than both*, become th' "unworthy browze
"Of buffalo's, ſalt goats, and hun-"gry cows."

"I underſtand," ſays Mr B——, "*ſuper* in this place, as it is ſaid *ſu-"per coenam*, or elſe it ſeems to me "that there would be a diſagreeable "repetition of the ſame things in the "following lines:"

"*Frigora nec tantum*, &c."

Accordingly he tranſlates it,

"*In* parching ſummer, and *in* winter ſnows,
"Wild beaſts and wanton goats inſult the boughs,
"And ſheep and hungry heifers "feed the luſcious browze."

But La Cerda has already vindicate this paſſage from the imputation o tautology. See the note on ver. 37

Indignas is generally thought t ſignify only great, in which ſenſe ſeems to have been uſed in the ten eclogue:

"—— Indigno cum Gallus amo "periret."

374. *Sylveſtres uri.*] The ur as deſcribed by Julius Caeſar, i wild bull of prodigious ſtrength a ſwiftneſs, being almoſt as big as elephant: "Tertium eſt genus "rum, qui Uri appellantur. Ii ſ "magnitudine paullo infra eleph "tos; ſpecie, et colore, et fig "tauri. Magna vis eſt eorum, "magna velocitas. Neque homi "neque ferae, quam conſpexeri "parcunt." He ſpeaks of it, as o of the rare animals which are fou in the Hercynian wood, and are n ſeen in other places: "Hujus H "cyniae Sylvae, quae ſupra demo "ſtrata eſt, latitudo IX dierum i "expedito patet. Non enim ali "finiri poteſt, neque menſuras i "nerum noverunt. Oritur ab He "vetiorum, et Nemetum, et R "racorum finibus, rectaque flumi "Danubii regione pertinet ad fin "Dacorum, et Anartium. Hi "ſe flectit ſiniſtrorſus, diverſis a fl "mine regionibus, multarumq "gentium fines propter magnitud "nem attingit. Neque quiſquam "eſt hujus Germaniae, qui ſe adi

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Illudunt: pascuntur oves; avidaeque juvencae. 375 *them; and sheep and greedy heifers browze upon them.*

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"ad initium ejus sylvae dicat, quum "dierum iter LX processerit, aut quo "ex loco oriatur, acceperit. Multa "in ea genera ferarum nasci constat, "quae reliquis in locis visa non sint: "ex quibus quae maxime differant "ab caeteris, et memoria prodenda "videantur, haec sunt." After these words Caesar describes a bull shaped like a stag, the elk, and the *urus*, as in the former quotation. Servius thinks the *uri* are so called ἀπὸ τῶν ὄρων, from *mountains*: but it is more probable that the Romans only latinised the German name *Urochs* or *Urochs*, for the ancient Germans called any thing wild, vast, or strong, *ur*; and *ochs*, in their language signifies an *ox*. The *uri* therefore mentioned by Virgil cannot be the *urus* described by Caesar, which was an animal utterly unknown in Italy. To solve this difficulty, La Cerda would have us read *tauri* instead of *uri*: but then what shall we do with ver. 532. of the third Georgick?

"Quaesitas ad sacra boves Junonis "et *Uris*:"

for here *tauris* instead of *uris* cannot stand in the verse. The same Commentator proposes another solution, to read *urfi* instead of *uri*: but this is a meer conjecture. Ruaeus interprets *sylvestres uri* "*Buball* quos "vulgus cum *Uris* confundit. Plin. "l. 8. 15." This is not a fair interpretation of Pliny's words: that author does not say the common people call the *bubalus*, *urus*: but that they call the *urus*, *bubalus*: "Pauciffima Scythia gignit, inopia "fruticum: pauca contermina illi "Germania: insignia tamen boum "ferorum genera, jubatos bisontes, "excellentique et vi et velocitate *u*-"*ros*, quibus imperitum vulgus *bu*-"*balorum* nomen imponit, cum id "gignat Africa, vituli potius cervive "quadam similitudine." The *Bubalus* of Pliny seems to be that which Bellonius describes under the name of *Bos Africanus*, which he says is less than a stag, of a square make, with reddish shining hair, and horns bending towards each other, in form of a half moon. It is therefore very different from the *Bufalo*, which is common in Italy, of the milk of which they make those fine cheeses, which they call *casei di cavallo*; it is larger than the common kine, has a thicker body, a very hard skin, and thick, bending black horns. I do not find that this animal was distinguished anciently by any particular name: and therefore Virgil might probably borrow the name of *Urus*, which was known to signify the wild bull of the Hercynian forest. La Cerda quotes a passage of S. Isidore, to shew that the *Bubalus* was common in Italy in his time, which was very ancient. The words of S. Isidore are: "Boas anguis Italiae im-"mensa mole: persequitur greges "armentorum et *bubalos*: et plurimo "lacte irriguis uberibus se innectit, "et surgens interimit atque inde a "boum populatione boas nomen ac-"cepit."

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Nor do the colds ſtiff with hoary froſt, nor the burning heats beating upon the ſcorching rocks hurt them ſo much as thoſe animals, and the poiſon of their cruel teeth, and the ſcar inflicted on the bitten part.

Frigora nec tantum cana concreta pruina, 376
Aut gravis incumbens ſcopulis arentibus aeſtas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorſo ſignata in ſtirpe cicatrix.

NOTES.

" cepit." It is eaſy to ſee that S. Iſidore took what he ſays, in this quotation, from the following paſſage of Pliny: " Faciunt his fidem in Italia " appellatae boae: in tantam ampli- " tudinem exeuntes, ut, Divo Clau- " dio principe, occiſae in Vaticano " ſolidus in alvo aſpectatus ſit infans. " Aluntur primo *bubuli* lactis ſucco, " unde nomen traxere." It is highly probable, that the good biſhop read *bubali* in Pliny, inſtead of the adjective *bubuli:* and therefore we cannot infer that the *Bufalo* was anciently called *Bubalus.*

Capreaeque ſequaces.] It is *caprae* in the Cambridge, the Bodleian, both the Arundelian, and both Dr Mead's manuſcripts.

Servius renders *ſequaces*, *perſecutrices.* It ſignifies purſuing with deſire; thus, in the ſecond eclogue:

" Florentem cytiſum *ſequitur* laſ- " civa capella,
" Te Corydon o Alexi: trahit ſua " quemque voluptas."

376. *Frigora nec tantum*, &c.] " He now explains more fully what " he had ſaid before, and ſhews what " are thoſe cruel winters, what the " powerful ſuns, what the injury of " beaſts. As if he ſhould ſay, I ſaid " that the cattle did more harm to " vineyards than cruel winters, or " ſcorching ſuns; for neither the " colds ſtiff with hoary froſt (here " is the cruelty of winter), nor the " burning heats beating upon the " ſcorching rocks (here is the pow- " erful ſun,) do ſo much harm as " thoſe cattle: for their bite is full " of poiſon, and may be called a ſcar, " or ulcer rather than a bite." La CERDA.

377. *Gravis incumbens ſcopulis arentibus aeſtas.*] In the Cambridge manuſcript it is *ardentibus* inſtead of *arentibus.* In the King's, and one of Dr Mead's manuſcripts it is *aeſtus* inſtead of *aeſtas.* See the note on book I. ver. 312. and book II. ver. 322.

Servius interprets *incumbens ſcopulis, Etiam ſaxa caloribus penetrans*, in which ſenſe he is followed by Ruaeus, and May:

" And parching ſuns, that burn the " hardeſt rocks:"

And Dryden:

" Nor dog-days parching heat, that " ſplits the rocks:"

And Mr B——:

" Not raging heats that pierce thro' " thirſty rocks:

And Dr Trapp:

" Nor ſummer, when it drys and " burns the rocks."

But

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Non aliam ob culpam Baccho caper omnibus aris
Caeditur, et veteres ineunt proscenia ludi:

For this crime alone is the goat sacrificed on all the altars of Bacchus, and the ancient plays come upon the stage:

NOTES.

But what harm is it to the vineyards if the rocks are split or burnt with heat? I take the poet's meaning to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle. The Poet mentions vineyards being planted in rocks, in ver. 520.

"——————— Et alte
"Mitis in apricis coquitur vindemia
"saxis."

380. *Non aliam ob culpam Baccho caper omnibus aris caeditur.*] In one of the Arundelian manuscripts we have *causam* instead of *culpam*, but *culpam* is more poetical.

This seems to be taken from Varro who tells us, that the bite of goats poisons the vines and olives, for which reason goats are sacrificed to Bacchus, by way of punishment for their crime: "Quaedam enim "pecudes culturae sunt inimicae, ac "veneno, ut istae, quas dixisti, *ca-* "*prae*. Eae enim omnia novella "sata carpendo corrumpunt, non "minimum *vites*, atque oleas. Ita- "que propterea institutum diversa "de causa, ut ex caprino genere ad "alii dei aram hostia adduceretur, "ad alii non sacrificaretur, cum ab "eodem odio alter videre nollet, al- "ter etiam videre pereuntem vellet. "Sic factum, ut *libero* patri reper- "tori vitis *hirci immolarentur*, pro- "inde ut *capite darent poenas*. Con- "tra ut Minervae caprini generis "nihil immolarent, propter oleam, "quod eam, quam laeserit, fieri "dicunt sterilem. Ejus enim sali- "vam esse fructui venenum."

381. *Proscenia.*] "The ancient "theatre was a semicircular build- "ing, appropriated to the acting of "plays, the name being derived "from θεάομαι, *to behold*. It was "divided into the following parts, "1. The *Porticus*, *scalae*, *sedilia*: "the rows of *sedilia*, or seats, were "called *cunei*, because they were "formed like wedges, growing nar- "rower, as they came nearer the "centre of the theatre, and these "were all disposed about the circum- "ference of the theatre. 2. The "*orchestra*, so called from ὀρχεῖσθαι, "*to dance*: it was the inner part, or "centre of the theatre, and the "lowest of all, and hollow, whence "the whole open space of the theatre "was called *cavea*. Here sat the "senators, and here were the dancers "and musick. 3. The *proscenium*, "which was a place drawn from one "horn of the theatre to the other, "between the *orchestra* and the "scene, being higher than the *or-* "*chestra*, and lower than the scene: "here the comic and tragic actors "spoke and acted upon an elevated "place, which was called the *pul-* "*pitum*, or stage. 4. The *scene* was "the opposite part to the audience; "decorated with pictures and co-

"lumns,

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and the Athenians proposed rewards for wit about the villages and cross ways; and rejoicing in their cups danced

Praemiaque ingeniis pagos et compita circum
Thespidae posuere, atque inter pocula laeti

NOTES.

"humus, and originally with trees, "to shade the actors, when they "performed in the open air: so call-"ed from σκιὰ, *a shade*. 5. The *pos-"caenium*, or part behind the scenes." RUAEUS.

382. *Ingeniis.*] It is usually printed *ingentes*, which seems to be an useless epithet in this place. Ruaeus refers it to Thespidae, making the sense to be, "*the* great *Athenians instituted "rewards about the villages and cross-"ways.*" Servius, Grimoaldus, and La Cerda take no notice at all of *ingentes*. Mr B—— joins it with *pagos*, and translates them *crowded villages*. Dr Trapp, in his note says, "sure it belongs to *pagos*," but he seems to omit it in his translation:

"And all the roads and villages a-"round."

I have put *ingeniis* instead of *ingentes* on the authority of Pierius, who says it is *ingeniis* in all the most ancient manuscripts, which he had seen. The Poet here alludes to the ancient custom amongst the Greeks of proposing a goat for a prize to him, who should be judged to excel in satirical verse. Thus Horace:

"Carmine qui tragico vilem certa-"vit ob hircum."

Hence this sort of poetry came to obtain the name of tragedy from τράγος, *a goat*, and ᾠδὴ, *a song*. There is a line in Horace not much unlike this of Virgil: it is in his first epistle:

"Quis circum pagos, et circum-"compita victor."

Pagos.] *Pagus* seems to be derived from πηγὴ, *a well*; because when they found a well, they began to make their habitations.

383. *Thespidae.*] Tragedy had its beginning amongst the Athenians. Thespis, an Athenian Poet, who was contemporary with Solon, improved it, and is commonly said to have invented it: tho' it was very rude even in his time, as we find in Horace:

"Ignotum Tragicae genus inveni-"Camoenae
"Dicitur, et plaustris vexisse po-"mata Thespis,
"Quae canerent agerentque pe-"uncti faecibus ora."

When Thespis first expos'd the Tragic muse,
Rude were the actors, and a cart the scene,
Where ghastly faces stain'd with lees of wine
Frighted the children, and amus'd the crowd.

Lord ROSCOMMON.

It is even now a custom in Italy for the country people, as they are carrying the grapes home, to tread them in the cart, and, with

Mollibus in pratis unctos saluere per utres.
Nec non Ausonii, Troja gens missa, coloni
Versibus incomptis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina laeta, tibique
Oscilla ex alta suspendunt mollia pinu.
Hinc omnis largo pubescit vinea foetu:
Complentur vallesque cavae, saltusque profundi,
Et quocunque deus circum caput egit honestum.

upon the greasy skin in the soft meadows. The Ausonian husbandmen also, who derive their original from Troy, jest in uncouth verses, and with unbounded laughter; and put on horrid masks made of barks of trees: and invoke thee, O Bacchus, in joyful strains, and hang up little soft images to thee on a lofty pine. Hence every vineyard swells with a large produce: and the hollow vallies, and shady groves, are filled, wherefoever the god shews his gracious countenance.

NOTES.

ts all besmeared, to throw out couth jests at those who pass by, is seems to bear a great resemance to the original of tragedy, as tioned by Horace. Theseus was g of Athens, and first brought m out of the fields to live in walltowns. Hence they are called *Sciadae* by Virgil.

384. *Unctos saluere per utres.*] e *utres* were bags made of goats s, into which they put their e: as is now practised in the Le-t. These skins were blown up e bladders, and besmeared with . They were set in the fields, and was the custom to dance upon m with one leg, at the feasts of chus. The skins being very ery, the dancers often fell down, ch occasioned a great laughter.

385. *Ausonii Troja.*] In the King's nuscript it is *Ausonii* et *Troja.*

388. *Vocant.*] La Cerda reads *canunt.*

389. *Oscilla.*] The learned are divided about the meaning of the word *Oscilla* in this place. Some have recourse to the following fable. Bacchus had taught Icarius, an Athenian shepherd, the use of wine, which he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to excess, and finding themselves disordered, thought they had been poisoned by Icarius, and killed him. His dog returning home to Erigone, the daughter of Icarius, conducted her to the dead body of his master, on the sight of which she hanged herself. Soon after the Athenians were visited with a great pestilence, and their young women running mad hanged themselves. On consulting the Oracle they were told, that they must appease the manes of Erigone. This they performed, by tying ropes to the branches of trees and swinging on them, as if they were hanged; and afterwards, many falling down and hurting themselves, they hung up little images instead of themselves. May thinks it alludes to these images:

"And virgin's statues on the lofty
"pine
"Did hang."

Mr B—— understands it of the swinging:

"They

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Therefore we will honour Bacchus with our country verses according to cuſtom, and offer chargers and holy cakes: and the ſacred goat ſhall be led by the horns and ſtand at his altar, and we will roaſt the fat entrails on hazel ſpits. There is yet another labour which belongs to vines,

Ergo rite ſuum Baccho dicemus honorem
Carminibus patriis, lanceſque et liba feremus;
Et ductus cornu ſtabit ſacer hircus ad aram,
Pinguiaque in verubus torrebimus exta colurnis.
Eſt etiam ille labor curandis vitibus alter,

NOTES.

"They ride on ſwings ſuſpended in "the wind."

And indeed there are not wanting ſome Commentators, who tell us, it was the cuſtom, at the feaſts of Bacchus, to ſwing on ropes, and play at ſee-ſaw like our children. Others ſay the *oſcilla* were bunches of flowers in the form of *phalli*; of this opinion is Grimoaldus: "Et ad riſus "excitandos imagunculas appenſas "arboribus, inſtar membrorum vi-"rilium ore lingerent." Ruaeus ſays they were little earthen images of Bacchus, which were thought to beſtow fertility which way ſoever their faces turned, as they were blown about by the wind. In this he is followed by Dryden:

"In jolly hymns they praiſe the god "of wine,
"Whoſe earthen images adorn the "pine:"

And by Dr Trapp.

"And hang thy little images aloft
"On a tall pine."

393. *Suum honorem.*] Pierius ſays it is *ſuos honores* in ſome ancient manuſcripts, which ſeems a more grand expreſſion.

394. *Liba.*] The *libum* was a ſort of holy cake, made of flower, honey and oil, or according to ſome, of *ſeſamum*, milk, and honey.

395. *Ductus cornu.*] The victims were led with a ſlack rope to the altar: for if they were reluctant it was thought an ill omen. Dryden therefore is miſtaken when he tranſlates this paſſage,

"——— And a guilty goat
"*Dragg'd* by the horns be to his "tars brought."

And Mr B——:

"——— And a hallow'd goat
"*Dragg'd* by the horns be to "altar brought:

And Dr Trapp:

"And at his altar kill the victim "goat,
"*Dragg'd* by the horns."

396. *Verubus colurnis.*] See the note on ver. 299.

397. *Eſt etiam, &c.*] He now returns to the vineyards, and ſhews what labour farther attends the culture of them, in frequent digging, dreſſing, and pruning.

399. *Vet*

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Cui nunquam exhausti satis est: namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Aeternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac jam olim feras posuit cum vinea frondes,
Frigidus et sylvis Aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam

of which there is no end: for the whole ground is to be plowed three or four times every year; and the clods are continually to be broken with bended drags: all the grove is to be lightened of it's leaves. The labour of husbandmen comes round again, and the year rolls round in the same steps. And when the vineyard shall have lost it's latest leaves, and the cold north wind shall have deprived the woods of their glory, even then the diligent countryman extends his care to the following year, and persecutes the naked vine with Saturn's

NOTES.

399. *Versis bidentibus.*] I have given what instrument the *bident* is, in the note on ver. 355. I take the epithet *versis* in this place to signify *bent*: for the drag is like a long-handed pitchfork, with the tines bent inwards, almost with right angles.

400. *Omne levandum fronde nemus.*] It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

402. *In se sua per vestigia volvitur annus.*] *Annus* is said by some to be derived from *annulus*, a ring: tho' the contrary seems more probable. The hieroglyphical representation of a year is a serpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr Mead's manuscripts it is *at*: in the King's, and in some printed editions it is *ac*.

Feras posuit cum vinea frondes.] Columella says the vineyard should begin to be pruned about the beginning of our October, if the weather be fair and mild, and the equinoctial rains have preceded, and the shoots have acquired a just degree of ripeness: for a dry season requires the pruning to be later: "Placet ergo, "si mitis, ac temperata permittit in "ea regione, quam colimus, caeli "clementia, facta vindemia, secun- "dum idus Octobris, auspicari pu- "tationem, cum tamen equinoctia- "les pluviae praecesserint, et sar- "menta justam maturitatem cepe- "rint, nam siccitas seriorem puta- "tionem facit."

404. *Frigidus et sylvis Aquilo decussit honorem.*] "This entire line "is taken from Varro Atacinus." FULV. URSIN.

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quandocunque "igitur vinitor hoc opus obibit, tria "praecipue custodiat. Primum ut "quam maxime fructui consulat: "deinde, ut in annum sequentem "quam laetissimas jam hinc eligat "materias: tum etiam ut quam lon- "gissimam perennitatem stirpi ac- "quirat. Nam quicquid ex his omit- "titur, magnum affert domino dis- "pendium."

406. *Rusticus.*] Pierius says it is *agricola* in the Roman manuscript.

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hook, and forms it by pruning. Perſequitur vitem atſondens, fingitque putando.
He the firſt to dig the ground, Primus humum fodito, primus devecta cremato
be the firſt to burn the ſhoots Sarmenta, et vallos primus ſub tecta referto:
which you have cut off, and be Postremus metito. Bis vitibus ingruit umbra:
the firſt to carry the ſtakes home: Bis ſegetem denſis obducunt ſentibus herbae:
be the laſt to gather. Twice does Durus uterque labor. Laudato ingentia rura:
ſhade overgrow the vines. Twice
do weeds and buſhes over-run the
ground: both theſe require great
labour. Commend a large farm,

NOTES.

Curvo Saturni dente.] Saturn is repreſented with a ſickle in his hand. The ancient pruning knife ſeems to have been larger than what we uſe, and perhaps was the very ſame inſtrument with that which they uſed in reaping. Both are called *falx*.

Relictam vitem.] I have tranſlated it *the naked vine*; that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the huſbandman had left a little before: "ſcilicet a ſe paulo ante deſertam." In this ſenſe Mr B—— has tranſlated it:

"He ſeeks the vine which he had
"juſt forſook."

Ruaeus interprets it *nudatam vitem*, in which he is followed by Dryden:

"Ev'n then the naked vine he per-
"ſecutes."

Dr Trapp has not tranſlated *relictam*: but in his note he ſays "*relictam*; "i. e. *aliquandiu neglectam*. Ruaeus "renders it by *nudatam*; which is "very ſtrange."

407. *Perſequitur vitem attondens, fingitque putando.*] In one of Dr Mead's manuſcripts it is *proſequitur* inſtead of *perſequitur*.

Grimoaldus, La Cerda, Ruaeus, and ſome others underſtand this verſe not to mean only pruning, but to conſiſt of two parts. They interpret *vitem attondens* to mean the cutting off the roots which grow near the ſurface of the ground, or day roots which the Romans called *ablaqueatio*. Columella ſpeaks of this at large, *lib.* 4. *c.* 8. Dr Trapp tranſlates *lops*.

410. *Metito.*] *Meſſis* and *meto* are uſed for the gathering in of any product; as well as for *harveſt* and *reaping*. Virgil applies *meſſis*, in the fourth Georgick, to the taking of the honey: *duo tempora meſſis*.

Bis vitibus ingruit umbra.] The vines are twice over-loaded with leaves: therefore they muſt be pruned twice in a year. He means the ſummer dreſſing, when the young ſhoots are to be nipped with the fingers; and the autumnal pruning.

412. *Laudato ingentia rura, exiguum colito.*] This is an imitation of the following verſe of Heſiod:

Νῆ᾽ ὀλίγον ἀνιῦ, μεγάλῃ δ᾽ ἐπὶ φορτίῳ θέσθαι.

The meaning of the Poet ſeems to be, that you may admire the ſplendor of a large vineyard, but that you had better cultivate a ſmall one: becauſe the

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Exiguum colito. Nec non etiam aspera rusci. *but cultivate a small one. The rough twigs also of butcher's*

NOTES.

the labour of cultivating vines is so great, that the master cannot extend his care over a very large spot of ground. Columella relates a story from Graecinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part with the eldest daughter in marriage: and yet he gathered as much fruit as he did before. Afterwards he married the younger daughter, with another third for her portion; and still found that his remaining third part produced as much as the whole had done: which could arise from no other cause, than that he was able to cultivate a third part better than the whole vineyard before it was divided. "Idque non solum ratione, sed etiam exemplo nobis idem Graecinus declaravit libro, quem de vineis scripsit, cum referret ex patre suo saepe se audire solitum Patidium quendam Veterensem vicinum suum duas filias, et vineis confitum habuisse fundum, cujus partem tertiam nubenti majori filiae dedisse in dotem, ac nihilo minus aequos magnos fructus ex duabus partibus ejusdem fundi percipere solitum. Minorem deinde filiam nuptui collocasse in dimidia parte reliqui agri. Nec sic ex pristino reditu detraxisse. Quod quid conjicit? nisi melius scilicet postea cultam esse tertiam illam fundi partem, quam antea universam." The same author mentions this precept of the poet with great commendation, and says it was taken from a saying of one of the seven wise men, and that it was a proverb of the Carthaginians, that *a field ought to be weaker than the husbandman*. He adds, that after the expulsion of the kings, seven acres was the allowance to each person, from which they derived more profit, than they did in his time from large plantations: "Nos ad caetera praecepta illud adjicimus, quod sapiens unus de septem in perpetuum posteritati pronuntiavit, μέτρον ἄριστον, adhibendum modum mensuramque rebus, idque ut non solum aliud acturis, sed et agrum paraturis dictum intelligatur, ne majorem quam ratio calculorum patiatur, emere velit: nam huc pertinet praeclara nostri poëtae sententia:

"——— Laudato ingentia rura,
Exiguum colito.

Quod vir eruditissimus, ut mea fert opinio, traditum vetus praeceptum numeris signavit: quippe acutissimam gentem Poenos dixisse convenit, *Imbecilliorem agrum, quam agricolam esse debere*: quoniam cum sit colluctandum cum eo, si fundus praevaleat, allidi dominum. Nec dubium quin minus reddat laxus ager non recte cultus, quam angustus eximie. Ideoque post reges exactos Liciniana illa septena jugera, quae plebis tribunus virtim diviserat, majores quaestus antiquis retulere, quam nunc nobis praebent ampliffima vervacta."

413. *Aspera rusci vimina.*] We learn from Pliny that the *ruscus* is the same with the *oxymyrsine*: "Castor

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broom muſt be cut in the woods. and the watry reed on the banks, nor muſt you neglect the uncultivated willows. Now the vines are tied, now the trees no longer require the hook; now the weary dreſſer ſings about the utmoſt rows;

Vimina per ſylvam, et ripis fluvialis arundo
Caeditur, incultique exercet cura ſaliceti. 415
Jam vinctae vites: jam falcem arbuſta reponunt;
Jam canit extremos effoetus vinitor antes:

NOTES.

"oxymyrſinem myrti foliis acutis, "ex qua fiunt ruri ſcopae, ruſcum "vocavit." *Oxymyrſine* ſignifies ſharp-pointed myrtle; and is therefore the ſame with the κεντρομυρσίνη, or prickly myrtle of Theophraſtus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: Ἴδια δὲ καὶ τὰδε περὶ τὴν Ἴδην ἐστὶν, οἷον ἥ τε Ἀλεξανδρία καλουμένη δάφνη, καὶ συκῆ τις καὶ ἄμπελος. τῆς μὲν οὖν δάφνης ἐν τούτῳ τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπόν ἐστιν, ὥσπερ καὶ ἡ κεντρομυρσίνη. ἀμφοτέραι γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς ῥάχεως τῶν φύλλων. Dioſcorides plainly enough deſcribes our *butchers-broom* under the name of μυρσίνη ἀγρία, or wild myrtle. He ſays the leaves are like thoſe of myrtle, but broader, pointed like a ſpear, and ſharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many ſtalks riſe from the ſame root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog's graſs of a ſour taſte and bitteriſh. It grows in wild and craggy places: Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνῃ ἔοικεν ὅμοιον, πλατύτερον δὲ, λογχοειδὲς, ὀξὺ εἰς ἄκρον. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ δὲ τῷ φυτάλῳ φυόμενον, ἐρυθρὸν ἐν τῷ πεπαίνεσθαι, ἔχοντα τὸ ἐντὸς ὀστῶδες. κλωνία λυγοειδῆ πολλὰ ἐκ τῆς ῥίζης αὐτῆς δύσθραυστα, ὅσον πήχεως φύλλων μετά· ῥίζαν σκαρπλησίαν ἀγρώστει, γευομένῳ στυφνὴν, ὑπόπικρον. . . . . φύεται ἐν τραχέσι τόποις καὶ πετρώδεσι. The butcher's broom is ſo called, becauſe our butchers make uſe of it to ſweep their ſtalls. It grows in woods and buſhy places. In Italy they frequently make brooms of it. I ſuppoſe it was uſed to bind their vines in Virgil's time, by it's being mentioned in this place.

414. *Sylvam.*] It is *ſylvas* in the King's manuſcript.

416. *Jam vinctae vites*, &c.] He concludes this paſſage with ſhowing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the ſummer and autumn pruning; and the tying of the vines. Now he obſerves, that when all this is performed, and the labour might ſeem to be ended with the vintage, yet the ground is ſtill to be ſtirred and broken to duſt; and that ſtorms are to be feared even when the grapes are ripe.

In the King's, and in one of Dr Mead's manuſcripts, it is *junctae* inſtead of *vinctae*.

417. *Jam canit extremos effoetus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr Mead's manuſcripts. Pierius ſays it is

"Jam canit effectos extremus vini-
"tor antes"

in

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Sollicitanda tamen tellus, pulvisque movendus,
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla est oleis cultura: neque illae
Procurvam expectant falcem, rastrosque tenaces;
Cum semel haeserunt arvis, auraque tulerunt.
Ipsa satis tellus, cum dente recluditur unco,

yet the earth must be turned up, and the dust stirred, and Jupiter is to be feared, even when the grapes are quite ripe. On the contrary, the olives require no culture, nor do they expect the crooked hook, and strong harrows: when once they have taken root in the fields, and stood the blasts.

The earth itself affords sufficient moisture, when it is opened with the hooked drag,

NOTES.

in the Roman manuscript; and *canit effetus extremos* in the Lombard, and in the Medicean manuscripts.

420. *Contra, non ulla est*, &c.] Having shewed the great labour which attends the care of a vineyard: he now opposes the olive to it, which requires hardly any culture. He says the same of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us so many useful plants, we ought not to be backward in planting, and bestowing our own labour.

In the Bodleian manuscript it is *nunulla*, Servius mentions this reading. But it seems to be making the Poet guilty of a very poor expression to say, *Vines require a great deal of culture; but, on the contrary, olives require some.*

Virgil does not say, in this passage, that olives require no culture at all; but that they have no occasion for any, after they have once taken to the ground, and grown strong. They have no occasion for harrows, and pruning hooks: and need only a little breaking of the ground, and some plowing. Columella does not greatly differ from the Poet. He says no tree requires so much culture as the vine, or so little as the olive. "Omnis tamen arboris cultus simplicior, quam vinearum est, longeque ex omnibus stirpibus minorem impensam desiderat olea, quae prima omnium arborum est, nam quamvis non continuis annis, sed fere altero quoque fructum afferat, eximia tamen ejus ratio est, quod levi cultu sustinetur, et cum se non induit, vix ullam impensam poscit: sed et siquam recipit, subinde fructus multiplicat: neglecta compluribus annis non ut vinea deficit, eoque ipso tempore aliquid etiam interim patrisamilias praestat, et cum adhibita cultura est, uno anno emendatur."

423. *Ipsa satis tellus*, &c.] These two lines have been as variously interpreted as any passage in Virgil. Servius takes *satis* to mean the planted olives; *vomere* to be put for *per vomerem*; and *fruges* for corn. Thus, according to him, the sense will be this: *An olive-yard, when it is plowed, affords both moisture to the planted olives, and yields corn also by means of the share.* In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a spade, and he paraphrases it thus: "Olivetum, "si ligone foditur, ad oleas, caete"rasque in eo satas arbores irriga"das aptum redditur, sin aratro

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and weighty fruits when it is turned up with the share,

Sufficit humorem, et gravidas cum vomere fruges;

NOTES.

"quoque vertatur, non olivarium "modo, sed frumentarium etiam "fieri poterit." May's translation is to the same purpose:

"The earth itself, when furrow'd by
"the plough,
"Doth food enough on her, and
"corne bestow."

La Cerda takes *dente unco* and *vomere* to be only two expressions for the plough-share: he contends that *satis* is the adverb, and that *fruges* means the fruit of the olives: "Nam tellus "ipsa quocunque aratro, quocunque "vomere invertatur (adeo non ne-"cessarii rastri) praebet humorem, "qui satis ad oleas. Illud *gravidae* "*fruges* sunt ipsissimae oleae. . . . , "Male enim aliqui per *fruges* ca-"piunt frumenta. Male etiam per "vocem *satis* accipiunt sata, cum "hic sit adverbium." Ruaeus follows Servius as to *satis*, and Grimoaldus as to *dente unco*; but he gives quite a new interpretation of *cum vomere*: "Id est statim atque "aperitur vomere, sine mora, pro-"ducit fructus. Exaggeratio, quae "certum et celerem proventum in-"dicat." Dr Trapp approves of this new interpretation:

"The earth itself, when by the bi-
"ting share
"Upturn'd, sufficient moisture will
"supply;
"And full fruit, *with the labour of*
"*the plough*
"*Coeval.*"

"For that," says he, "is the mean-"ing of *cum vomere*, Hyperb. *aluit* "as soon as, *fecit*." As for *satis*, I think the sense is much the same, whether we take it to be the noun or the adverb. *Dente unco* I take to mean the *bidens* or drag, spoken of before, which is used in the culture of olives, according to Columella, to break and loosen the ground, that the sun may not pierce thro' the chinks, and hurt the roots: "Sed "id minime bis anno arari debet, "et bidentibus alte circumfodiri. "Nam post solstitium cum terra "aestibus hiat, curandum est, ne "per rimas sol ad radices arborum "penetret." I do not find that it was usual to sow corn amongst the olives, but plowing the ground was universally thought to increase the product: therefore I agree with La Cerda, that *fruges* means the fruit of the olive, and not corn. I take the sense of these lines to be this: "If you break the ground with "drags, it will keep the sun from "drying the roots, and the earth, be-"ing loosened, will let as much "moisture soak to them as is suffi-"cient: and if you plow the ground "you will have a greater crop of "olives." Mr B—— has translated it in this sense:

"The earth herself the plants supplies
"with juice,
"If crooked teeth once make her
"surface loose:
"But floods of oil from swelling
"berries flow,
"If ploughs unlock her richer soil
"below."

Dryden

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Hoc pinguem et placitam paci nutritor olivam.
Poma quoque, ut primum truncos ſenſere valentes,
Et vires habuere ſuas, ad ſidera raptim
Vi propria nituntur, opiſque haud indiga noſtrae.
Nec minus interea foetu nemus omne graveſcit,
Sanguineiſque inculta rubent aviaria baccis.
Tondentur cytiſi; taedas ſylva alta miniſtrat,

This the rich nutriment the fat and peaceful olive. Fruit-trees alſo, as ſoon as they are ingrafted on ſtrong trunks, and have acquired their proper ſtrength, quickly ſhoot up to the ſtars, by their own force, and ſtand in no need of our help. At the ſame time all the foreſts bend with fruit, and the uncultivated habitations of birds glow with red berries. The Cytiſus is cut, the tall wood affords torches,

NOTES.

Dryden has taken no notice of *dente* in his tranſlation:

"The ſoil itſelf due nouriſhment
"ſupplies:
"Plow but the furrows, and the
"fruits ariſe."

425. *Hoc.*] *Hoc* ſeems to relate to *unare*, as Mr B—— obſerves: it is uſually interpreted *propter hoc.*

426. *Poma.*] I take this to belong to fruit-trees in general. Columella, in his chapter *De arboribus fruiferis*, ſpeaks of figs, pomegranates, apples, pears, mulberries, and ſeveral other ſorts of fruits. The Poet ſays they require no care but ingrafting; for that is the ſenſe of *truncos ſenſere valentes. Ad ſidera raptim vi propria nituntur* is much the ſame expreſſion as

"Exiit in caelum ramis felicibus
"arbos."

429. *Nec minus, &c.*] Here he ſpeaks of wild trees, which grow in the woods.

431. *Tondentur cytiſi.*] A conſiderable number of different plants have been ſuppoſed by different authors to be the *cytiſus* here ſpoken of: but the *Cytiſus Maranthae* is generally allowed to be the plant. We can gather nothing certain from what Virgil has ſaid about it. He mentions goats as being very fond of it, in the firſt eclogue:

"—— Non me paſcente capellae
"Florentem cytiſum, et ſalices car-
"petis amaras:"

And in the ſecond:

"Torva leaena lupum ſequitur, lu-
"pus ipſe capellam:
"Florentem cytiſum ſequitur laſciva
"capella:
"Te Corydon, o Alexi!"

which ſeems to be an imitation of the following lines, in the tenth Idyllium of Theocritus:

Ἁ αἶξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει,
Ἁ γέρανος τὤρτυγα, τὰν δ' ἐγὼ τὸν μανιόμενον.

The Greek Poet alſo mentions the goats as eating *cytiſus*, in the fifth Idyllium:

Ταὶ μὲν ἐμαὶ κύτισόν τε καὶ ἁγνιὰν αἶγες ἔδοντι.

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and the nocturnal fires are fed, Paſcunturque ignes nocturni, et lumina fundunt,
and ſpread their light.

NOTES.

In the ninth eclogue the *cytiſus* is mentioned as increaſing milk:

" Sic cytiſo paſtae diſtentent ubera
" vaccae;"

And in the third Georgick:

" At cui lactis amor, cytiſum, lotoſ-
" que frequentes
" Ipſe manu, ſalſaſque ferat praeſe-
" pibus herbas."

In the tenth eclogue it is ſpoken of, as grateful to bees:

" Nec lacrymis crudelis amor, nec
" gramina rivis,
" Nec cytiſo ſaturantur apes, nec
" fronde capellae."

From theſe paſſages we collect, that the *cytiſus* was grateful to bees and goats, and productive of milk; but nothing with regard to the deſcription of the plant itſelf. Let us examine now, what Theophraſtus has ſaid of it, which is very little. In the ninth chapter of the firſt book of his Hiſtory of Plants, he ſays the wood of the *cytiſus* is hard and thick: Διαφέρουσι δὲ καὶ ταῖς μήτραις. . . . τούτων δὲ ἔτι σκληρότεραι καὶ πυκνότεραι, κρανίας, σφίνα, δρυός, λυτίσου, συκαμίνου, ἴξιαι, λωτοῦ. He ſays the ſame in the fourth chapter of the fifth book, and adds, that it comes neareſt to ebony: πυκνότατα μὲν οὖν δακεῖ καὶ βαρύτατα σύξος εἶναι καὶ πάνυ· ὁδὶ γὰρ ἐπὶ τῷ ὕδατι ταῦτ' ἐπιπεῖ, καὶ ἡ μὲν σύξος ὅλη τοῖς δὲ ὕδασι ἡ μήτρα, ἐν ᾗ καὶ ἡ τοῦ χρώματός ἐστι μελανία. τῶν δ' ἄλλων ὁ λωτός, πυκνὸν δὲ καὶ ἡ τῆς δρυὸς μήτρα, ἣν καλοῦσι μελαίδρυον καὶ ὅτι μᾶλλον ἡ τοῦ κυτίσου παρομοία γὰρ αὕτη δακεῖ τῇ ἑβένῳ εἶναι. This hardneſs, like ebony, agrees very well with the *Cytiſus Maranthae*, when the plant is grown old: for the Turks make the handles of their ſabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he ſays it kills moſt other plants, but that it is itſelf deſtroyed by the Halimus: Χαλεποὺς δὲ καὶ ὁ κύτισος, ἀπόλυσι γὰρ πάνθ' ὧν ἐπιπᾷ. ἰσχυρότατα δὲ τούτου τὸ ἅλιμος, ἀπόλλυσι γὰρ τὸν κύτισον. It may deſtroy other plants by drawing away the nouriſhment from them. Dioſcorides ſays it is a white ſhrub, like the *Rhamnus*, with branches a cubit long or longer, cloathed with leaves like thoſe of fenugreek, or birds-foot trefoil, only leſs, and having a larger rib. When they are rubbed with the fingers, they ſmell like rocket, and have a taſte like green chiches: Κύτισος θάμνος ἐπὶ λευκὸς ὅρος ὡς ῥάμνος. κλῶνες αὐτοῦ πηχυαῖοι καὶ μείζονες· φυὴ δὲ τὸ φύλλα, ὅμοια τήλιδι, ᾗ λωτῷ τριφύλλῳ, μικρότερα δὲ καὶ ῥάχιν ἔχοντα μείζονα· τί τῷ διατρίβεσθαι τοῖς δακτύλοις ἔχοντα εὐζώμου. ὃ δὲ τῇ γεύσει ὅμοιον ἰρυσίβοσι χλωροῖς. This alſo agrees with the *Cytiſus Maranthae*: for the leaves are trifoliated, and ſmell

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Et dubitant homines serere, atque impendere curam?
Quid majora sequar? salices, humilesque genistae,

And do men hesitate about planting, and bestowing care? Why should I speak of greater things? willows, and humble broom afford either browze for the cattle,

NOTES.

smell very like rocket, especially about Naples, and the plant is very hoary, in it's native soil. Columella speaks only of the use of it, as an excellent fodder, causing abundance of milk, and being useful also to bees and bees. Pliny tells us, that Amphilochus wrote a whole book about the *medica*, and the *cytisus*: "Unum de ea, et cytiso volumen "Amphilochus fecit confusim." He says it is a shrub, and greatly commended by Aristomachus, the Athenian, as a good fodder: "Frutex est "et cytisus, ab Aristomacho Athe"nienſi miris laudibus praedicatus "pabulo ovium, aridus vero etiam "suum." Then he enlarges upon the uses of it in increasing milk, and says it is hoary, and has the appearance of a shrubby trefoil, with narrower leaves: "Canus aspectu, bre"viterque siquis exprimere similitu"dinem velit, anguſtioris trifolii "frutex." The *Cytisus Maranthae* is the *Cytisus incanus, siliquis falcatis* of C. Bauhin, and the *Medicago trifolia, frutescens, incana* of Tournefort.

May translates *cytisi*, *low shrubs*, and Dryden, *vile shrubs are shorn for browze*: but the *cytisus* was so far from being accounted a *vile shrub*, that it was in the highest esteem amongst the ancients. Mr B—— paraphrases these two words, *tondentur cytisi*:

"The Cytisus, with constant ver-
"dure crown'd
"Oft feels the hook, and shoots at
"ev'ry wound."

Taedas sylva alta ministrat.] Torches were made of any combustible wood. Pliny mentions a sort of pine or firr, under the name of *taeda*, which was chiefly made use of at sacrifices: "Sextum genus est "taeda proprie dicta: abundantior "succo quam reliqua, parcior li"quidiorque quam picea, flammis "ac lumini sacrorum etiam grata."

432. *Pascunturque ignes nocturni.*] In one of Dr Mead's manuscripts it is *Pascuntur nocturni ignes*,

433. *Et dubitant homines serere atque impendere curam.*] Fulvius Ursinus says this whole verse is wanting in the old Colotian manuscript.

It is *curas* in some editions.

434. *Quid majora sequar.*] Here he speaks of the great use of several sorts of trees; and concludes with giving them the preference to the vine.

Humilesque genistae.] Mr B——, translates *genistae, furze*, and says he has taken the liberty to paraphrase a little upon *genistae, sepemque satis et pabula melli sufficiunt*, because he has seen so much of the use of that plant in both these respects:

"The willow, and the *furze*, an
"humble plant
"To husbandmen afford no trivial
"aid;
"That to the sheep gives food, to
"shepherds shade:
"This covers with strong lines the
"wealthy fields,
"And early fother to the bee-fold
"yields."

It

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or stands for the shepherds, and hedges for the fields, and food for bees. It is delightful to behold Cytorus waving with box,

Aut illae pecori frondem, aut pastoribus umbras
Sufficiunt; sepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,

NOTES.

It is certain that furze is frequently used as a fence, and the flowers are sought after by the bees; but it is no less certain that the *furze* was never called *genista* by any ancient Latin writer. See the note on *lentaeque genistae*, ver. 12.

435. *Aut illae.*] Servius says many read *et tiliae.*

Umbras.] So I read with Heinsius. Pierius says it is *umbras* in all the ancient manuscripts. I find it so in all those which I have collated. La Cerda, Ruaeus, and several other editors have *umbram.*

437. *Undantem buxo Cytorum.*] Servius says Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: "Ultra quem gens Paphlagonia, "quam Pylaemeniam aliqui dixerunt, "inclusam a tergo Galatia. Oppi- "dum Mastya Milesiorum, deinde "Cromna. Quo loco Henetos ad- "jicit Nepos Cornelius, a quibus in "Italia ortos cognomines eorum "Venetos credi postulat. Sesamum "oppidum, quod nunc Amastris. "*Mons Cytorus*, a Tio lxiii. M. "pass." Ruaeus says it is a city and mountain of Galatia, on the borders of Paphlagonia. Strabo indeed speaks of a city of that name, but he places it in Paphlagonia, and neither he, nor Pliny mention either a town or mountain of that name in their accounts of Galatia. Cytorus was very famous for box. Thus Theophrastus: Ἡ δὲ πύξος μεγάλη ἐν μιγάδεσι. τὸ δὲ φύλλον ὅμοιον ἔχει μυρσίνῃ. φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τραχέσι. καὶ γὰρ τὰ Κύτωρα τοιοῦτα, ἢ πλείστη γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there although not very large, but the largest and fairest trees of it are in Cyrenaea: ψυχρὸς δὲ ὁ Ὄλυμπος Μακεδονικός, καὶ γοῦν ἐλάττων γίνεται. ὅλως δὲ μεγάλη μήκιστα δὲ καὶ κάλλιστα ἐν Κυρ Perhaps Servius read this passage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny says box grows in great plenty on the Pyrenean hills, and on Cytorus and on Berecynthus: "Buxus Py- "renaeis, a Cytoro montibus pul- "rima, ac Berecynthio tractu." La Cerda thinks we should read *Cyrenaeis* or *Cyrenis*, in Pliny, instead of *Pyrenaeis*, according to the last quotation from Theophrastus. But Robert Constantine, and other learned Criticks think κυρῶν is the error in the copies of Theophrastus, and that it should be κύρνῳ, *Corsica*. It is certain, that Pliny uses *Corsica* where the editions of Theophrastus have κυρῶν: "Crassissima in Cor- "sica. . . . Haec in Olympo Ma- "cedoniae gracilior, sed brevio- And besides it is not probable that Theophrastus, after he had said the box flourished most in cold places, would say that it grew fairest

Narycineque picis lucos: juvat arva videre
Non raſtris, hominum non ulli obnoxia curae.
Ipſae Caucaſeo ſteriles in vertice ſylvae,
Quas animoſi Euri aſſidue franguntque feruntque,
Dant alios aliae foetus: dant utile lignum
Navigiis pinos, domibus cedrumque cupreſſoſque

and the groves of Narycian pitch: it is delightful to ſee fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of Caucaſus, which the ſtrong eaſt winds continually tear and rend, give each of them their different produce; give pines for ſhips, and cedars and cypreſſes for houſes.

NOTES.

reſt and ſtrongeſt in Cyrene, a untry of the ſcorching Lybia.

438. *Naryciaeque picis lucos.*] *Narya* or *Narycium* was a city of e Locrians, in that part of Italy, hich is over-againſt Greece. They e mentioned in the third Aeneid, ere Helenus, who reigned in Epi-, adviſes Aeneas to avoid that part Italy, which is waſhed by the ian ſea:

Has autem terras, Italique hanc "littoris oram
Effuge: cuncta malis habitantur "moenia Graiis.
Illic et *Narycii* poſuerunt moenia "Locri.

et not thy courſe to that ill coaſt be bent,
hich fronts from far th' Epirian continent;
oſe parts are all by Grecian foes poſſeſs'd:
rycian Locrians here the ſhores infeſt."

DRYDEN.

rvius reads *Mariciae.*

439. *Non raſtris, hominum non obnoxia curae.*] Almoſt all the ors point this verſe thus:

"Non raſtris hominum, non ulli "obnoxia curae,"

which is very ſtrange. *Fields not obliged to harrows of men, or to any care.* Mr B—— is the firſt, who places the comma after *raſtris*, which muſt certainly be the right pointing. In one of Dr Mead's manuſcripts we read *non nulli.*

440. *Caucaſeo.*] Caucaſus is a famous ridge of mountains running from the Black-ſea to the Caſpian. Strabo ſays it abounds with all ſorts of trees, eſpecially thoſe which are uſed in building ſhips: Ἔυδενδρον δ' ἐστὶ πᾶν καθόλωυ τὸ ὄρος, καὶ τῇ ναυπηγησίμῳ.

443. *Cedrumque cupreſſoſque.*] Pierius found it thus in the Roman, the Mediceaan, and other very ancient manuſcripts: but he ſays it is *cupreſſos* in the Lombard manuſcript, without *que*, which he takes to be an error of the tranſcriber. In both the Arundelian manuſcripts it is *cedrumque cupreſſumque.* In the King's and in one of Dr Mead's it is *cedrumque cupreſſoſque.* In the Bodleian, and in the other manuſcript of Dr Mead's it is *cedrumque cupreſſos.* In the Cambridge manuſcript it is *cedroſque cupreſſoſque.* Heinſius reads *cedrumque cupreſſoſque:* Grimoaldus, La Cerda, and Ruaeus *cedroſque cupreſſoſque:* and Maſvicius *cedrumque cupreſſumque.* Moſt of the editions, which are not here

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Hence the husbandmen have formed spokes for their wheels, and coverings for their waggons, and have fitted crooked keels to ships. The willows abound with twigs, the elms with leaves:

Hinc radios trivere rotis, hinc tympana plaustris
Agricolae, et pandas ratibus posuere carinas. 445
Viminibus salices foecundae, frondibus ulmi:

NOTES.

here excepted, have *cedrosque cupressosque.*

It is much to be questioned, whether the cedar here spoken of, is that which is so frequently mentioned in the scriptures; for that has not been observed any where but on mount Lebanon. It seems to have been but little known by the Greek and Roman writers. Theophrastus seems to speak of it in the ninth chapter of the fifth book of his History of Plants; where he says the cedars grow to a great bigness in Syria, so large that three men cannot incompass them: Ἐκαίνη δὲ τῆς ὕλης, ὥστιν καὶ τριῶν ἀνδρῶν περιλαμβάνειν. ἐν Συρίᾳ γὰρ ἔστι τοῖς ὄρεσι διαφέροντα γίνεται τὰ ὕδατα τῆς κέδρου καὶ τῷ ὕψει καὶ τῷ πάχει· τηλικαῦτα γὰρ ἐστιν, ὡς ἔνια μὲν μὴ δύνασθαι τρεῖς ἄνδρας περιλαμβάνειν. These large Syrian trees are probably the cedars of Lebanon, which I believe Theophrastus had only heard of, and took to be the same with the Lycian cedars, only larger: for in the twelfth chapter of the third book, where he describes the cedar particularly, he says the leaves are like those of Juniper, but more prickly: and adds that the berries are much alike. Therefore the cedar described by Theophrastus cannot be that of Lebanon, which bears cones, and not berries. I take it rather to be a sort of Juniper, which is called *Juniperus major bacca rufescente* by Caspar Bauhin, *Oxycedrus* by Parkinson, and *Oxycedrus Phoenicia* by Gerard. What Pliny and Dioscorides have said of the cedar is very confused.

446. *Viminibus salices foecundae.*] The twigs of the willows are used to bind the vines, and to make all sorts of wicker works.

Frondibus ulmi.] The cattle were fed with leaves of elms. Thus Columella: "Est autem ulmus longe "laetior et procerior, quam nostra "frondemque jucundiorem bubus "praebet: qua cum assidue pecus "alueris, et postea generis alterius "frondem dare instituetis, fastidium "bubus affert." This use of elm leaves is confirmed by Mr Evelyn, who says, "The use of the very "leaves of this tree, especially of the "female, is not to be despised; for "being suffered to dry in the sun "upon the branches, and the sprays "stripped off about the decrease in "August (as also where the suckers "and stolones are supernumerary, "and hinder the thriving of their "nurses) they will prove a great re- "lief to cattle in winter, and scorch- "ing summers, when hay and fod- "der is dear they will eat them be- "fore oats, and thrive exceedingly "well with them; remember only "to lay your boughs up in some dry "and sweet corner of your barn. It

"will

At myrtus validis haſtilibus, et bona bello
Cornus: Ityraeos taxi torquentur in arcus.
Nec tiliae laeves, aut torno raſile buxum
Non formam accipiunt, ferroque cavantur acuto,
Nec non et torrentem undam levis innatat alnus
Miſſa Pado: nec non et apes examina condunt
Corticibuſque cavis, vitioſaeque ilicis alveo.

but the myrtle with ſtrong ſpears, and the cornel is uſeful in war: the yews are bent into Ityrean bows: the ſmooth limes alſo, and the turner's box are ſhaped, and hollowed with ſharp tools. The light alder ſwims alſo on the rough flood, when it is launched on the Po: and bees conceal their young in hollow barks, and in the body of a rotten holm-oak.

NOTES.

was for this the Poet praiſed them, and the epithet was adviſed, *Fruitful in leaves the elm.* In ſome parts of Herefordſhire they gather them in ſacks for their ſwine and other cattle, according to this huſbandry.'

447. *Myrtus validis haſtilibus, et bello cornus.*] Their ſpears and bows were anciently made of myrtle and cornel: but Pliny prefers the aſh to theſe uſes: "Obedientiſſima quocunque in opere fraxinus, eademque haſtis corylo melior, corno levior, ſorbo lentior."

In one of Dr Mead's manuſcripts it is *at bona bello cornus.*

448. *Ityraeos taxi torquentur in arcus.*] The *Ityraei* or *Ituraei* were a people of *Coele Syria*, famous for ſhooting with a bow.

Pierius ſays that in ſome ancient manuſcripts it is *curvantur* inſtead of *torquentur*. Servius, and ſome of the old editors, and Schrevelius have *curvantur.*

449. *Tiliae laeves.*] Pliny ſays *tiliſſima tilia*, and tiliae ad mille uſus petendae.

Torno raſile buxum.] Box is well known to be turned into a great variety of utenſils.

451. *Alnus.*] See the note on ver. 136. of the firſt Georgick.

452. *Miſſa Pado.*] The Po is a famous river of Italy. Alders are ſaid to grow in abundance on it's banks.

453. *Ilicis.*] Mr Evelyn aſſerts, that the *Eſculus* of the ancients was a ſpecies of *Ilex*: "The acorns of "the *coccigera*, or *dwarf-oak*, yield "excellent nouriſhment for Ruſtics, "ſweet, and little, if at all, infe- "rior to the cheſnut, and this, and "not the *fagus*, was doubtleſs the "true *Eſculus* of the ancients, the "food of the golden age." But it is plain, that the very tree of which this learned gentleman ſpeaks, was called *Ilex* by Pliny, for this author ſays expreſsly that the *Ilex* bears the *coccus* or *chermes berry*: "Omnes "tamen has ejus dotes ilex ſolo pro- "vocat cocco." The ſame author ſays the leaves of the *Eſculus* are ſinuated, whereas thoſe of the *Ilex* are not ſinuated: "Folia praeter ilicem "gravia, carnoſa, procera, ſinuoſa "lateribus." Beſides the very name of *dwarf-oak* ſhews this ſort of *Ilex* cannot be the ancient *Eſculus*, which is deſcribed as a very large tree. Mr Evelyn ſeems to have thought the dwarf-oak or ſcarlet oak to be the Eſculus, becauſe it's acorns are ſo good to eat: but this is no good proof neither:

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What have the gifts of Bacchus produced in comparison of these? Bacchus has been the occasion of crimes: he overcame the Centaurs raging with murder, Rhoetus, Pholus.

Quid memorandum aeque Baccheïa dona tulerunt?
Bacchus et ad culpam causas dedit: ille furentes
Centauros letho domuit, Rhoetumque Pholumque,

NOTES.

neither: for Pliny says the acorns of the Esculus are inferior to those of the common oak: "Glans optima "in quercu atque grandissima, mox "esculo."

Alveo.] Servius reads *alvo*. Pierius found *alveo* in the Roman manuscript, with which he was greatly delighted: "In Romano codice legitur *alveo*, "quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum aeque*, &c.] Having spoken of the great uses of forest trees, he falls into an exclamation against the vine, which is not only less useful than those trees which nature bestows on us without our care; but is also the cause of quarrels, and murders. He produces a noted instance of the quarrel between the Centaurs and Lapithae. Ovid has described it at large in the twelfth book of the Metamorphosis. Pirithous, king of the Lapithae, had married Hippodamia. At these nuptials Eurytus, a Centaur, being inflamed with lust and wine, attempted to ravish the bride: which example was followed by the rest, who endeavoured each to seize upon such young ladies as they chose. Theseus rising in defence of the bride slew Eurytus, and, the other guests assisting, all the Centaurs were either slain or put to flight.

455. *Culpam.*] In one of Dr Mead's manuscripts it is *culpas*.

Furentes Centauros letho domuit.] "This passage is generally explained "by joining *letho* with *domuit*. But "it seems to me that it should be "joined with *furentes*, as it is said "*furens ira, invidia, amore*, &c. "and as Virgil himself says in the "second Aeneid:

"—— —— *Vidi ipse furentem*
"*Caede Neoptolemum.*

"And then the meaning is, *domuit* "he *overcame*, in the common sense, "as wine is said to overcome any "one, and made them *mad to death*. "In the other sense Virgil would "contradict what he said before, "*Bacchus et ad culpam causas dedit*. "How would Bacchus have been to "blame, for having punished with "death profligate wretches that "would have ravished the bride "from her husband? This was "just, and not a blameable action, "but his blame was his overcoming "their reason, and exciting them to "that outrage." *Mr B——.*

We find in Virgil *sternere letho* and *dejicere letho*, and therefore I do not doubt but *domare letho* might be used. But what seems to me the strongest confirmation of Mr B——'s opinion, is that we find in Ovid, that neither Rhoetus nor Pholus were slain, but that they both fled:

"——Assidue successu caedis ovan-
"tem,
"Qua juncta est humero cervix, fude
"figis obusta,

"Inge-

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Et magno Hylaeum Lapithis cratere minantem
O fortunatos nimium, sua si bona norint,

and Hylaeus threatning the Lapithae with a huge goblet. O too happy husbandmen, did they but know their own

NOTES.

"Ingemuit, duroque sudem vix ossa revellit
"Rhoetus; et ipse suo madefactus
"sanguine *fugit*.
"*Fugit* et Oreus, Lycabasque, et
"saucis armo
Dexteriore Medion, et cum Pisenore Thaumas:
Quique pedum nuper certamine
"vicerat omnes
Mermeros; accepto nunc vulnere
"tardius ibat:
Et *Pholus*, et Melaneus, et Abas,
"praedator aprorum."

through his shoulder, who had triumpht long
daily slaughter, Dryas fixt his prong. He groning, tugs it out with all his might:
And foil'd with blood, converts his heels to flight.
Lycidas, Arnaeus, Medon (sped in his right arme) Pisenor, Caumas fled:
And tardy Mermerus, late swift of pace:
Demoleus, Pholus; *Abas us'd to chace the Bore.*

SANDYS.

457. *Cratere minantem.*] Ovid tells us they began to fight with drinking vessels, which is not unusual in drunken quarrels:

"Forte fuit juxta signis extantibus
"asper
"Antiquus crater, quem vastum
"vastior ipse
"Sustulit Aegides; adversaque misit
"in ora."

Hard by there stood an antique goblet, wrought
With extant figures: this Aegides caught;
Hurl'd at the face of Eurytus:

SANDYS.

And

"Vina dabant animos: et prima
"pocula pugna
"Missa volant, fragilesque cadi,
"curvique lebetes:
"Res epulis quondam, nunc bello
"et caedibus aptae."

Wine courage gives. At first an uncouth flight
Of flaggons, pots, and bowls, began the fight:
Late fit for banquets, now for blood and broils.

SANDYS.

458. *O fortunatos, &c.*] The Poet, having just mentioned a scene of war and confusion, changes the subject to a wonderfully beautiful description of the innocent and peaceful pleasures of a country life. He begins with shewing, that the pomp and splendor of courts and cities are neither to be met with in the country, nor in themselves desirable. He then proceeds to mention the real satisfactions which are to be found in the country: quiet, integrity, plenty, diversions, exercise, piety, and religion.

Cicero, in his defence of Sextus Roscius, says that all sorts of wickedness

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felicity! to whom the earth herself, far from contending arms, most justly pours forth an easy sustenance. If they have no lofty palace with proud gates, to vomit forth from every part a vast tide of morning visiters; if they do not gape after pillars adorned with tortoise-shell, or garments embroidered with gold, or Corinthian brass; if their white wool is not sullied with Assyrian dye, nor the use of the pure oil tainted with perfumes: yet there is no want of secure rest, and a life ignorant of fraud, and

Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit aedibus undam;
Nec varios inhiant pulchra testudine postes,
Illusasque auro vestes, Ephyreïaque aera;
Alba neque Assyrio fuscatur lana veneno,
Nec casia liquidi corrumpitur usus olivi;
At secura quies, et nescia fallere vita,

NOTES.

ness proceed from the luxury of cities; but that the country life is the mistress of frugality, diligence, and justice: "In urbe luxuries creatur: ex luxuria existat avaritia necesse est: ex avaritia erumpat audacia: inde omnia scelera, ac maleficia gignuntur. Vita autem haec rustica, quam tu agrestem vocas, parsimoniae, diligentiae, justitiae magistra est."

462. *Mane salutantum.*] It was the custom amongst the Romans, for the clients to attend the levees of their patrons.

Totis.] In the King's manuscript it is *notis*.

Vomit.] Pierius says, that in the Medicean manuscript it is *vomat*, which he thinks sounds more elegantly.

463. *Testudine.*] Some think that *testudine* is here used for an arch supported by the pillars, or the shell of a door. But I rather believe it alludes to that custom of the rich Romans, of covering their bed-posts and other parts of their furniture with plates of tortoise-shell.

464. *Illusas.*] In the Cambridge and Bodleian manuscripts it is *inclusas*. Pierius says it is *inclusas* in some manuscripts, but *illusas* in the most ancient. Servius takes notice, that some read *inclusas*; but he condemns it.

Ephyreïaque aera] Corinth is sometimes called Ephyre, from Ephyre the daughter of Epimetheus. It is well known that the Corinthian brass was very famous amongst the ancients.

465. *Neque.*] Servius and some others read *nec*. Pierius says it is *nec* in the Medicean, and some other ancient manuscripts.

Assyrio veneno.] He means the Tyrian purple, which was obtained from a sort of shell-fish. Tyre was in Coelo Syria. The Poet seems to use Assyria for Syria.

Fuscatur.] So I read with the King's, one of the Arundelian, both DrMead's manuscripts, and Heinsius. The common reading is *fucatur*, which signifies barely *is coloured*: but *fuscatur* signifies *is obscured, imbrowned*, or *sullied*, which I take to be the Poet's meaning. He shews his contempt of spoiling the native whiteness of wool with that expensive colour; as, in the next verse, he speaks of the pure oil being *tainted* with perfumes.

466. *Casia.*] See the note on ver. 213.

467. *At secura quies.*] Pierius says it is *ac* in the Lombard manuscript.

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Dives opum variarum: at latis otia fundis,
Speluncae, vivique lacus: at frigida Tempe,
Mugitusque boum, molleſque ſub arbore ſomni
Non abſunt. Illic ſaltus, ac luſtra ferarum,
Et patiens operum, exiguoque aſſueta juventus,
Sacra deum, ſanctique patres: extrema per illos
Juſtitia excedens terris veſtigia fecit?

rich in various works; nor of eaſe in large farms, caves and living lakes; nor of cold vallies, and the lowing of oxen, and ſoft ſleep under trees. There are lawns, and habitations of wild beaſts, and a youth patient of labour, and contented with a little, altars of gods, and honoured parents: when juſtice left the earth, ſhe took her laſt ſtep from amongſt theſe people.

NOTES.

t ſurely the Poet wrote *at*: for he here oppoſing the real, innocent, ainted pleaſures of a country life the noiſe and luxury of courts and ies.

Neſcia fallere vita.] Pierius ſays *vitam* in the Roman manuſcript, ich muſt make *neſcia* agree with *n*, but it is *vita* in all the reſt, ich is better.

468. *At.*] It is *ac* in the King's nuſcript. Pierius alſo found *ac*.

469. *At.*] Here again it is *ac* in Lombard manuſcript, according Pierius. I find *ac* alſo in the King's d both Dr Mead's manuſcripts: t *at* ſeems to be much better in theſe places.

Frigida Tempe.] *Tempe* is the name a very pleaſant valley in Theſſaly. nce it is not unuſual to find *Tempe* d by the Poets for any pleaſant ce, tho' not in Theſſaly. Thus ake it to be uſed in this place for l vallies in general.

471. *Illic.*] It is *illis* in the Cam-ge manuſcript, and in ſome nted editions. Pierius ſays it is ic in all the ancient manuſcripts he d ſeen.

Saltus.] *Saltus* properly ſignifies en places in the midſt of woods, ich afford room for cattle to feed. Thus we have in the third Geor-gick:

"Saltibus in vacuis paſcunt."

Luſtra ferarum.] By the habitations or dens of wild beaſts the Poet means the diverſion of hunting. Thus May:

"And pleaſant huntings want not."

472. *Exiguo.*] Pierius ſays it is *exiguo* in the Roman manuſcript: Heinſius and Maſvicius alſo read *exiguo*. The common reading is *parvo*.

473. *Sanctique patres.*] By theſe words the Poet deſigns to expreſs, that amongſt the uncorrupted countrymen their fathers are treated with reverence. Thus Mr B——.

"And aged ſires rever'd."

I have choſen to make uſe of the word *honoured*, becauſe, in our religion, this duty to parents is ſtiled *honour*.

Extrema per illos Juſtitia excedens terris veſtigia fecit.] In the Cambridge manuſcript it is *figit*.

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But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of poesy, receive me, and shew me the paths of heaven, and the stars, the various eclipses of the sun, and labours of the moon: what causes the earth to tremble: by what force the deep seas swell, and break their banks, and then again fall back: why the winter suns make such haste to dip themselves in the ocean: or what delay retards their slow nights. But if the chill blood about my heart hinders me from attaining to these parts of nature; may fields and streams gliding in vallies delight me; may I love rivers and woods inglorious: oh! where there are plains,

Me vero primum dulces ante omnia Musæ, 475
Quarum sacra fero ingenti percussus amore,
Accipiant; cælique vias, et sidera monstrent:
Defectus solis varios, lunæque labores:
Unde tremor terris: qua vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant: 480
Quid tantum Oceano properent se tingere soles
Hyberni, vel quæ tardis mora noctibus obstet.
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi, et rigui placeant in vallibus amnes; 485
Flumina amem, sylvasque inglorius: O! ubi campi,

NOTES.

Astrea or Justice was feigned by the Poets to have descended from heaven in the golden age. She continued upon earth till the wickedness of the brazen age gave her such offence, that she left mankind and flew up to heaven. Aratus says, she retired first from cities, into the country, so that this was the last place she left. The Greek Poet speaks largely on this subject.

475. *Me vero primum*, &c.] The Poet here declares his natural Inclination to be towards Philosophy and Poetry. He declares himself to be the priest of the Muses; and prays them to instruct him in Astronomy: to teach him the causes of eclipses, earthquakes, the flux and reflux of the sea, and of the unequal length of days and nights. His next wish is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

476. *Quarum sacra fero.*] It is usual with the Poets to call themselves priests of the Muses: Thus Horace:

"——— Carmina non prius
"Audita *Musarum Sacerdos*
"Virginibus puerisque canto."

And Ovid:

"Ille ego *Musarum* purus, Phœbique *Sacerdos*."

479. *Tumescant.*] It is *tumescat* in the Lombard manuscript, according to Pierius: thus I find *residunt* in the next verse, instead of *residant*, in some of the old editions.

485. *Rigui.*] Pierius says it is *rigidi* in the Roman manuscript.

486. *Inglorius.*] Philosophy, in Virgil's time, was in great reputation amongst the Romans. Our Poet seems to have had Lucretius in his eye, when he wrote this passage. He entreats the Muses to teach him the heights of Philosophy, which that Poet had described with so much elegance. But if he cannot reach so far, he begs, in the next place, that he may have a secure, quiet retirement

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Sperchiuſque, et virginibus bacchata Lacaenis — *and Sperchius, and Taygeta, where the Spartan virgins revel,*

NOTES.

ment in the country, tho' deſtitute of that glory, which he ſeeks in the firſt place. Cowley obſerves upon this paſſage, that "the firſt wiſh of "Virgil was to be a good philoſopher; the ſecond, a good Huſbandman, and God, whom he "ſeemed to underſtand better than "moſt of the learned heathens, deals "with him juſt as he did with Solomon; becauſe he prayed for wiſdom in the firſt place, he added all "things elſe which were ſubordinately to be deſired. He made him one of the beſt Philoſophers, and the beſt Huſbandman, and to adorn and communicate both thoſe faculties, the beſt Poet: He made him beſides all this a rich man, and a man who deſired to be no richer. *O fortunatus nimium, et bona qui ſua novit.*"

O! ubi campi.] I do not take the Poet's meaning to be, that he is inquiring where theſe places are; which ſurely he knew. He expreſſes his delight to be in ſuch vallies, rivers and woods as are to be met with in Theſſaly, Laconia, and Thrace. May be the only tranſlator who has not ſuppoſed this to be a queſtion:

"Then let me (fameleſs) love the
"fields and woods,
"The fruitful water'd vales, and
"running floods.
"Thoſe plains, where clear Sper-
"chius runs, that mount
"Where Spartan virgins to great
"Bacchus wont
"To ſacrifice, or ſhady vales that
"lye
"Under high Haemus, let my dwel-
"ling be."

Dryden has ſo paraphraſed theſe lines, that he has rather imitated, than tranſlated Virgil:

"My next deſire is, void of care
"and ſtrife
"To lead a ſoft, ſecure, inglorious
"life.
"A country cottage near a cryſtal
"flood,
"A winding valley and a lofty
"wood.
"Some god conduct me to the ſa-
"cred ſhades,
"Where Bacchanals are ſung by
"Spartan maids.
"Or lift me high to Hemus hilly
"crown;
"Or on the plains of Tempe lay me
"down:
"Or lead me to ſome ſolitary place;
"And cover my retreat from human
"race."

Mr B—— repreſents the Poet as aſking the queſtion where theſe places are:

"O! where Taygeta are thy ſacred
"ſhades,
"Reſounding with the ſongs of
"Spartan maids?

And Dr Trapp:

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oh! that any one would place me in the cool vallies of Haemus, and shelter me with a vast shade of branches! Happy was the man, who was able to know the causes of things; and could cast all fears, and inexorable fate,

Taygeta: o, qui me gelidis in vallibus Haemi
Sistat, et ingenti ramorum protegat umbra!
Felix, qui potuit rerum cognoscere causas: 490
Atque metus omnes, et inexorabile fatum

NOTES.

"——O! where are the plains,
"Sperchius, and Taygeta, by the
"dames
"Of Sparta, swoln with Bacchana-
"lian rage
"Frequented?

487. *Sperchius.*] Sperchius is a famous river of Thessaly rising from mount Pindus.

Virginibus bacchata Lacenis Taygeta.] Taygetus, in the plural number Taygeta, is a mountain of Laconia near Sparta: it was sacred to Bacchus; and his orgies were celebrated upon it by the Lacedaemonian women.

488. *Gelidis in vallibus Haemi.*] Haemus is a mountain of Thrace. Servius calls it a mountain of Thessaly: "*Haemi:* montis Thessaliae: "in qua etiam sunt Tempe." See the note on ver. 489. of the first Georgick. It is strange that Dryden should write

"Or lift me high to Hemus hilly
"crown,"

for the *cool vallies of Haemus.*

In one of Dr Mead's manuscripts it is *gelidis convallibus* instead of *gelidis in vallibus.*

490. *Felix, qui potuit*, &c.] The Commentators generally understand this to be a repetition of what he had said before: only that as he had then given the preference to Philosophy; now he seems to make the Philosopher and the Countryman equal; for he pronounces them both happy. I take the Poet's meaning to be this. In the paragraph beginning with *fortunatos*, &c. he had shewn the happiness of the country life, in opposition to living in courts and cities. In the next paragraph, beginning with *me vero*, &c. he expressed his earnest desire to become a Natural Philosopher; or, if he could not attain that, a good husbandman. In the paragraph now under consideration, he shews the happiness of the countryman to be like that which was sought after by the Epicurean Philosophy. Epicurus was happy in overcoming all fears, especially the fear of death: the countryman was happy in conversing with the rural deities, in being free from trouble, and the uneasy passions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or law-suits.

Rerum cognoscere causas.] Epicurus wrote thirty-seven books of Natural Philosophy, which Diogenes Laertius says were excellent: Κὶ τὰ σύγγράμματα μὲν Ἐπικούρου τοσαῦτα κὶ τοιαῦτα, ὧν τὰ βέλτιστα ἐστὶ τάδε. Περὶ φύσεως, λζ, &c.

491. *Atque metus omnes*, &c.] Epicurus, in his epistle to Menoeceus, exhorts his friend to accustom himself not to be concerned at the thoughts

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Subjecit pedibus, ſtrepitumque Acherontis avari! *and the noiſe of greedy Acheron beneath his feet!*

NOTES.

thoughts of death: ſeeing all good and evil conſiſts in ſenſation; and death is a privation of ſenſe: Συνίδηζι δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸ θάνατον. ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει. τέρπεις δὲ ἡ ἐπὶ αἰσθήσεως, ὁ θάνατος. In another place of the ſame epiſtle he aſks him who can be a better man, than he that thinks worthily of the gods, and bears death without terror: Ἐπεὶ, τίνα νομίζεις κρείττω τοῦ καὶ περὶ θεῶν ὅσια δοξάζοντος, καὶ περὶ θανάτου διαπαλὲς ἀφόβως ἔχοντος. Lucretius extols Epicurus for diſpelling the terrors of the mind, and removing the fears of Acheron:

"Tu pater, et rerum inventor: tu
" patria nobis
Suppeditas praecepta; tuisque ex,
" inclute, chartis,
Floriferis ut apes in ſaltibus omnia
" libant,
Omnia nos itidem depaſcimur
" aurea dicta,
Aurea, perpetua ſemper digniſſima
" vita.
Nam ſimul ac Ratio tua coepit vo-
" ciferari
Naturam rerum haud Divina
" mente coortam,
Diffugiunt Animi terrores; moe-
" nia mundi
Diſcedunt, totum video per inane
" geri res.
Apparet divum numen, ſedeſque
" quietae:
Quas neque concutiunt venti, ne-
" que nubila nimbis
Adſpergunt, neque nix acri con-
" creta pruina
" Cana cadens violat: ſemperque
" innubilis aether
" Integit, et large diffuſo lumine
" ridet.
" Omnia ſuppeditat porro natura,
" neque ulla
" Res animi pacem delibrat tempore
" in ullo.
" At contra *nuſquam apparent Acheſ-*
" *ruſia templa.*"

Thou, parent of Philoſophy, haſt ſhown
The way to Truth by precepts of thy own:
For as from ſweeteſt flow'rs the lab'ring bee
Extracts her precious ſweets, Great ſoul! from thee
We all our golden ſentences derive;
Golden, and fit eternally to live.
For when I hear thy mighty reaſons prove
This world was made without the pow'rs above;
All fears and terrors waſte, and fly apace;
Thro' parted heav'ns I ſee the mighty ſpace,
The riſe of things, the gods, and happy ſeats,
Which ſtorm or wi'lent tempeſt never beats,
Nor ſnow invades, but with the pureſt air,
And gawdy light diffus'd look gay and fair:
There, bounteous Nature makes ſupplies for eaſe,
There minds enjoy uninterrupted peace:

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Happy alſo is he, who has known the rural gods, Pan, and old Sylvanus, and the ſiſter nymphs. Him neither the rods of the people, nor the purple of kings has moved, nor the diſcord that reigns between faithleſs brothers; nor the Dacian deſcending from the conſpiring Iſter:

Fortunatus et ille, deos qui novit agreſtes,
Panaque, Sylvanumque ſenem, Nymphaſque ſorores!
Illum non populi faſces, non purpura regum
Flexit, et infidos agitans diſcordia fratres;
Aut conjurato deſcendens Dacus ab Iſtro:

NOTES.

But that which ſenſeleſs we ſo groſsly fear,
No hell, no ſulph'rous lakes, no pools appear.

CREECH.

Inexorabile.] Pierius ſays it is *inoluctabile* in the Roman manuſcript.

492. *Strepitumque Acherontis avari.*] In the King's and one of Dr Mead's manuſcripts it is *ſtrepituſque.*

Acheron is fabled to be one of the rivers of hell: and is put for hell itſelf.

493. *Fortunatus et ille.*] Here the Poet compares the happineſs, which reſults from the innocence of a country life, to that which is obtained by Philoſophy. Cicero, in his treatiſe on old age, ſays the life of a huſbandman approaches very near to that of a Philoſopher: "Mihi ad ſapientis "vitam proxime videtur accedere." Columella ſays it is nearly related to Philoſophy: "Res ruſtica fine dubi- "tatione proxima, et quaſi conſan- "guinea ſapientiae eſt."

494. *Panaque.*] Pan is the chief of the rural deities.

Sylvanumque ſenem.] See the note on book I. ver. 20.

Nymphaſque ſorores.] There were ſeveral ſorts of nymphs: the Naiads preſided over rivers; the Nereids over ſeas; the Oreads over mountains; the Dryads over woods, &c.

495. *Populi faſces.*] The *faſces* were bundles of birchen rods, in the midſt of which was placed an ax, with the head appearing at the top. They were the enſigns of authority, and were carried before the Roman magiſtrates. We learn from Diogenes Laërtius, that Epicurus avoided publick offices out of modeſty: Ὑπεροχὴ γὰρ ἐπιεικείας, ἀυδὲ σωτηρίας ἦλατο. Cicero alſo ſeems to inſinuate, that the Epicurean Philoſophy perſuaded men not to engage in publick buſineſs: "Nec ulla tamen ci- "Philoſophiae fiet injuria a nobis. "Non enim repelletur inde, quo "aggredi cupiet; ſed in hortuli "quieſcet ſuis, ubi vult; ubi etiam "recubans, molliter, et delicate, "*nos avocat a roſtris, a judiciis,* "*curia*; fortaſſe ſapienter, hac prae- "ſertim republica." Virgil obſerves that, if this retirement from public affairs is to be accounted a part of happineſs, the countryman enjoys it abundantly. He does not ſeek after magiſtracies, nor courts; he has nothing to do with diſcord, nor concerns himſelf about foreign conſpiracies.

497. *Conjurato deſcendens Dacus ab Iſtro.*] The Danube or Iſter is the largeſt river in Europe: ſeveral different nations dwelling on its banks. The ancients called this river *Danubius* at it's beginning, and

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Non res Romanae, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.

nor the affairs of Rome, nor kingdoms doomed to perish: nor has he been grieved with pity for the poor, nor has he envied the rich.

NOTES.

till it reaches Illyricum; but below that, *Ister*. Virgil therefore calls it the *Ister* with great propriety, because the Dacians inhabit the lower parts of it, not far from it's falling into the Euxine sea.

The Dacians inhabited those parts, which are now called Transylvania, Moldavia, and Walachia. It is said, they had a custom of filling their mouths with the water of this river, before they undertook any war, and swearing that they would not return into their own country, till they had slain their enemies. Therefore Virgil calls it the conspiring Ister, because the Dacians were accustomed to conspire after this manner, on the banks of the river Ister.

498. *Neque ille aut doluit miserans inopem, aut invidit habenti.*] Epicurus placed a great happiness in being free from perturbations of the mind, of which pity and envy are not the least. This happiness the husbandman enjoys, for, in the country, nature produces so many necessaries of life, that there can be no objects of pity: and his life is so happy in itself, that he has no temptation to envy any one. Servius, and after him most of the Commentators, take Virgil to speak here of a Stoical Apathy, in which sense Dryden seems to have translated him:

"Nor envies he the rich their heapy
"store,
"Nor his own peace disturbs with
"pity for the poor."

Virgil had no such ill-natured meaning, nor Epicurus neither. Epicurus might be against pity, so far as it ruffled the mind and made it uneasy: but he was far from condemning it in the sense we frequently use it, of relieving the wants and necessities of our neighbours. Diogenes Laërtius tells us that he was remarkable for piety to his parents, kindness to his brothers, gentleness to his servants, and the best natured man in the world: Πρὸς τοὺς γονέας ἐυχαριστία, καὶ ἡ πρὸς τοὺς ἀδελφὺς ἐυσεβία, πρὸς τε τοὺς οἰκέτας ἡμερότης. . . . . καθόλου δὲ ἦ πρὸς πάντας αὐτοῦ φιλανθρωπία. It is not to be supposed that a man of such a character could be backward in supporting those who wanted his assistance: nay the very contrary appears from the whole tenor of his life. Seneca distinguishes pity from clemency and good-nature, and says it differs from them, as superstition does from religion, and is a mark of a vulgar mind: "Quem admo-
"dum religio deos colit, superstitio
"violat: ita clementiam mansue-
"tudinemque omnes boni praesta-
"bunt, misericordiam autem vita-
"bunt. Est enim vitium pusilli ani-
"mi, ad speciem alienorum malo-
"rum succidentis. Itaque pessimo
"cuique familiarissima est." Thus Virgil does not suppose his countryman obdurate to the cries of the poor, but so happy as not to see any of his neighbours so miserable, as to be objects of compassion. May has very justly translated this passage:

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He has gathered such fruits as the branches, such as his own willing farms have yielded spontaneously: nor has he seen the hardships of the law,

Quos rami fructus, quos ipsa volentia rura Sponte tulere sua, carpsit; nec ferrea jura,

NOTES.

"He sees no poor, whose miserable
"state
"He suffers for."

Cowley speaks much to the same purpose in his discourse of Agriculture: "There are as many ways to "be rich, and, which is better, "there is no possibility to be poor, "without such negligence as can "have neither excuse nor pity; for "a little ground will without que- "stion feed a little family, and the "superfluities of life, which are now "in some cases by custom made al- "most necessary, must be supplied "out of the superabundance of art "and industry, or contemned by as "great a degree of Philosophy."

500. *Quos rami fructus*, &c.] No man's memory has been more traduced than that of Epicurus. He has been represented as a person wholly given up to luxury and intemperance. His name is become a proverb, to express a voluptuous person, whose whole pleasure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Diogenes Laërtius informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheese: Ἀρτος τι φησὶν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτῳ λιτῷ. κὶ σφίγγον μοι τυροῦ, φησὶ, κυθριδίου, ἵ' ὅταν βούλωμαι, πολυτελέσασθαι δύνωμαι. Epicurus himself, in his epistle to Menoeceus, says, that when he speaks of pleasure, he does not mean the pleasures of the voluptuous and intemperate, as some have misinterpreted him: but tranquillity of mind, and a body void of pain. Not eating, says he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleasant life, but sober reasoning, which searches into the causes why some things are to be chosen, others to be rejected, and explodes those opinions which tend to disturb the mind: Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδυσὰς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένας λέγομεν, ὥς τινες ἀγνοοῦντες καὶ ὀυχ' ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταράττεσθαι κατὰ ψυχήν. οὐ γὰρ πότοι καὶ κῶμοι συνεχεῖς, οὐδ' ἀπολαύσεις παίδων κὶ γυναικῶν, οὐδ' ἰχθύων καὶ τῶν ἄλλων ὅσα φέρει πολυτελὴς τράπεζα, τὸ ἡδὺν γεννᾶ βίῳ, ἀλλὰ νήφων λογισμὸς, κὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δοξας ἐξελαύνων, ἀφ' ὧν σάλεως τοῖς ψυχαῖς καταλαμβάνει δύρυβος. Virgil says his countryman enjoys these frugal blessings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

"When

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Infanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta caeca, ruuntque
In ferrum; penetrant aulas et limina regum:
Hic petit excidiis urbem, miserosque Penates,
Ut gemma bibat, et Sarrano indormiat ostro.

and the mad Forum, or the courts of the people. Some trouble the blind seas with oars, rush into war, and penetrate the courts and palaces of kings. One seeks to ruin cities and miserable families, that he may drink in gems, and sleep on Sarran scarlet.

NOTES.

"When Epicurus to the world had
"taught,
"That pleasure was the chiefest
"good,
And was perhaps i'th' right, if
"rightly understood,
"His life he to his doctrine brought,
And in a garden's shade that sove-
"reign pleasure sought.
Whoever a *true Epicure* would be,
May there find cheap, and virtuous
"luxurie."

502. *Tabularia.*] The *Tabularium* was a place at Rome, where the public records were kept.

503. *Sollicitant alii*, &c.] In this passage the Poet shews the preference of Agriculture to the several employments and desires of men.

506. *Sarrano.*] Tyre was anciently called *Sarra*. Servius says it had it's name from the fish *Sar*, with which it abounds. "*Sarrano dormiat ostro.* Tyria purpura. Quae enim nunc *Tyros* dicitur, olim *Sarra* vocabatur, a pisce quodam, qui illic abundat: quem lingua sua *Sar* appellant." Bochart observes, that Servius is generally mistaken in his Phenician etymologies. He derives *Sarra* from the Hebrew name צור *Tsor*, by which Tyre is called in the holy scriptures. He thinks Servius had read in Trogus, that Sidon had it's name from a fish, and, by a slip of his memory, had said that of Tyre, which he had read of Sidon: "Virgilii vetus Scholiastes scholiis suis "Punica quaedam interspergit, sed "pleraque pessimae notae. Tale "illud in lib. 2. Georg. *Quae nunc* "*Tyrus dicitur, olim Sarra vocabatur,* "*a pisce quodam qui illic abundat,* "*quem lingua sua* Sar *appellant.* Ve-"rum quidem est Romanos veteres "pro Tyro dixisse Sarram. Ita in "Gellio legitur, et in Festo, et in "Paulo: et in fragmentis Ennii "*Poenos Sarra oriundos.* Unde est "quod pro Tyrio poëta dixit *Sarra-*"*num ostrum*; et Juvenalis *Sarrana* "*aulaea*; et Silius, lib. 6. *Sarra-*"*nam Junonem*, et *Sarranam caedem*; "et lib. 7. *Sarranum navitam*; et "lib. 8. *Sarrana numina*; et lib. 9. "*Sarranum nomen*, et *Sarranam* "*manum*; et lib. 11. *Sarrana ca-*"*stra*; et lib. 15. *Sarranum muri-*"*cem*; et lib. 3. *Sarranam Leptin*; "et Columella *Sarranam violam*, id "est purpuream, quia purpura e "Tyro; et fortasse apud Stephanum "Φοινίκης πόλις Σάρα, unde gentile "Σαρανός, id ipsum erat Graecis "quod Romanis *Sarra* et *Sarranus.* "Σάρα saltem plurimum accedit ad "Hebraeum צור *Tsor*, quo nomine "Tyrum appellant sacri Scriptores, "sed piscis *Sar*, unde Sarra, si qui-"dem Servio fides, non extat ullibi "gentium. Et *Sarrae* nomen deduci "notum

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Another hides his riches, and broods over buried gold. Another is ſtruck with aſtoniſhment at the roſtra: another is ſmitten with the double applauſe of Senators and Plebeians in the

Condit opes alius, defoſſoque incubat auro.
Hic ſtupet attonitus roſtris: hunc plauſus hiantem
Per cuneos, geminatus enim, plebiſque, patrumque

NOTES.

"notum eſt ex Hebraeo Tyri nomi-
"ne צור *Tſor*; in quo literam *tſade*,
"quae medii eſt ſoni inter T et S
"Graeci in T mutarunt, et Ro-
"mani in S. Ita factum ut ex eo-
"dem צור et Τύρος naſceretur et *Sar-*
"*ra*. Sed Servium veriſimile eſt,
"cum alicubi legiſſet quod in Trogo
"habetur, Sidonem a piſce dici, ti-
"tubante memoria id de Tyro ſcrip-
"ſiſſe quod de Sidone legerat. Non
"diſpari errore Origenes *Tyrus*, in-
"quit, *apud Hebraeos ſonat idem*
"*quod nobis venantes*. Imo Tyrus
"rupem ſonat; ſed Sidon vel a ve-
"natione vel a piſcatione dicitur."

Indormiat.] I follow Heinſius, Ruaeus, and Maſvicius. All the manuſcripts which I have collated, Servius, La Cerda, Schrevelius, and moſt of the editors read *dormiat*.

508. *Hic ſtupet attonitus roſtris.*] This ſeems not to be ſpoken of the Orators themſelves, but of their hearers, who are ſtruck with aſtoniſhment at the force of their eloquence. Tho' the Poet may mean alſo, that this admiring of eloquence may ſtir up in them a vehement deſire of becoming Orators. Dryden has made Virgil uſe abuſive language on this occaſion:

"Some patriot fools to popular praiſe
"aſpire
"Of public ſpeeches, which worſe
"fools admire."

Mr B—— makes the aſtoniſhment relate wholly to the Orator himſelf:

"He in the Roſtrum lifts to heaven
"his eyes,
"Amaz'd, confounded, ſpeechleſs
"with ſurprize."

But why the Orator ſhould be affected in ſuch a manner, I muſt own myſelf at a loſs to comprehend. Dr Trapp ſeems to underſtand the expreſſion of the Poet in the ſame ſenſe with me:

"That doats with fondneſs on the
"Roſtrum's fame."

Hunc plauſus, &c.] This is generally underſtood to be meant of dramatic Poets, who are ambitious of a general applauſe of the whole audience. The Patricians and Plebeians had their different ſeats or boxes in the Roman theatre, which being extended from the centre to the circumference, were conſequently narrower at the centre, like ſo many wedges, whence they were called *cunei*. See the note on v. 381. Virgil's expreſſion ſeems to mean the ſame as if we ſhould now ſay, *others are fond of a general applauſe from the pit, boxes, and galleries.*

509. *Geminatus.*] Pierius found *geminatus* in the Roman, Medicean, Lombard, and other antient manuſcripts.

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Corripuit: gaudent perfusi sanguine fratrum,
Exilioque domos et dulcia limina mutant;
Atque alio patriam quaerunt sub sole jacentem.
Agricola incurvo terram dimovit aratro.
Hinc anni labor: hinc patriam, parvosque nepotes
Sustinet; hinc armenta boum, meritosque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut foetu pecorum, aut Cerealis mergite culmi:
Proventuque oneret fulcos, atque horrea vincat.
Venit hyems, teritur Sicyonia bacca trapetis,

theatre: others rejoice in spilling their brothers blood, and change their habitations and dear homes for exile, and seek countries lying under another sun. The husbandman sirst the earth with his crooked plough: hence the labour of the year, hence he sustains his country, and small family; hence his herds of kine, and deserving bullocks. Nor is there any intermission, but the season abounds either with fruit, or young cattle, or sheaves of corn; and loads the furrows with increase; and bursts the barns. Winter comes; and the Sicyonian berry is pounded in mills.

NOTES.

scripts. It is the same in all the manuscripts, which I have collated, and in most printed editions. Some read *geminatur*; others *geminantur*.

510. *Gaudent perfusi sanguine fratrum.*] In the old Nurenberg edition it is *patrum*.

We have a passage not much unlike this, in Lucretius:

"Sanguine civili rem conflant: divitiasque
"Conduplicant avidi, caedem caedi
"accumulantes:
"Crudelis gaudent in tristi funere
"fratris:
"Et consanguineum mensas odere,
"timentque."

By civil wars endeavour to get more;
And, doubling murders, double their vast store;
Laugh o'er their brother's graves, and tim'rous guests
All hate, and dread their nearest kinsmen's feasts.

CREECH.

513. *Agricola incurvo*, &c.] In opposition to all these vexations and sollicitudes, the Poet tells us the husbandman has only the labour of plowing, which supports his country and his own family. And, to recompense his labours, there is no part of the year which does not produce something to his benefit. To crown all, he tells us he is happy in a virtuous wife and dear children; he is delighted with the sight of his cattle; and diverts himself with rural sports on holy days.

514. *Nepotes.*] La Cerda reads *Penates.*

519. *Venit hyems.*] Mr B—— will have *hyems*, in this place, not to signify the winter, but a storm. The time of gathering olives is in winter. Columella says the middle time of gathering them is the beginning of December: "Media est olivitas "plerumque initium mensis Decembris." The same author places the beginning of winter on the ninth of November: "Quinto Idus Novembris hyemis initium." Palladius places the making of oil under November.

Sicyonia bacca.] Sicyon was a city of Achaia, not far from the Peloponnesian

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the swine come home full of mast, the woods yield arbutes: and autumn supplies various fruits; and the mild vintage is ripened on the open hills. In the mean time his sweet children hang about his neck: his chaste family preserve their modesty: his cows trail their milky udders; and his fat kids butt at each other with their horns on the verdant grass. The farmer himself celebrates the festival days, and extended on the grass, whilst the fire burns in the midst, and his companions crown the goblet, makes a libation, and invokes thee o Lenaeus, and places a mark on an elm, for the herdsmen to throw their swift javelins; and strips their hardy loins for wrestling in the rustick ring.

Glande sues laeti redeunt, dant arbuta sylvae: 520
Et varios ponit foetus autumnus, et alte
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati:
Casta pudicitiam servat domus: ubera vaccae
Lactea demittunt; pinguesque in gramine laeto 525
Inter se adversis lactantur cornibus haedi
Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenaee, vocat, pecorisque magistris
Velocis jaculi certamina ponit in ulmo; 530
Corporaque agresti nudat praedura palaestra.

NOTES.

nesian Isthmus. It was famous for olives: whence he calls the olive the Sicyonian berry. Thus Ovid:

"Quot Sicyon baccas, quot parit
"Hybla favos:

And

"Aut ut olivifera quondam Sicyone
"fugato."

Trapetis.] The olive mill is described by Cato, in the twentieth, and twenty-second chapters of his book of Husbandry.

520. *Arbuta.*] See the note on ver. 148, of the first Georgick.

522. *Apricis saxis.*] See the note on ver. 377.

523. *Interea pendent dulces circum oscula nati.*] This seems to be put in opposition to those, whom he mentioned before to be punished with banishment from their families:

"Exilioque domos, et dulcia limi-
"na mutant."

Lucretius has something like this, in his third book;

"At jam non domus accipiet te laeta, neque uxor
"Optima, nec dulces occurrent oscula nati
"Praeripere, et tacita pectus dulce-
"dine tangent."

524. *Casta pudicitiam servat domus.*] This is opposed to the frequent adulteries, which are committed in cities.

525. *Pinguesque.*] In one of Dr Mead's manuscripts *que* is left out.

528. *Cratera coronant.*] This may be understood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a solemn adoration of Bacchus; but Dryden represents them as drinking the farmer's health:

"The earth is in the midst; the
"herdsmen round
"The chearful fire, provoke his
"health in goblets crown'd;"

531. *Nudat.*] Pierius says it is *nudant* in the Roman, the Medicean, and other very ancient manuscripts. It is *nudant* in the King's

the

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Hanc olim veteres vitam coluere Sabini;
Hanc Remus et frater: sic fortis Etruria crevit;

This life the ancient Sabines formerly led, this Remus and his brother led: thus strong Etruria grew,

NOTES.

the Bodleian, and in one of Dr Mead's manuscripts: but *nudat* is more generally received.

532. *Hanc olim*, &c.] Having shewn the advantages, and delights of Husbandry: he concludes this second Georgick, with observing that this was the life which their glorious ancestors led; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war:

Veteres Sabini.] The Sabines were an ancient people of Italy, near Rome. They were famous for religion and virtue: and are thought by some to derive their name ἀπὸ τῆ σεβεσθαι, from *worshipping*. Thus Pliny: "Sabini, ut quidam existimavere, a religione et deorum cultu Sebini appellati." It is customary with the Poets to compare a chaste, virtuous, matron, to the Sabine women. Thus Horace:

"Quod si pudica mulier in partem
"juvans
"Domum, atque dulces liberos;
"Sabina qualis, aut perusta solibus
"Pernicis uxor Appuli."

But if a wife, more chaste than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of mod'rate face, and honest fame.
CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus, when they undertook to found their new city, Rome, were joined by a great number of shepherds, according to Livy: "Ita Numitori Albana permissa re, "Romulum Remumque cupido cepit, in iis locis ubi expositi, ubique educati erant, urbis condendae: "et supererat multitudo Albanorum "Latinorumque: ad id pastores quo-"que accesserant, qui omnes facile "spem facerent, parvam Albam, "parvum Lavinium, prae ea urbe "quae conderetur fore." They were educated themselves amongst the shepherds, and were employed in tending the sheep, according to the same author: "Tenet fama, cum "fluitantem alveum, quo expositi "erant pueri, tenuis in sicco aqua "destituisset, lupam sitientem, ex "montibus qui circa sunt, ad pueri-"lem vagitum cursum flexisse: eam "summissas infantibus adeo mitem "praebuisse mammas, ut lingua lam-"bentem pueros magister regii peco-"ris invenerit, Faustulo fuisse no-"men ferunt; ab eo ad stabula Lau-"rentiae uxori educandos datos. . . . "Cum primum adolevit aetas, nec "in stabulis, nec ad pecora segnes, "venando peragrare circa saltus, "hinc robore et corporibus animis-"que sumto, jam non feras tantum, "subsistere, sed in latrones praeda "onustos impetum facere, pastori-"busque rapta dividere."

Sic fortis Etruria crevit.] Etruria, or Tuscany was bounded on the north and west by the Apennines, by the

mare

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and thus Rome became the most glorious of things, Scilicet et rerum facta eſt pulcherrima Roma,

NOTES.

mare inferum, or Tyrrhene ſea, on the ſouth, and by the river Tyber on the eaſt. The Etrurians are ſaid to have extended their dominion from the Alps to the Sicilian ſea, whence the ſea, which waſhes that coaſt of Italy, obtained the name of the Tyrrhene, or Tuſcan ſea.

534. *Facta eſt pulcherrima Roma.*] The ancient Romans were greatly addicted to huſbandry, and are known to have had that art in the greateſt eſteem. Cato mentions, as an inſtance of this, that they thought they could not beſtow a greater praiſe on any good man, than calling him a good huſbandman: "Et virum bonum cum laudabant, ita laudabant, Bonum agricolam, bonumque colonum. Ampliſſime laudari exiſtimabatur, qui ita laudabatur." Cicero, in his oration for Sextus Roſcius, obſerves that their anceſtors, by diligently following Agriculture, brought the commonwealth to the flouriſhing condition, in which it then was: "Etenim, qui praeeſſe agro colendo flagitium putes, profecto illum Atilium, quem ſua manu ſpargentem ſemen, qui miſſi erant, convenerunt, hominem turpiſſimum judicares. At hercule majores noſtri longe aliter et de illo, et de caeteris talibus viris exiſtimabant. Itaque *ex minima, tenuiſſimaque Re-publica maximum et florentiſſimam nobis reliquerunt.* Suos enim agros ſtudioſe colebant: non alienos cupide appetebant: quibus rebus, et agris, et urbibus, et nationibus, *rempublicam atque hoc imperium*, et *Populo Romani nomen auxerunt.*" Columella obſerves that Quintius Cincinnatus, who was called from the plough to the Dictatorſhip, laid down his enſigns of authority, with greater joy, than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had ſubdued the Sabines, cultivated the ſeven acres, which they ſhared with the reſt of the people, with a diligence equal to the valour by which they had obtained them: that the true offſpring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they choſe their ſoldiers out of the country rather than out of the city: "Verum cum plurimis monumentis ſcriptorum admonear, apud antiquos noſtros fuiſſe gloriae curam ruſticationis, ex qua Quintius Cincinnatus, obſeſſi Conſulis et exercitus liberator, ab aratro vocatus ad Dictaturam venerit, ac rurſus faſcibus depoſitis, quos feſtinantius victor reddiderat, quam ſumpſerat Imperator, ad eoſdem juvencos, et quatuor jugerum avitum haeredium redierit. Itemque C. Fabricius, et Curius Dentatus, alter Pyrrho finibus Italiae pulſo, domitis alter Sabinis, accepta quae victorum dividebantur captivi agri; ſeptem-

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Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictaei Regis, et ante
Impia quam caesis gens est epulata juvencis,

535 *and encompassed her seven hills with a wall. Also before the reign of the Dictaean king, and before the impious age feasted upon slain bullocks,*

NOTES.

"septem jugera non minus industrie coluerit, quam fortiter armis quaesierat. . . . . At mehercule vera illa Romuli proles assiduis venatibus, nec minus agrestibus operibus exercitata, firmissimis praevaluit corporibus, ac militiam belli, cum res postulavit, facile sustinuit, ductata pacis laboribus, semperque rusticam plebem praeposuit urbanae." Pliny observes that Italy produced a greater quantity of corn in former ages, which he ascribes to the land's being cultivated by the hands of generals; and ploughmen who had triumphed: "Quaenam ergo tantae ubertatis causa erat? Ipsorum tunc manibus imperatorum colebantur agri, ut fas est credere, gaudente terra vomere laureato, et triumphali aratore: sive illi eadem cura semina tractabant, qua bella, eademque diligentia arva disponebant, qua castra: sive honestis manibus omnia laetius proveniunt, quoniam et curiosius fiunt."

535. *Septemque una sibi muro circumdedit arces.*] In some editions it *septem quae.*

"The seven hills of Rome, which were inclosed within one wall, were: the *Palatinus* now *Palazzo maggiore*; the *Quirinalis*, now *monte Cavallo*; the *Coelius*, now *monte de S. Giovanni Laterano*; the *Capitolinus*, now *Campidoglio*; the *Aventinus*, now *monte di S. Sabina*; the *Esquilinus*, now *monte di S. Maria maggiore*; and the *Viminalis*; to which seven were added the *Janiculus*, now *Montorio*, and the *Vatican*. RUAEUS."

536. *Dictaei Regis.*] Dicte is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictaean king.

537. *Caesis juvencis.*] In the first ages it was thought unlawful to slay their oxen, because they assisted mankind in tilling the ground. Thus Cicero: "Quid de bobus loquar? quibus cum terrae subigerentur fissione glebarum, ab illo aureo genere, ut Poëtae loquuntur, vis nunquam ulla afferebatur." Varro says it was anciently made a capital crime to kill an ox: "Hic socius hominum in rustico opere, et Cereris minister. Ab hoc antiqui mannus ita abstineri voluerunt, ut capite sanxerint, siquis occidisset:" and Columella also says that oxen were so esteemed among the ancients, that it was held as capital a crime, to kill an ox, as to slay a citizen: "Cujus tanta fuit apud antiquos veneratio, ut tam capitale esse bovem necasse, quam civem." Virgil seems in this place to have imitated Aratus, who says that in the brazen age men first began to form the mischievous sword, and to eat the labouring oxen:

Αλλ'

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golden Saturn led this life upon earth. They had not then heard the warlike ſound of the trumpet, nor the clattering of ſwords upon hard anvils. But we have now run our courſe over a vaſt plain, and it is now time to releaſe the ſmoaking necks of our horſes.

Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari claſſica, necdum
Impoſitos duris crepitare incudibus enſes.
Sed nos immenſum ſpatiis confecimus aequor;
Et jam tempus equum fumantia ſolvere colla.

NOTES.

Ἀλλ' ὅτε δὴ κείνοιο ἐτυθήσατο, οἱ δ' ἐμὲ νοῖο,
Χαλκείη γενεὴ, φρεσὶν ἀλκτύπος ἀνδρες,
Οἳ πρῶτοι κακὸεργον ἐχαλκεύσαντο μάχαιραν
Ἐντοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτῆρων.

538. *Aureus Saturnus.*] The golden age was fabled to have been under the government of Saturn. This age terminated with the expulſion of Saturn by Jupiter.

541. *Spatiis.*] See the note, book I. ver. 513.

542. *Fumantia.*] Pierius ſays it is *ſpumantia* in the Roman, and ſo in manuſcripts.

The End of the Second Book.

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PUBLII VIRGILII MARONIS GEORGICORUM

Liber Tertius.

TE quoque, magna Pales, et te, memorande, canemus,
Pastor ab Amphryso: vos, sylvae, amnesque Lycaei.
Cætera, quae vacuas tenuissent carmina mentes,

Thee also, o great Pan, will I sing, and thee o Shepherd memorable by Amphrysus: woods and rivers of Lycæus. Other Poems, which have employd idle minds,

NOTES.

1. *Te quoque*, &c.] The Poet, intending to make cattle the subject of his third book, unfolds his design, by saying he will sing of Pales, the goddess of Shepherds, of Apollo, who fed the herds of Admetus on the banks of Amphrysus, and of the woods and rivers of Lycæus, a mountain of Arcadia, famous for sheep. He then shews a contempt of the fabulous Poems, the subjects of which he says are all trite and vulgar, and hopes to soar above the Greek Poets.

Pales is the goddess of shepherds. The feast called *Palilia*, in which milk was offered to her, was celebrated on the twentieth of April, on which day also Rome was founded by Romulus.

2. *Pastor ab Amphryso.*] Amphrysus is a river of Thessaly, where Apollo fed the herds of king Admetus.

Lycaei.] Lycæus is a mountain of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

3. *Cætera, quae vacuas tenuissent carmina mentes, omnia jam vulgata.*] "Tho' I do not dislike *carmina*, yet "in some manuscripts it is *carmine*,

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are now all become common, to unacquainted with cruel Eurystheus, or does not know the altars of the execrable Busiris?

Omnia jam vulgata. Quis aut Eurysthea durum, Aut illaudati nescit Busiridis aras?

NOTES.

"in the ablative case. For he does "not mean at other poems are "now grown common, but all other "subjects, which might be treated "in verse, and are the usual themes "of Poets. What these are he im-"mediately recites." PIERIUS.

Fulvius Ursinus observes, that Virgil alludes to particular authors, who had treated severally of these fables. Homer has related the fable of Eurytheus in the eighteenth Iliad. The Busiris of Mnesimachus is quoted in the ninth book of Athenaeus. Theocritus has spoken of Hylas; Callimachus is referred to in *Latonia Delos*, and the first Olymptic ode of Pindar is to be understood by the mention of Hippodamia and Pelops.

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr Mead's Manuscripts, it is *omnia sunt vulgata*.

Eurysthea durum.] Pierius says some would read *dirum*, but *durum* is the true reading. Dr Trapp however has translated these words, *Eurysthea dire*.

Eurystheus the son of Sthenelus was king of Mycenae, and, at the instigation of Juno, imposed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Busiridis aras.*] Busiris is generally said to have been the son of Neptune, king of Egypt, and a most cruel tyrant. He used to sacrifice strangers, but Hercules overcame him, and sacrificed both him and his son on the same altars. Diodorus Siculus tells us, that this cruelty of Busiris was a fable invented by the Greeks, but grounded on a custom practised by the Egyptians of sacrificing red-haired people to the manes of that king, because Typhon, who slew him, was of that colour. Sir Isaac Newton makes Busiris to be the same with Sesac, Sesostris, and the great Bacchus; and adds, that "the Egyptians before his reign "called him their Hero or Hercules, "and after his death, by reason of "his great works done to the river "Nile, dedicated that river to him, "and deified him by it's names *Siris*, "*Nilus*, and *Egyptus*; and the Greeks "hearing them lament *O Siris*, *O* "*Sibor*, called him *Osiris* and "*Siris*." The same great author places the end of his reign upon the fifth year of Asa, 956 years before Christ. Eratosthenes, as he is quoted by Strabo, affirms, not only that sacrificing of strangers was a fable, but that there never was a king or tyrant named Busiris.

In the next place let us consider the objection which the ancient Grammarians have made to the use of the word *illaudati* in this place. Aulus Gellius tells us they said it was a very improper word, and not strong enough to express the detestation of so wicked a person, who, because he used to sacrifice strangers of all nations, was not only unworthy of praise, but ought to be detested and cursed

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Cui non dictus Hylas puer, et Latonia Delos? *Who has not spoken of the boy Hylas, and Latonian Delos?*

NOTES.

cursed by all mankind: "Nonnulli "Grammatici aetatis superioris, in "quibus est Cornutus Annaeus, haud "sane indocti neque ignobiles, qui "commentaria in Virgilium com- "posuerunt, . . . *illaudati* parum "idoneum esse verbum dicunt, ne- "que id satis esse ad faciendam sce- "lerati hominis detestationem: qui "quod hospites omnium gentium "immolare solitus fuit, non laude "indignus, sed detestatione, execra- "tioneque totius generis humani "dignus esset." Aulus Gellius vindicates the use of this word two different ways. In the first place he says, hardly any man is so profligate, as not sometimes to do or say something which is praise-worthy; and therefore one who cannot be praised at all must be a most wicked wretch. He adds, that, as to be without blame is the highest pitch of virtue, so to be without praise is the greatest degree of wickedness. He proves from Homer, that the greatest praises are contained in words exclusive of imperfection, and therefore that a term which excludes praise is the most proper that can be found for blaming or censuring. He observes also that Epicurus expressed the greatest pleasure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis:* for as *illaudatus* signifies a privation of all praise, so *inamabilis* expresses a privation of all love. "De *illaudato* au- "tem duo videntur responderi posse. "Unum est ejusmodi: nemo quis- "quam tam efferis est moribus, quin "faciat aut dicat nonnunquam ali- "quid quod laudari queat. Unde hic "antiquissimus versus vice proverbii "celebratus est,

"Παντὸς γὰρ ἦν μωροῦ ἄνευ μέλα καὶ- "πιον εἶπεν.

"sed enim qui omni in re atque om- "ni tempore laude omni vacat, is "illaudatus est: isque omnium pes- "simus deterrimusque est: sicuti "omnis culpae privatio inculpatum "facit. Inculpatus autem instar est "absolutae virtutis: illaudatus igitur "quoque finis est extremae malitiae. "Itaque Homerus non virtutibus "appellandis, sed vitiis detrahendis "laudare ampliter solet. Hoc enim "est

"—— ἥνδα μάλιστ' ἀμύμων.
"—— οὐ δ' οὔ τι ἄκοσμά γε πεπίθοις.

"Et item illud,

"Ἐν δ' ἴσαν ἀν βρίζοντε ἴδοις Ἀγαμέμνονά τε "καὶ Ὀδυσῆα,
"Οὐδὲ κακολογίῃσιν, οὐδ' οὐκ ἐπιεικέϊ "μάχεσθαι.

"Epicurus quoque simili modo "maximam voluptatem detractio- "nem privationemque omnis do- "loris definivit his verbis: ἄρχὴ τοῦ "μεγέθους τῶν ἡδονῶν, ἡ παυσὶς τοῦ ἀλγοῦντος "ἀνελκύσεις. Eadem ratione idem "Virgilius *inamabilem* dixit Stygiam "paludem. Nam sicut *illaudatum*

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and Hippodame, and Pelops fa-
mous for his ivory shoulder,

Hippodameque, humeroque Pelops insignis eburno,

NOTES.

"κατὰ amoris στέργησιν detestatus "est." In the second place he says that *laudare* signified anciently to name; therefore *illaudatus* or *illaudabilis* signifies one who ought not to be named, as it was formerly decreed by the Asiatic states, that none should ever name the man who had set fire to the temple of Diana at Ephesus. "Altero modo *illaudatus* "ita defenditur. *Laudare* significat "priscâ lingua nominare appellare-"que. Sic in actionibus civilibus "auctor laudari dicitur, quod est "nominari. *Illaudatus* enim est quasi "*illaudabilis*, qui neque mentione "aut memoria ulla dignus, neque "unquam nominandus est. Sicuti "quondam a communi consilio Asiae "decretum est, uti nomen ejus, qui "templum Dianae Ephesiae incen-"derat, ne quis ullo in tempore no-"minaret." Some are of opinion that Virgil here reflects on Isocrates, who composed an Oration in praise of Busiris. But the Oration of Isocrates does not seem so much to be designed in praise of Busiris, as to expose one Polycrates, who had undertaken to praise him, and yet had not said any one thing of him, which deserved commendation. Quintilian thinks Polycrates composed this Oration, rather to shew his wit, than for any other purpose: "Equidem "illos qui contra disputarunt, non "tam id sensisse quod dicerent, quam "exercere ingenia materiae difficul-"tate credo voluisse; sicut Polycra-"tem cum Busirim laudaret, et "Clytemnestram: quanquam is, "quod his dissimile non esset, com-"posuisse orationem, quae est habita "contra Socratem, dicitur." Therefore if Virgil designed to reflect on any Orator, it must rather have been on Polycrates than on Isocrates. After all, I believe Virgil intended to express a great abhorrence of the cruelties ascribed to Busiris, by this negative of praise, as he has called the Stygian lake *inamabilis* in two different places. The first is in the fourth Georgick:

"——Tardaque palus *inamabilis*
"unda."

The other is in the sixth Aeneid:

"——Tristique palus *inamabilis*
"unda."

And in the twelfth Aeneid he uses in like manner *illaetabile* to express the horrid murmur of a distracted city:

"Attulit hunc illi coecis terroribus
"aura
"Commixtum clamorem, arrectis
"que impulit aures
"Confusae sonus urbis, et *illaetabilis*
"murmur."

Nor are examples of this way of speaking wanting among other authors. Cicero seems to be speaking in praise of Quintus Pompeius, when he calls him a not contemptible Orator:

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Acer equis? Tentanda via eſt, qua me quoque poſſim *and excellent in driving? I alſo muſt try to raiſe myſelf from the*

NOTES.

Orator: "Q. enim Pompeius, *non* "*contempus* orator, temporibus illis "fuit, qui ſummos honores, homo "per ſe cognitus, ſine ulla commen- "datione majorum eſt adeptus." Livy commends Polybius by calling him an author not to be deſpiſed: "Hunc regem in triumpho ductum "Polybius, haudquaquam ſpernendus "auctor tradit." Longinus alſo, when he extols the ſublimity of the ſtyle of Moſes calls him no vulgar author: Εἶπεν δὲ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχὶ ὁ τυχὼν αὐτὸς, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐξέφηνεν, εὐθὺς ἐν τῇ εἰσόδῳ γράψας τῶν νόμων, Εἶπεν ὁ Θεὸς, τί; γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο. Dr Trapp, in his note on this paſſage, juſtly obſerves that it "is a figure of which "we have frequent inſtances; eſpe- "cially in the holy ſcriptures. Thus "*Gen.* xxxiv. 7. *Which thing ought* "*not to be done*; ſpeaking of a *great* "*wickedneſs*. And *Rom.* ii. 28. "The moſt *flagrant vices* are called "*things which are not convenient.*"

6. *Hylas puer.*] Hylas was beloved by Hercules, and accompanied him in the Argonautic expedition. As going to draw water he fell in, which gave occaſion to the fable of his being carryed away by the nymphs. He is mentioned in the 13th Eclogue:

"His adjungit, Hylan nautae quo "fonte relictum
"Clamaſſent: ut littus Hyla, Hyla, "omne ſonaret."

He nam'd the nymph (for who but gods cou'd tell?)
Into whoſe arms the lovely Hylas fell;
Alcides wept in vain for Hylas loſt,
Hylas in vain reſounds through all the coaſt.

Lord ROSCOMMON.

The loſs of Hylas is the ſubject of the thirteenth Idyllium of Theocritus.

Latonia Delos.] Delos is one of the iſlands in the Aegean ſea, called Cyclades. It is fabled that this iſland floated till Latona brought forth Apollo and Diana there, after which time it became fixed.

7. *Hippodameque humeroque Pelops inſignis eburno, acer equis.*] Hippodame or Hippodamia was the daughter of Oenomaus, king of Elis and Piſa. She was a princeſs of exceeding great beauty, and had many lovers. But it being foretold by an Oracle, that Oenomaus ſhould be ſlain by his ſon-in-law, he offered his daughter to him who ſhould overcome the king in a chariot-race, his own horſes being begotten by the winds, and prodigiouſly ſwift. But on the other ſide, if the unfortunate lover loſt the race he was to be put to death. In this manner thirty loſt their lives. But this did not diſcourage Pelops the ſon of Tantalus, who was greatly in love with her. He accepted the dangerous conditions, and contended with the father. In this race the king's chariot broke, by which accident he loſt his life, and Pelops gained the victory and his beauteous prize.

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ground, and having gained the victory to be celebrated in the mouths of men. I first of all, if my life does but last, returning into my own country, will bring with me the muses from the top of the Aonian mountain: I first will bring to thee o Mantua, the Idumean palms.

Tollere humo, victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita supersit, 10
Aonio rediens deducam vertice Musas:
Primus Idumaeas referam tibi, Mantua, palmas:

NOTES.

Tantalus, the father of Pelops had invited the gods to a banquet, at which having a mind to try their divinity, he dressed his son, and set his flesh before them. All the gods abstained from this horrid food, except Ceres, who eat the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder, instead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius:

"——— Volito docta per ora virum."

10. *Primus ego in patriam*, &c.] The Poet, having in the preceding paragraph expressed his contempt of the fabulous subjects of the Greek Poets, and shewn a desire of surpassing them, now proceeds to propose to himself a subject worthy of his genius, not founded on fables, but on true history. The historical facts which he designs to celebrate are the victories of the Romans, under the influence of Augustus Cæsar. He poetically describes this victory of his over the Greek Poets, by a design of building a temple to Augustus, on the banks of the Mincius, and officiating himself as priest. In the mean time he says he will proceed in the present work, and speak of cattle.

This boast of Virgil, that he will be the first, who brings the Muses from Helicon into his own country, must be understood of Mantua, not of Italy in general: for this glory belongs to Ennius, who first wrote an epic Poem, after the manner of Homer. Thus Lucretius:

"Ennius ut noster cecinit, qui primus amoeno
"Detulit ex Helicone perenni fronde coronam
"Per gentes Italas hominum quae clara clueret."

Tho' perhaps our Poet might not think Ennius to have succeeded so well, as to be thought to have gained the favour of the Muses, and therefore flattered himself that he might be the first Roman, who obtained that glory. It must not be omitted in this place, that Virgil designed a journey into Greece, a little before his death. This part therefore probably was written after the Georgicks were finished.

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Boeotia, whence all Boeotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the Muses.

12. *Idumaeas palmas.*] Idumaea, or the land of Edom, was famous for palms. He therefore uses Idumaean palms for palms in general, as is common in poetry. Palms were used for

Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenera praetexit arundine ripas
In medio mihi Caesar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro
Centum quadrijugos agitabo ad flumina curtus.

and will erect a marble temple on the green plain, near the water, where Mincius wanders with slow windings, and covers the banks with tender reeds. In the midst shall Caesar stand, and be the god of the temple. In honour of him, will I, being conqueror, and adorned with Tyrian purple, drive a hundred four-horsed chariots along the river.

NOTES.

for crowns in all the games, as we find in the fourth question of the eighth book of Plutarch's Symposiacs: where he inquires why the sacred games had each their peculiar crown, but the palm was common to all.

In the King's manuscript it is *Primus et Idumeas.*

16. *In medio mihi Caesar erit, templumque tenebit.*] It was the custom to place the statue of that god, to whom the temple was dedicated, in the middle of it. The other statues, which he mentions, are to adorn the temple.

17. *Illi.*] "i. e. *in illius honorem*, "So in the next verse but one, *mihi* "for in *meum honorem.*" Dr TRAPP.

In the Cambridge, and in one of the Arundelian manuscripts it is *illic* instead of *illi*. Pierius found the same reading in the Roman, Medicean, and other very ancient manuscripts. He says that in the Lombard manuscript the *c* has been erased, which he greatly condemns. He interprets *illic* to mean Mantua: "*illic*, hoc est "Mantuae, in patria mea, quo pri"mus ego Musas ab Aonia deduxe"ro." He thinks however that *illi* may be put for *illic*, as in the second Aeneid: *Illi mea tristia facta*: which the ancient Grammarians have observed to be put for *illic*. But notwithstanding the opinion of these ancient Grammarians, I cannot but think that even in that passage of the Aeneid *illi* signifies not *there*, but *to him.* Priamus had just approached Pyrrhus, as being of a less generous temper than his father Achilles; to which Pyrrhus replies: "Then you "shall go on this errand to my fa"ther Achilles: and be sure you tell "*him* of my sad actions, and how "Pyrrhus degenerates from him:

"——Referes ergo haec, et nuncius "ibis
"Pelidae genitorii: *illi* mea tristia "facta,
"Degeneremque Neoptolemum nar"rare memento."

Surely *illi* relates to Achilles, *tell* him *of my sad actions*, not *tell* there *my sad actions*, for no place has been mentioned.

Tyrio conspectus in ostro.] Those who offered sacrifice, amongst the Romans on account of any victory, were clothed in the Tyrian colour: it is not certain what colour this was. Some call it purple and others scarlet. Perhaps it was a deep crimson; for human blood is commonly called purple by the Poets.

18. *Centum quadrijuges agitabo ad flumina curtus.*] Varro, as he is quoted

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For me all Greece shall leave Alpheus and the groves of Molorchus, and contend in running, and with the hard caestus.

Cuncta mihi, Alpheum linquens, lucosque Molorchi,
Cursibus, et crudo decernet Graecia caestu. 29

NOTES.

quoted by Servius, tells us that in the Circensian games, it was anciently the custom to send out twenty-five *missus* or matches of chariots in a day, and that each match consisted of four chariots: that the twenty-fifth match was set out at the charge of the people, by a collection made amongst them, and was therefore called *aerarius*: and that when this custom was laid aside, the last match still retained the name of *aerarius*. It is likewise to the ancient custom of celebrating these games on the banks of rivers, that the poet alludes by the words *ad flumina*.

19. *Cuncta mihi Alpheum linquens, lucosque Molorchi.*] The Poet here prophesies that the games which he shall institute, in honour of Augustus, will be so famous, that the Greeks will come to them, and forsake their own Olympic and Nemeaean games.

Alpheus is the name of a river of Peloponnesus, arising in Arcadia, passing through the country of Elis, and falling into the sea below the city Olympia, which was famous for the Olympic games, instituted by Hercules in honour of Jupiter. The victors at these games were crowned with wild olive.

Molorchus was a shepherd of Cleone, a town in Peloponnesus, between Corinth and Argos, near Mantinea. Hercules having been hospitably received by this shepherd, in gratitude slew the Nemeaean or Cleonean lion, which infested that country; and the Nemeaean games were therefore instituted in honour of Hercules. The victors were crowned with parsley, or perhaps smallage, σέλινον.

20. *Cursibus.*] Running was one of the five Olympic games, called the *Pentathlum*. The others were wrestling, leaping, throwing the quoit, and fighting with the *caestus*.

Decernet.] Pierius says it is *decertet* in the Lombard, and in some other manuscripts. I find *decertet* in the King's, one of the Arundelian, in both Dr Mead's manuscripts; and in some old printed copies.

Caestu.] The *caestus* was composed of leathern thongs fastened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus:

Ἀμφοτέρως Δάφνις τε καὶ αἰγελίχυ Διὸς υἱὸς,
Κάστορα καὶ φοβερὸν Πολυδεύκεα νῶϊ ἐρεθίζω
Χεῖρας ἐπιζεύξαντα μέσους βοέοισιν ἱμᾶσιν

. . . . . .

Ὃς δ', ἐπεὶ εὖν σκαίρουσιν ἐπαρτίνοι βοέοισι
Χεῖρες, καὶ περὶ γυῖα ῥαφεῖσι ἰδυίῃσιν ἱμάντες
Ἐς μέσσον σύναγον, φόνῳ ἀλλάλοισι κυ-
ρῆσαι.

And

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Ipse caput tonsae foliis ornatus olivae
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, caesosque videra juvencos:
Vel scena ut versis discedat frontibus; utque
Purpurea intexti tollant aulaea Britanni.
In foribus pugnam ex auro solidoque elephanto

I myself, having my head adorned with leaves of the sborn olive, will bring presents. Even now I rejoice to lead the solemn pomps to the temple, and to see the oxen slain: or how the scene shifts with a changing face, and how the interwoven Britons lift up the purple tapistry. On the doors will I describe the battle of the

NOTES.

And Virgil, in his fifth Aeneid:

"——Tantorum ingentia septem
"Terga boum plumbo insuto, ferroque rigebant.
" . . . . . .
"Tum satus Anchisa caestus pater extulit aequos,
"Et paribus palmas amborum innexuit armis."

Those who desire to know the manner of fighting with this weapon, may find it described at large, in the twenty-second Idyllium of Theocritus, and in the fifth Aeneid.

21. *Olivae.*] *Olivae* seems to be put here for the wild olive, with which the victors at the Olympic games used to be crowned.

22. *Solemnes ducere pompas.*] The pomps were images of the gods, carried in procession to the *circus*. Thus Ovid:

"Sed jam pompa venit: linguis animisque favete.
"Tempus adest plausus: aurea pompa venit.
"Prima loco fertur passis Victoria pennis:
"Huc ades; et meus hic fac, Dea, vincat amor.
"Plaudite Neptuno, nimium qui creditis undis:
"Nil mihi cum pelago: me mea tigra capit.
"Plaude tuo, miles, Marti: nos odimus arma.
"Pax juvat, et media pace redit amor.
"Auguribus Phoebus: Phoebe venantibus adsit:
"Artifices in te verte, Minerva, manus.
"Rusticolae Cereri, teneroque adsurgite Baccho:
"Pollucem pugiles: Castora pascet eques.
"Nos tibi, blanda Venus, puerisque potentibus arcu
"Plaudimus: inceptis annue, Diva, meis."

25. *Purpurea intexti tollant aulaea Britanni.*] This is understood by some to mean, that real Britons held up the tapistry in which the figures of their countrymen were interwoven. Thus May:

"——Or how the Britaines raise
"That purple curtaine which themselves displaies."

Dryden understands it only of British figures, which seem to hold it up:

"Which interwoven Britons seem to raise,
"And shew the triumph which their shame displays."

And Dr. Trapp:

"And

Gangaridas, and the arms of conquering Romulus, in gold and solid ivory: and here will I represent the Nile waving with war, and greatly flowing, and columns rising with naval brass. I will add the conquered cities of Asia, and subdued Niphates.

Gangaridum faciam, victorisque arma Quirini:
Atque hic undantem bello, magnumque fluentem
Nilum, ac navali surgentes aere columnas.
Addam urbes Asiae domitas, pulsumque Niphaten,

NOTES.

"And how th' inwoven Britons
"there support
"The purple figur'd tapestry they
"grace."

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. These people were not subdued at the time, when Virgil wrote his Georgicks. Catrou justly observes that Virgil must have added this and the preceding verse, long after he had first published the Georgicks. This whole allegory of the temple seems to have been added by the Poet in the year of Rome 734, when history informs us, that Augustus subdued the Indians, and the Parthians, and recovered the eagles, which had been lost by Crassus. This was the year before the death of Virgil: whence we may observe, that he continued to correct and improve this noble Poem, till the time of his death.

Victorisque arma Quirini.] Ruaeus allows that it was debated in the Senate, whether Augustus or Romulus should be the name of him, who before was called Octavianus. But he observes that this happened in the year of Rome 729, three years after the publication of the Georgicks. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in the Senate. But if we agree with Catrou, that this verse was inserted, in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello magnumque fluentem Nilum.*] This relates to the victory obtained over the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

29. *Navali surgentes aere columnas.*] Servius tells us, that Augustus having conquered all Egypt, took abundance of beaks of ships, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be seen in his time.

30. *Pulsumque Niphaten.*] Niphates is the name of a mountain and river of Armenia. The people of the country were subdued after the decree of the Senate, by which the name Augustus was given to Octavianus: for Horace mentions this as a new victory, and at the same time gives him the name of Augustus:

"——— Potiore pœna
"Cantemus Augusti trophæa
"Cæsaris, et rigidum Niphaten,
"Medumque flumen gentibus
additum
"Victis, minores volvere vortices.

31. *Fidem*

Fidentemque fuga Parthum, versisque sagittis,
Et duo rapta manu diverso ex hoste trophæa;

31 and the Parthian trusting to flight, and in arrows shot behind; and the two trophies snatched with his own hand from two different enemies.

NOTES.

31. *Fidentemque fuga Parthum versisque sagittis:*] The Parthians used to fly from their enemies, and at the same time to shoot their arrows behind them. Thus Ovid:

"Tergaque Parthorum, Romanaque
"pectora dicam;
"Telaque, ab averso quæ jacit
"hostis equo.
"Quid fugis ut vincas; quid victo,
"Parthe relinquas?"

The manner of the Parthians fighting is excellently described by Milton:

——Now the *Parthian* king
In Ctesiphon hath gather'd all his
"host
Against the Scythian, whose in-
"cursions wild
Have wasted Sogdiana; to her aid
He marches now in haste; see,
"though from far,
His thousands, in what martial
"equipage
They issue forth, steel bows, and
"shafts their arms:
Of equal dread in *flight*, or in
"pursuit;
All horsemen, in which fight they
"most excel.
He saw them in their forms of
"battle ranged,
How quick they wheel'd, and fly-
"ing *behind them* shot
Sharp sleet of arrowy show'r against
"the face
"Of their pursuers and overcame
"by flight."

32. *Duo rapta manu diverso ex hoste trophæa.*] Servius will have this to mean, the Gangarides in the east, and the Britons in the west; but it does not appear from History that Augustus ever triumphed over the Britons, or even made war upon them. La Cerda proposes another interpretation. He observes, that *rapta manu* expresses Augustus Cæsar's having obtained these victories in person. Now it appears from Suetonius, that he managed only two foreign wars in person, the Dalmatian and the Cantabrian: "Externa bella duo omnino per se "gessit, Dalmaticum adolescens ad-"huc, et, Antonio devicto, Cantabricum. Reliqua per legatos "administravit." Ruæus understands the Poet to speak of the two victories obtained over Anthony, the first at Actium, a promontory of Epirus, on the European shore; the other at Alexandria, on the African shore; and that this is meant by *utroque ab littore*, in the next verse. Catrou thinks this solution of Ruæus a very judicious one: but yet he thinks he can give a more solid explication of this passage, from Dion Cassius. This author relates that Augustus made war twice on the Cantabrians, and on the Asturians, and twice in Asia. He went in person against the Spaniards the first time they revolted, and they were subdued the second

and the nations twice triumphed over from both shores. There shall stand also statues breathing in Parian marble, the offspring of Assaracus, and the names of the race descended from Jupiter,

Bisque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissaeque ab Jove gentis 35

NOTES.

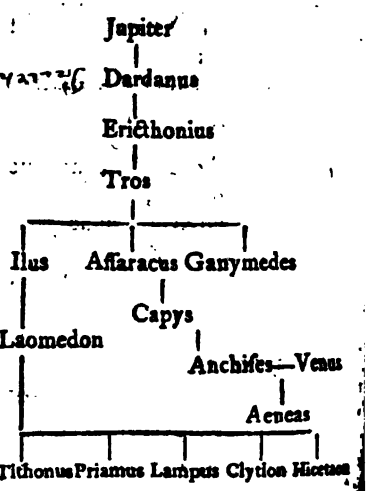
second time by his lieutenant Carisius. He twice subdued the Parthians, and both times commanded his armies in person. Here, says Catrou, are the two trophies obtained by the hand of Augustus, making war in person on two different nations, the Spaniards and the Parthians.

33. *Bisque triumphatas utroque ab littore gentes.*] In several of the old printed editions it is *a* instead of *ab*.

Servius, Ruaeus, and Catrou, understand this to relate to the victories mentioned in the preceding verse. La Cerda thinks the Poet here introduces another picture; and proposes to paint the triumphs of Caesar, after he had made an universal peace. The two shores therefore mean the whole extent of the Roman dominions, from east to west.

34. *Parii lapides.*] Paros is an island in the Aegean sea, famous for the finest marble. Hence, in the third Aeneid, he calls this island *the snow-white Paros*, "niveamque Paron."

35. *Assaraci proles, demissaeque ab Jove gentis nomina.*] Here he compliments Augustus, with adorning his temple with the statue of the Trojan ancestors, from whom he was fond of being thought to have descended. The genealogy of this family, according to Homer, from Jupiter to Aeneas is thus:



Δάρδανον ἂν πρῶτον τίκτετο πρηϋμήτης Ζεύς.
Κτίσσατο δὲ Δαρδανίην, ἐπεὶ οὔπω Ἴλιος ἱρὴ
Ἐν πεδίῳ τριπόλιστο πόλις μερόπων ἀνθρώπων.
Ἀλλ' ἔθ' ὑπωρείας ᾤκεον σκιόεντα Ἴδης.
Δάρδανος ἂν τίκτεθ' υἱὸν Ἐριχθόνιον βασιλῆα.

Τρῶα δ' Ἐριχθόνιος τέκετο Τρῶας ἄνακτα.
Τρωὶ δ' ἂν τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἶλός τ', Ἀσσάρακός τ', καὶ ἀντίθεος Γανυμήδης,
Ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων.

Nomina, Troſque parens, et Trojae Cynthius auctor.
Invidia infelix Furias, amnemque ſeverum
Cocyti metuet, tortoſque Ixionis angues,
Immanemque rotam; et non exuperabile ſaxum.

and parent Tros, and Cynthius, the founder of Troy. Deteſted envy, ſhall fear the furies, and the diſmal river of Cocytus, and the twiſted ſnakes of Ixion, and the racking wheel, and the ever rolling ſtone.

NOTES.

Τὸν καὶ ἀναρπίψαντο θεοὶ Διὶ οἰνοχοεύειν,
Κάλλεος ἵνεκα οἷο, ὃ' ἀθανάτοισι μετεῖναι.
Ἶλος δ' αὖ τίκτεθ' υἱὸν ἀμύμονα Λαομέδοντα.
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πρίαμόν τε,
Λάμπόν τε, Κλυτίον θ', Ἱκετάονά τ' ὄζον Ἄρηος.
Ἀσσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα
Αὐτὰρ ὁ Ἀγχίσης, Πρίαμος δὲ δῖος Ἕκτωρ.

The ſon of Aeneas was called Aſcanius, or Iulus, from whence the Julian family derived their name.

36. *Trojae Cynthius auctor.*] Apollo was born in Delos, where is the mountain Cynthus. He is ſaid to have built Troy, in the reign of Laomedon. In the ſixth Aeneid he calls Dardanus the founder of Troy:

"Illuſque, Aſſaracuſque, et *Trojae*
"*Dardanus auctor.*"

And in the eighth:

"*Dardanus, Iliacae* primus pater
"*urbis* et *auctor.*"

37. *Invidia infelix*, &c.] Servius ſeems to underſtand the Poet's meaning to be, that he will write ſuch great things as to deſerve envy; but at the ſame time that the envious ſhall forbear detracting, for fear of puniſhment in the other world. I rather believe, with La Cerda and others, that he ſpeaks of thoſe who envy the glories of Auguſtus Caeſar, of whom there muſt have been many at that time in Rome.

This and the two following verſes are wanting in one of Dr Mead's manuſcripts.

38. *Cocyti.*] Cocytus is the name of one of the five rivers of hell.

Tortoſque Ixionis angues, immanemque rotam.] Ixion attempted to violate Juno, for which crime he was caſt into [illegible] and bound, with twiſted ſnakes, to a wheel which is continually turning.

Pierius ſays it is *erbes* in the Roman manuſcript, inſtead of *anges*: but this reading would be a tautology, for the wheel is mentioned in the very next verſe.

39. *Non exuperabile ſaxum.*] Siſyphus infeſted Attica with robberies, for which he was ſlain by Theſeus; and condemned in hell, to roll a ſtone to the top of a hill, which always turns back again, before it reaches the top. This puniſhment of Siſyphus is beautifully deſcribed by Homer:

Καὶ μὴν Σίσυφον εἰσεῖδον κρατερὰς ἀλγε' ἔχοντα,
Λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

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In the mean while, let us purſue the untouched woods and lawns, the hard taſk, which you, Mæcenas, have commanded me to undertake. Without thee my mind begins nothing that is lofty: begin then, break thro' delays; Cythæron calls with loud clamours, and the dogs of Taygetus, and Epidaurus the tamer of horſes, and the voice doubled by the aſſenting wood re-echoes.

Interea Dryadum ſylvas, ſaltuſque ſequamur
Intactos, tua, Mæcenas, haud mollia juſſa.
Te ſine nil altum mens inchoat: en age ſegnes
Rumpe moras: vocat ingenti clamore Cythæron,
Taygetique canes, domitrixque Epidaurus equorum
Et vox aſſenſu nemorum ingeminata remugit.

NOTES.

Ἔστρεφον ἐς γὰρ, σκυριζόμενος χεροὶ τε σιδήρῳ τε.
Ἀλλ' ἄγε δὴ ἄθισμα μετὰ λόφον· ἀλλ' ὅτι μᾶλλον
Λᾶαν ὑπερθαλίην, τύτ' ἀποσείσασκε κεφαλῆς
Αὖτις, ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδὴς.
Αὖτὰρ ἔπ' ἄψ ὤσασκε τετιαότμενος κατὰ ἱδρώς
Ἐξέων ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

"I turn'd my eye, and, as I turn'd, ſurvey'd
"A mournful viſion! the Siſyphyan ſhade;
"With many a weary ſtep, and many a groan,
"Up the high hill he heaves a huge round ſtone;
"The huge round ſtone, reſulting with a bound,
"Thunders impetuous down, and ſmoaks along the ground.
"Again the reſtleſs orb his toil renews,
"Duſt mounts in clouds, and ſweat deſcends in dews."

Mr POPE.

43. *Vocat ingenti clamore Cythæron.*] Virgil poetically expreſſes his earneſtneſs to engage in the ſubject of the preſent book, by ſaying he is loudly called upon by the places famous for the cattle of which he intends to treat.

Cythæron is a mountain of Boeotia, a country famous for cattle. Servius ſays it is a part of Parnaſſus from which however it is thirty miles diſtant.

44. *Taygetique canes.*] See book III. ver. 488. This mountain was famous for hunting.

Domitrixque Epidaurus equorum.] Servius places Epidaurus in Epirus, for which he has been cenſured by ſeveral authors, who place it in Peloponneſus. But La Cerda vindicates Servius, and obſerves that there was an Epidaurus alſo in Epirus; which he takes to be the place deſigned by the Poet, becauſe he has celebrated Epirus, in other paſſages, as breeding fine horſes:

"Et patriam Epirum referat:"

And

"——Eliadum palmas Epirus equa-
"rum."

Ruæus contends that the Peloponneſian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horſes. He confirms this by a line

Mox tamen ardentes accingar dicere pugnas
Cæsaris, et nomen fama tot ferre per annos,
Tithoni prima quot abest ab origine Cæsar.

But afterwards I will attempt to sing the ardent fights of Cæsar, and to transmit the glory of his name thro' as many years, as Cæsar is distant from the first origin of Tithonus.

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in this very Georgick, of which La Cerda has quoted but the half part, where Mycenae, a city also of Argia, is celebrated equally with Epirus:

"Et patrium Epirum refert, for-
"tesque Mycenas.

am persuaded that Ruæus is in the right, by a passage in Strabo, where he says Epidaurus is famous for horses: Ἀρκαδίας δ' ἐστὶν ἐν μέσῃ Πελοποννήσῳ . . . ἡ Βοσκήματα δὲ τρέφει μάλιστα ἡ περὶ Φενεὸν καὶ μάλιστα ἡ Στυμφηλία, καὶ ἵπποις τοῖς ἡμιονοτάταις. Καὶ τὸ γένος τῶν ἵππων τὸ Ἀρκαδικὸν, καθάπερ καὶ τὸ Ἀργολικὸν, καὶ τὸ Ἐπιδαυρίων. Strabo cannot well be understood to speak in this place of any other, than the Peloponnesian Epidaurus.

46. *Mox tamen ardentes accingar*, &c.] In the King's manuscript it is *etiam* instead of *tamen*.

Here he is generally understood to mean, that he intends, as soon as he has finished the Georgicks, to describe the wars of Augustus, under the character of Æneas. Mr B—— is quite of another opinion: "This "passage," says he, "the Commentators understand of the Æ-"neid; but it is plainly meant of "the fourth Georgick. There he "describes the *ardentes pugnas*, the "civil wars betwixt the same people "for the sake of rival kings. In this "sense the passage is very sublime, "to promise to introduce such a "matter in talking of bees; but in "one poem to promise another is "low, and unworthy of Virgil, and "what never entered into his imagi-"nation." But surely Mr B—— must be mistaken in this piece of Criticism, for the whole introduction to this Georgick is a prelude to the Æneid: and I do not see how the fights of the bees can be understood to be a description of the wars of Cæsar, which the Poet expressly says he designs to sing.

48. *Tithoni prima quot abest ab origine Cæsar.*] Servius interprets this passage that the fame of Augustus shall last as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the sun, that is, for Tithan. Others understand the Poet to mean that the fame of Augustus shall last as many years, as were from Tithonus, the son of Laomedon, to Augustus. But to this is objected, that this is too small a duration for the Poet to promise, being no more than a thousand years. And indeed the fame of Virgil's Poem, and of Augustus has lasted much longer already. Servius seems to have no authority for making Tithonus signify the sun; nor can we imagine Virgil means the sun, unless we suppose *Tithoni* to be an erroneous reading for *Titani*, or *Titanis*. But I do not know that so much as one manuscript countenances this alteration. It must therefore be Tithonus, the

If any one studies of the Olympian palm breeds horses, or if any one breeds strong bullocks for the plough, let him chiefly consider the bodies of the mothers. The best form for a cow is to have a rough look, a great head, a long brawny neck,

Seu quis Olympiacae miratus praemia palmae;
Pascit equos; seu quis fortes ad aratra juvencos; 50
Corpora praecipue matrum legat. Optima torvae
Forma bovis, cui turpe caput, cui plurima cervix,

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the son of Laomedon, and elder brother of Priamus, that is meant. I must own it seems something strange, that he should chuse to mention Tithonus, from whom Augustus was not descended, when Anchises or Assaracus would have stood as well in the verse. I believe the true reason of this choice was, that Tithonus was the most famous of all the Dardan family. It is said that Aurora fell in love with this Tithonus, and carried him in her chariot into Aethiopia, where she had Memnon by him. As for the short space of time between the ages of Tithonus and Augustus, it may be observed that the Poet does not say *as many years as Caesar is distant from Tithonus*, but *as many years as Caesar is distant from the* first origin *of Tithonus*, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

49. *Seu quis*, &c.] Here the Poet enters upon the subject of this book; and in the first place describes the marks of a good cow.

Olympiacae palmae.] The Olympic games were thought the most honourable: and the victors carried palms in their hands, which was esteemed the noblest trophy of their victory. Thus Horace:

"Sunt quos curriculo pulverem Olympicum
"Collegisse juvat, metaque fervidis
"Evitata rotis, palmaque nobilis."

50. *Pascit equos.*] The ancients were exceedingly curious in breeding horses for the Olympic games; and it was thought a great commendation to excel in that skill.

51. *Optima torvae forma bovis.*] Pliny says they are not to be despised for having an unsightly look. "Non "degeneres existimandi etiam minus "laudato aspectu:" and Columella says the strongest cattle for labour are unsightly: "Apentinus durissimos, "omnemque difficultatem tolerantes ab aspectu decoros:"

52. *Turpe caput.*] Fulvius Ursinus observes that Homer has used αἰνὰ δέρη for *great*. Servius says, *turpe* signifies *great*. Grimoaldus also interprets it *magnum et grande caput*. May translates *turpe caput* also *great head*. Ruaeus interprets it *deformem propter magnitudinem*. Dryden has *four headed*; and Dr Trapp

"——— Her head unshap'd and
"large."

The prose writers recommend the largeness of a cow's forehead. Thus Varro: *latis frontibus*: and Columella: *frontibus latissimis*: and Palladius: *alta fronte, oculis nigris et grandibus.*

Plurima cervix.] *Plurima* signifies much or plentiful, that is, in this place, long and large. See the note on *plurima*, ver. 187. of the first Georgick. Varro says *cervicibus crassis ac longis.*

53. *Crurum*

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Et crurum tenus a mento palearia pendent.
Tum longo nullus lateri modus: omnia magna:
Pes etiam, et camuris hirtae sub cornibus aures.

and dewlaps hanging down from her chin to her very knees. Her side should be exceeding long; all her parts large: her feet also, and her ears should be hairy, under her crooked horns.

NOTES.

53. *Crurum tenus a mento palearia pendent.*] The low hanging of the dewlaps is mentioned also by the prose writers. Thus Varro: *a collo palearibus demissis:* and Columella: *palearibus et caudis amplissimis:* and Palladius: *palearibus et caudis maximis.* Dryden, instead of *knees*, has *thighs*, which I believe are understood to belong only to the hinder legs:

"Her double dew-lap from her chin
"descends:
And at her *thighs* the pond'rous
"burden ends."

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeness of all the limbs is commended also by Varro: "Ut sint "bene compositae, ut integris membris oblongae, amplae .... corpore amplo, bene costatos, latis humeris, bonis clunibus:" and by Columella: "Vaccae quoque probantur altissimae formae longaevae, maximis uteris."

55. *Pes etiam, et camuris hirtae sub cornibus aures.*] It has been generally understood that the Poet means the foot should be large; and the verses are pointed thus:

"—— Omnia magna:
"Pes etiam: et camuris hirtae sub
"cornibus aures."

Thus May translates:

"All must be great: yea even her
"feet; her eare
"Under her crooked hornes must
"rough appeare:"

And Dryden:

"Rough are her ears, and broad her
"horny feet."

And Dr Trapp:

"—— All parts huge;
"Her feet too; and beneath her
"crankled horns
"Her ears uncouth and rough."

But La Cerda justly observes that Virgil, who follows Varro in all the other parts of this description, is not to be supposed, absolutely to contradict him in this one particular. Besides no one writer speaks of broad feet as any excellence in a cow: and indeed the smallness of this creature's foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep soil. Varro says expressly the foot must not be broad: "Pedibus non latis, neque "ingredientibus qui displodantur, "nec cujus ungulae divaricent, et "cujus ungues sint leves et pares." And Columella says, "Unguli "modicis, et modicis cruribus."

The hairiness of the ears is mentioned by the other authors. Varro and Columella say *pilosis auribus*. Palladius says the ears should be briskly: *aure fatosa.*

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Nor am I displeased if she is spotted with white, if she refuses the yoke, and is sometimes unlucky with her horn, and resembles a bull; and if she is tall, and sweeps the ground with her tail, as she goes along. The proper age for love, and just connubials begins after four years, and ends before ten. The rest of their time is neither fit for breeding, nor strong enough for the plough.

Nec mihi displiceat maculis insignis et albo,
Aut juga detrectans, interdumque aspera cornu,
Et faciem tauro propior; quaeque ardua tota,
Et gradiens ima verrit vestigia cauda.
Aetas Lucinam, justosque pati Hymenaeos
Definit ante decem, post quatuor incipit annos:
Caetera nec foeturae habilis, nec fortis aratris.

NOTES.

56. *Maculis insignis et albo.*] Some take this to signify a white cow spotted with other colours; but the best commentators understand these words to mean a cow spotted with white. May has translated this passage:

"I like the colour spotted, partly "white."

Dryden has

"Her colour shining black, but "sleek'd with white."

Dr Trapp translates it

"——— Nor shall her form
"Be disapprov'd, whose skin with "spots of white
"Is vary'd."

Varro gives the first place to a black cow, the second to a red one, the third to a dun, the fourth to a white: "Colore potissimum nigro, dein "rubeo, tertio heluo, quarto albo; "molliissimus enim hic, ut duriss"mus primus." He says also the red is better than the dun, but either of them is better than black and white; that is, as I take it, a mixture of black and white: "De me"diis duobus prior quam posterior "melior, utrique pluris quam nigri "et albi." Columella says the best colour is red or brown: "Colore "rubeo vel fusco." Virgil's meaning seems to be, that tho' white is not esteemed the best colour, yet he does not disapprove a cow that has some white spots in her.

57. *Detrectans.*] Pierius says it is *detractans* in the Roman, the Medicean, and in most of the ancient manuscripts. I find *detractans* in the King's, and in both Dr Mead's manuscripts.

58. *Quaeque ardua tota.*] Thus Columella; "Vaccae quoque pro"bantur altissimae formae:" and Palladius: "Sed eligemus forma "altissima."

59. *Et gradiens ima verrit vestigia cauda.*] The length of the tail is mentioned by Varro: "Caudam "profusam usque ad calces:" and by Columella: "Caudis amplis"mis:" and by Palladius: "Cau"dis maximis."

61. *Definit ante decem, post quatuor incipit annos.*] Varro says it is best for the cow not to admit the bull till she is four years old; and that they are fruitful till ten, and sometimes longer: "Non minores oportet ini"bimas, ut trimae pariant, eo me"lius si quadrimae. Pleraeque pa"riunt, in decem annos, quaedam "etiam in plures." Columella says they

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Interea, ſperate gregibus dum laeta juventas,
Solve mares: mitte in Venerem pecuaria primus,
Atque aliam ex alia generando ſuffice prolem.
Optima quaeque dies miſeris mortalibus aevi
Prima fugit: ſubeunt morbi, triſtiſque ſenectus:
Et labor, et durae rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.

In the mean time, whilſt your herds are in the flower of youth, let looſe the males: be early to give your cattle the enjoyment of love, and ſecure a ſucceſſion of them by generation. The beſt time of life flies firſt away from miſerable mortals: diſeaſes ſucceed, and ſad old age: and labour, and the inclemency of ſevere death carries them away. There will always be ſome, whoſe bodies you will chuſe to have changed.

NOTES.

they are not fit for breeding after ten, nor before two: "Cum exceſſerint "annos decem, foetibus inutiles ſunt. "Rurſus minores bimis iniri non "oportet. Si ante tamen conſepe- "rint, partum earum removeri pla- "cet, ac per triduum, ne laborent, "ubera exprimi, poſtea mulctra "prohiberi." Palladius ſays they breed from three to ten: "Aetatis "maxime trimae, quia uſque ad de- "cennium foetura ex his procedet "utilior. Nec ante aetatem trimam "tauros his oportet admitti."

63. *Superat gregibus dum laeta juventas, ſolve mares.*] Pierius ſays it is *juventas* in the Medicean, and in moſt of the ancient manuſcripts. The common reading is *juventus*.

Servius takes this paſſage to relate to the females; but the Poet ſpeaks here of putting them early to breed, whereas he had before ſaid that a cow ſhould not breed before ſhe was four years old, which is rather a later age than is generally preſcribed. I take *dum laeta juventas*, and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius ſays the bulls ſhould be very young, and gives the marks of ſuch as are good: "Nunc tauros quoque, "quibus cordi eſt armenta conſtruere, "comparabit, aut his ſignis a tenera "aetate ſummittet. Ut ſint alti, "atque ingentibus membris, aetatis "mediae, et magis quae juventute "minor eſt, quam quae declinet in "ſenium. Torva facie, parvis cor- "nibus, toroſa, vaſtaque cervice, "ventre ſubſtricto." Columella ſays a bull ought not to be leſs than four, or more than twelve years old: "Ex "his qui quadrimis minores ſunt, "majoreſque quam duodecim anno- "rum, prohibentur admiſſura: illi "quoniam quaſi puerili aetate ſemi- "nandis armentis parum habentur "idonei: hi, quia ſenio ſunt effoeti."

65. *Suffice.*] In one of the Arundelian manuſcripts it is *confice*.

69. *Semper erunt, quarum mutari corpora malis.*] In one of Dr Mead's manuſcripts it is *enim* inſtead of *erunt*. In the ſame manuſcript, as alſo in the King's, and in the Cambridge manuſcripts, and in ſome of the old printed editions, it is *mavis* inſtead of *malis*. Pierius reads *mavis*; but he ſays it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella ſays the beſt breeders are to be pickt out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum eſt "omnibus annis in hoc aeque, atque

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Therefore continually repair them: Semper enim refice: ac, ne poſt amiſſa requiras,
and, that you may not be at a loſs when it is too late, be before-hand; and provide a new offspring for the herd every year. Anteveni, et ſobolem armento ſortire quotannis.
Nec non et pecori eſt idem delectus equino.
Tu modo, quos in ſpem ſtatues ſummittere gentis,
Nor does it require leſs care to chuſe a good breed of horſes. But beſtow your principal diligence, from the very beginning, on thoſe, which you are to depend upon for the increaſe of their ſpecies. Praecipuum jam inde a teneris impende laborem.
Continuo pecoris generoſi pullus in arvis
Altius ingreditur, et mollia crura reponit.
The colt of a generous breed from the very firſt walks high in the fields, and treads well on his tender paſterns.

NOTES.

" in reliquis gregibus pecoris, ut de-
" lectus habeatur: nam et enixae, et
" vetuſtae, quae gignere deſierunt,
" ſummovendae ſunt, et utique tau-
" rae, quae locum foecundarum oc-
" cupant, ablegandae, vel aratro
" domandae, quoniam labores, et
" operis non minus, quam juvenci,
" propter uteri ſterilitatem patientes
" ſunt."

70. *Semper enim*] " For *ſemper* " *itaque.*" SERVIUS.

71. *Anteveni, et ſobolem.*] " In " the Medicean, and in the Lom-
" bard manuſcripts it is *ante veni ſo-*
" *bolem*, without *et*. In ſome copies
" it is *anteveni*, in one word." PIERIUS.

72. *Nec non*, &c.] The Poet now proceeds to ſpeak of horſes, and begins with deſcribing the characters of a colt, which is to be choſen to make a good ſtallion.

73. *Statues.*] So it is in the Roman, and ſome other manuſcripts, according to Pierius. Grimoaldus, La Cerda, and others read *ſtatuis*.

75. *Continuo.*] It ſignifies *from the very beginning*. Thus in the firſt Georgick:

" *Continuo* has leges, aeternaque
" foedera certis
" Impoſuit natura locis, quo tem-
" pore primum
" Deucalion vacuum lapides jactavit
" in orbem."

That is, *immediately from the very time that Deucalion threw the ſtones*: and

" *Continuo* in ſylvis magna vi flexa
" domatur
" In burim, et curvi formam ac-
" cipit ulmus aratri."

That is, *at the very firſt, whilſt it is young, the elm is bent*: and

" Continuo ventis ſurgentibus aut
" freta ponti
" Incipiunt agitata tumeſcere."

That is, *immediately, as ſoon as the winds are beginning to riſe*. In like manner it ſignifies in this place that a good horſe is to be known *from the very firſt*, as ſoon almoſt as he is foaled. Virgil follows Varro in this: " Qualis futurus ſit equus, e pullo
" conjectari poteſt."

Generoſi.] La Cerda reads *generoſus*, in which he ſeems to be ſingular.

76. *Altius ingreditur.*] Servius interprets this " cum exultatione qua-
" dam incedit." Thus alſo Grimoaldus paraphraſes it: Primum
" omnium pulli animus ferox, et
" excelſus

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Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto ſeſe committere ponti:

He is the firſt that dares to lead the way, and venture through threatning ſtreams, and truſt himſelf on an unknown bridge:

NOTES.

"arcuſus exiſtimabitur ab inceſſu "ſublimi, videlicet, ſi cum exulta- "tione quadam excurſitet." In this they are followed by May, who tranſlates it *walke proudly:* and by Dr Trapp, who renders it *with lofty fort prances.* Dryden has paraphraſed it in a ſtrange manner:

"Of able body, found of limb and "wind,
"Upright he walks, on paſterns firm "and ſtraight;
"His motions eaſy, prancing in his "gate.

I rather believe the Poet means only that the colt ought to have long, ſtraight legs, whence he muſt neceſſarily look tall as he walks. Thus Columella: "aequalibus, atque al- "tis, rectiſque cruribus."

Mollia crura reponit.] In the Cambridge manuſcript it is *reflectit* inſtead of *reponit.*

I believe the Poet means by *reponit* the alternate motion of the legs. The epithet *mollia* may ſignify either the tenderneſs of the young colt's joints, as May has tranſlated it:

"—Their ſoft joynts ſcarce knit;"

or that thoſe which are naturally moſt flexible are beſt, which Dryden ſeems to expreſs by *his motions eaſy;* and Dr Trapp by *his pliant limbs.* Ennius has uſed the ſame words to expreſs the walking of cranes:

"Perque fabam repunt, et mollia "crura reponunt."

Grimoaldus has paraphraſed it thus: "Deinde, ſi non dure, non inepte, "non crebra crurum jactatione pro- "currat: ſed qui alterno, et recte "diſpoſito crurum explicatu faciles, "apteque flexibiles tibias reponat."

77. *Primus et ire viam,* &c.] Servius underſtands this of the colt's walking before his dam: but it ſeems a better interpretation, that he is the firſt, amongſt other colts, to lead the way. Thus Grimoaldus paraphraſes it: "Tum etiam, ſi praeire "caeteros, viaeque paluſtris dux, et "anteambulo fieri geſtiat." Moſt of the Commentators underſtand this paſſage in the ſame ſenſe.

Varro ſays it is a ſign that a colt will prove a good horſe, if he contends with his companions, and is the firſt amongſt them to paſs a river: "Equi boni futuri ſigna ſunt, "ſi cum gregalibus in pabulo con- "tendit, in currendo, aliave qua re, "quo potior ſit: ſi cum flumen "tranſvehundum eſt, gregi in primis "praegreditur, ac non reſpectat "alios." Columella ſpeaks much to the ſame purpoſe: "Si ante gregem "procurrit, ſi laſcivia et alacritate "interdum et curſu certans aequales "exuperat, ſi foſſam ſine cunctatione "tranſilit, pontem, flumenque tranſ- "cendit."

78. *Ponti.*] "*Ponto.* In the Ro- "man, the Lombard, and in ſome "other manuſcripts it is *ponti:* for "what have horſes to do with the "ſea? but with rivers and bridges "they are often concerned. Tho' in "Calabria and Apulia they try the

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nor is he afraid of vain noiſes. Nec vanos horret ſtrepitus. Illi ardua cervix,
His neck is lofty,

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" mettle of their horſes, by driving " them down to the ſea, and obſerv- " ing whether they look intrepid at " the coming in of the tide, and " therefore accuſtom the colts to " ſwim. It is *ponto* however in the " Medicean copy." PIERIUS.

I find *ponto* in the King's, the Cambridge, one of the Arundelian, and in one of Dr Mead's manuſcripts; in the old Nurenberg edition, and in an old edition printed at Paris in 1494. But *ponti* is generally received. Columella, who follows our Poet, mentions a *bridge*, not the *ſea*, in the quotation at the end of the note on the preceding verſe, May reads *ponto*:

" And dare themſelves on unknowne
" *ſeas* to venture."

Dryden reads *ponti*:

" To paſs the *bridge* unknown:"

And Dr Trapp:

" —— —— Unknown bridges paſs."

79. *Nec vanos horret ſtrepitus.*] In the King's, and in one of Dr Mead's manuſcripts it is *varios* inſtead of *vanos*. I find the ſame reading alſo in ſome of the old printed editions.

Columella ſays a good colt is intrepid, and is not affrighted at any unuſual ſight or noiſe: Cum vero " natus eſt pullus, confeſtim licet in- " dolem aeſtimare, ſi hilaris, ſi in- " trepidus, ſi neque conſpectu, no- " vaeque rei auditu terretur."

Illi ardua cervix.] Quintilian cenſures Virgil for interrupting the ſenſe with a long parentheſis: " Etiam in- " terjectione, qua et Oratores et " Hiſtorici frequenter utuntur, ut " medio ſermone aliquem inſerant " ſenſum, impediri ſolet intellectus, " niſi quod interponitur, breve eſt. " Nam Virgilius illo loco quo pullum " equinum deſcribit, cum dixiſſet, " *Nec vanos horret ſtrepitus* complu- " ribus inſertis, alia figura quinto " demum verſu redit,

" —— *Tum ſi qua ſonum procul ar-*
" *ma dedere,*
" *Stare loco neſcit.*"

But I do not ſee that the ſenſe is here interrupted. By *nec vanos horret ſtrepitus*, the Poet means that a good colt is not apt to ſtart at the ruſtling of every leaf, at every little noiſe, that portends no danger. But by *tum ſi qua ſonum*, &c. he means that the colt ſhews his mettle by exulting at a military noiſe, at which he erects his ears, bounds, paws, and is ſcarce able to contain himſelf. It not only is unneceſſary, but would even be dull poetry, to give a regular, orderly deſcription of a horſe from head to tail. Palladius is very methodical in what he ſays on this ſubject: " In " admiſſaria quatuor ſpectanda ſunt, " forma, color, meritum, pulchri- " tudo." This is very well in proſe, but had Virgil proceeded in the ſame manner, we might perhaps have commended his exactneſs, but ſhould never have admired his poetry. Dr Trapp ſays, " Theſe words *illi ardua*
" *cervix*

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Argutumque caput, brevis alvus, obesaque terga : 80
Luxuriatque toris animosum pectus : honesti
Spadices, glaucique ; color deterrimus albis,

and his head is small, his belly short, and his back broad : and his spritely breast swells luxuriantly with rolls of brawn : the best colour is a bright bay, and beautiful grey : the worst is white

NOTES.

"*cervix* to *glaucique* should be in a "parenthesis ;" but as his translation is printed, the parenthesis includes only what is said of the colour.

By *ardua* is meant that the colt carries his head well, not letting it hang down. Horace has the same epithet, when he describes a good horse :

" Regibus hic mos est ; ubi equos
" mercantur, apertos
" Inspiciunt : ne si facies, ut saepe
" decora
" Molli fulta pede est, emptorem in-
" ducat hiantem,
" Quod pulchrae clunes, breve quod
" caput, ardua cervix."

80. *Argutumque caput.*] May translates this *short headed*, Dryden *sharp headed*, Dr Trapp *his head acute*. I have render'd it *his head is small*, which agrees with what Varro has said : "caput habet non mag-
"num : and Columella : "Cor-
"poris vero forma constabit exiguo
"capite ;" and Palladius : "Pul-
"chritudinis partes hae sunt, ut sit
"exiguum caput et siccum." Horace commends a short head : "breve
"quod caput."

81. *Luxuriatque toris animosum pectus.*] The *tori* are brawny swellings of the muscles. Varro says the breast should be broad and full : "pectus latum et plenum." Columella says it should be full of brawny swellings of the muscles : "muscu-
"lorum toris numerosо pectore." Palladius says it should be broad : "pectus late patens." Virgil's description of the breast is more expressive than any other, and he adds the epithet *animosum* to shew that this luxuriance of brawn in the muscles denotes the spirit and fire of the horse. But the translators have unhappily agreed to leave out this noble epithet. May has only *broad and full breasted :* Dryden only *brawny his chest, and deep :* and Dr Trapp *his chest with swelling knots luxuriant.*

82. *Spadices.*] It is very difficult to come to an exact knowledge of the signification of those words, by which the ancients expressed their colours. *Spadix* signified a branch of a palm, as we find it used by Plutarch in the fourth question of the eighth book of his Symposiacks : Και τοι δοκῶ μοι μνημονεύειν ἐν τοῖς Ατλικοῖς ἀπογωκὼς ἴναγχος, ὅτι φοῖ-νικος ἐν Δήλῳ Θησεὺς ἀγῶνα ποιῶν, ἀπίσωσι Κλάδου τοῦ ἱεροῦ φοίνικος, ᾧ καὶ Σπάδιξ ἐνομάσθη. We learn from Aulus Gellius, that the Dorians called a branch of a palm pluckt off with the fruit, *Spadix* ; and that the fruits of the palm being of a shining red, that colour came to be called *phoeniceus* and *spadix :* "Phoeni-
"ceus, quem tu Graece φοινικοῦν
"dixisti, noster est, et rutilus, et
"spadix phoenicei συνώνυμος, qui fac-
"tus Graece noster est, exuberan-
"tiam splendoremque significat ru-

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and dun. And then if the noise of arms is heard from far Et gilvo. Tum si qua sonum procul arma dedere,

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"boris, quales sunt fructus palmae "arboris non admodum sole incocti, "unde spadicis et phoenicei nomen "est: spadica enim Dorici vocant "avulsum e palma termitem cum "fructu." Plutarch also, in the place just now cited gives us to understand that the colour in question was like the beautiful redness of a human face: Ὁ γοῦν βασιλεύς, ὡς φάσιν, ἀγαπήσας διαφερόντως τὸν Περιπατητικὸν φιλόσοφον Νικόλαον γλυκὺν ὄντα τῷ ἤθει, ξανθὸν δὲ τῷ μήκει τοῦ σώματος, διαπλεων δὲ τὸ πρόσωπον ἐπιφοινίσσοντος ἐρυθήματος, τὰς μεγίστας καὶ καλλίστας τῶν φοινικοβαλάνων Νικολάους ὠνόμασε. Hence it appears plainly that the colour which the ancients called *phoeniceus*, or *spadix*, was a bright red, but we do not know that any horses are exactly of such a colour; tho' the ancients might as well apply red to horses, as we to deer. The colours which come nearest to it seem to be the *bay*, the *chesnut*, and the *sorrel*. Perhaps all these might be contained under the same name, for the ancients do not seem to have been so accurate in distinguishing such a variety of colours, as the moderns. I have translated the word *spadix*, *bay*, in this place, because it seems to approach to the colour of the *spadix*, as the ancients have described it, and because the word *bay* seems to be derived from βαΐς, or βαΐον, which is sometimes also used for a branch of a palm, as we find in the twelfth chapter of St. John's Gospel: Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά. Βαΐς and βαΐον are interpreted by Hesychius ἐρεβίνθος φοίνικος.

Glauci.] The Commentators are not agreed about the interpretation of this word. I do not well understand what Servius means by "Glauci autem sunt felineis oculis, "id est quodam splendore perfusis." Surely he cannot think the Poet is speaking of the colour of a horse's eye. Grimoaldus puts *rutili* for *glauci*. But *rutilus*, is reckoned among the red colours by Aulus Gellius: "Fulvus enim, et flavus, et "rubidus, et phoeniceus, et *rutilus*, "et luteus, et spadix appellationes "sunt *rufi* coloris, aut aeuentes eum "quasi incendentes, aut cum colore "viridi miscentes, aut nigro infuscantes aut virenti sensim albo il-"luminantes." And indeed our Poet himself has added it as an epithet to fire in the first Georgick:

"Sin maculae incipient *rutilo* im-"miscerier *igni*.

And in the eighth Aeneid:

"His informatum manibus jam "parte polita
"Fulmen erat, toto genitor quae "plurima caelo
"Dejicit in terras, pars imperfecta "manebat.
"Tres imbris torti radios, tres nubis "aquosae

"Addi-

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pare long neſcit: micat auribus, et tremit artus; *he knows not how to ſtand ſtill, he erects his ears, and all his joints quiver;*

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"Addiderant, *rutili* tres ignis et "alitis Auſtri."

Thus *rutilus* ſeems to be much the ſame colour with *ſpádix*: but I believe it cannot be proved that *glaucus* was ever uſed to expreſs any ſort of red colour. La Cerda ſays that as *ſpadix* ſignifies a *bright bay*, ſo *glaucus* ſignifies a *darker bay*, ſuch as the leaves of willows have. But if he means by *baius* the ſame colour, that we call *bay*, I cannot imagine by what ſtrength of fancy that learned Commentator can imagine the leaves of willows to be of any ſort of bay. Rueus concludes from what Aulus Gellius has ſaid concerning *glaucus*, that it means what the French call *pommelé ardoiſee*, that is, a *dappled grey*. May tranſlates this paſſage:

"——— Let his colour be
"Bright bay or grey:"

And Dryden:

"——— His colour grey,
"For beauty dappled, or the bright-
"eſt bay:"

And Dr Trapp:

"— Beſt for colour is the bay,
"And dappled."

But I am afraid *dappled* determines no colour; but may be applied to bay, as well as to grey. Let us now examine what is to be found in the ancient writers concerning this colour. Homer's common epithet for Minerva is *blue-eyed*: γλαυκῶπις Ἀθήνη. In this caſe *glaucus* ſeems to be uſed for a *blueiſh grey*. Virgil himſelf uſes it to expreſs the colour of willow-leaves, in the ſecond Georgick:

"——— *Glauca* canentia fronde *ſa-*
"*licta*."

And in the fourth Georgick:

"Et *glaucas ſalices*:"

And of Reeds, in the tenth Aeneid:

"Quos patre Benaco, velatus *arun-*
"*dine glauca*
"Mincius infeſta ducebat in aequora
"pinu."

The colour of willows and reeds is a *blueiſh green*, approaching to *grey*. Much of the ſame colour are the leaves of the greater Celandine, which Dioſcorides calls ὑπόγλαυκα: Χελιδόνιον μέγα καυλὸν ἀνίησι πηχυαῖον, ᾧ καὶ μίζωσα. ἰσχνὸν ἔχοῦσα παραφυάδας φύλλων μιστάς· φύλλα ὅμοια βατραχίῳ, τρυφερώτερα μὲν τοι τὰ τοῦ χελιδονίου καὶ ὑπόγλαυκα τὴν χρόαν. Plutarch ſpeaking of the different colours of the moon in an eclipſe, according to the different times of the night, ſays that about day-break it is of a blueiſh colour; which occaſioned the Poets and Empedocles to call the moon γλαυκῶπις: Ἀλλ' οὐκ ἔστιν, ᾧ φίλε Φαρνάκη, πολλὰς τὰς ἐκλειπούσας χρόας ἀμείβειν. Καὶ διαιροῦσιν αὐτὰς

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and snorting he rolls the collected Collectumque premens volvit ſubmaribus ignem: &
fire under his noſtrils.

NOTES.

τὰς ὄυτως οἱ μαθηματικοὶ καλᾶ· χρόνου καὶ ὥραν ἀφορίζοντες. ἂν ἀφ' ἑσπέρας ἐκλείπῃ, φαίνεσθαι μέλανα διὰ τῆς ἄχρι τρίτης ὥρας καὶ ἡμισείας· ἂν δὲ μέση, τοῦτο δὴ τὸ ἐπιφοινίσσον ἴσησι, καὶ πῦρ καὶ πυρωπόν· ἀπὸ δὲ ἑβδόμης ὥρας καὶ ἡμισείας, ἀνίσλαται τὸ ἐρύθημα. καὶ τέλος ἤδη πρὸς ἕω λαμβάνει χρόαν κυανουμένῃ καὶ χαροπὴν, ἀφ' ἧς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιηταὶ καὶ Ἐμπεδοκλῆς ἀνακαλοῦνται. The colour which Plutarch means in this paſſage ſeems to be a blueiſh grey. Aulus Gellius ſeems to confound green and blue together, for he ſays that when Virgil mentioned the *green* colour of a horſe, he might as well have expreſſed it by the Latin word *caeruleus*, as by the Greek word *glaucus*. "Sed "ne viridis quidem color pluri- "bus ab illis, quam a nobis, voca- "bulis dicitur. Neque non potuit "Virgilius, colorem equi ſignificare "viridem volens, caeruleum magis "dicere equum quam glaucum: ſed "maluit verbo uti notiore Graeco, "quam inuſitato Latino. Noſtris "autem Latinis veteribus caeſia dicta "eſt quae a Graecis γλαύκωπις, "ut Nigidius ait de colore caeli "quaſi caelia." From all theſe quotations I think it appears, that the ancients meant by *glaucus* a colour which had a faint green or blue caſt. Now as no horſe can be properly ſaid to be either blue or green, we may conclude that the colour meant by Virgil is a fine grey, which has a blueiſh caſt. But I do not ſee how Ruaeus could gather from Aulus Gellius, whoſe words I have related at length, that this grey was dappled. It muſt however be allowed that the dappled grey is the moſt beautiful.

Albis.] S. Iſidore informs us that *albus* and *candidus* are very different: *candidus* ſignifying a bright whiteneſs, like ſnow; and *albus* a pale or dirty white: "Candidus autem et albus "invicem ſibi differunt. Nam albus "cum quodam pallore eſt, candidus "vero, niveus et pura luce perfuſus." I am not perfectly ſatisfied with this diſtinction: for Virgil himſelf frequently uſes *albus* exactly in the ſame ſenſe as he uſes *candidus*. In the ſecond Georgick he uſes it for the whiteneſs of the fineſt wool:

"Alba neque Aſſyrio fuſcatur lana "veneno."

And again in the ſame Georgick:

"Hinc albi, Clitumne, greges."

And in the third Georgick:

"Continuoque greges villis lege "mollibus albos."

And in the third Aeneid:

"Nigram hyemi pecudem, Zephyris "felicibus albam."

In the ſeventh Aeneid it is uſed for the whiteneſs of the teeth of a lion:

"Ille pedes tegmen torquens im- "mane leonis,

"Terribili

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Denſa juba, et dextro jactata recumbit in armo. *His mane is thick, and dances on his right ſhoulder.*

NOTES.

"Terribili impexum ſeta, cum den-
"tibus albis
"Indutus capiti."

And of a wolf in the eleventh:

"—— Caput ingens oris hiatus
"Et malae texere lupi cum dentibus
"albis."

In the fifth Aeneid it is uſed for the whiteneſs of bones blanched on a rock:

"Jamque adeo ſcopulos advecta ſu-
"bibat,
"Difficiles quondam, multorumque
"oſſibus albos."

In the ſeventh Aeneid, for the whiteneſs of the hairs in old age:

"—— In vultus ſeſe transformat
"aniles,
"Et frontem obſcoenam rugis arat:
"induit albos
"Cum vitta crines."

And again in the ninth:

"Omnia longaevo ſimilis, vocem-
"que, coloremque
"Et crines albos."

In the ſecond Eclogue we have both *candidus* and *albus* in the ſame ſignification:

"Quamvis ille niger, quamvis tu
"*candidus* eſſes:
"O formoſe puer, nimium ne cre-
"de colori.
"*Alba* liguſtra cadunt, vaccinia ni-
"gra leguntur."

In the fourth Georgick lilies are called *alba*; and ſurely no one will ſay that flower is of a dirty white, or not ſufficiently bright, to deſerve the epithet of *candidus*,

"—— —— *Albaque* circum
"Lilia:"

And in the twelfth Aeneid the bluſhes of the beautiful Lavinia are compared to ivory ſtained with crimſon, or lilies mixt with roſes. And here the lilies are called *alba*, which being compared to the fair complexion of this lady, I hope will not be ſuppoſed to be of a dirty white:

"Accepit vocem lacrymis Lavinia
"matris,
"Flagrantes perfuſa genas: cui plu-
"rimus ignem
"Subjecit rubor, et calefacta per ora
"cucurrit.
"Indum ſanguineo veluti violaverit
"oſtro
"Si quis ebur, vel mixta rubent
"ubi *lilia* multa
"*Alba* roſa: tales virgo dabat ore
"colores."

But what I think will put it paſt all diſpute, that Virgil made no difference of colour betwen *albus* and *candidus*, is that, in the eighth Aeneid, the very ſame white ſow, which in ver. 45. he called *alba*, is called *candida* in ver. 82. and is ſaid alſo

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A double spine runs along his At duplex agitur per lumbos spina, cavatque
loins; and his beef turns up the tergo

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also in this last verse to be of the same colour with her pigs, to which the epithet *albo* is applied:

" Littoreis ingens inventa sub ilici-
" bus *sus*,
" Triginta capitum foetus enixa, ja-
" cebit;
" *Alba*, solo recubans, albi circum
" ubera nati.
" . . . . . .
" Ecce autem subitum, atque oculis
" mirabile monstrum:
" *Candida* per sylvam *cum foetu con-*
" *color albo*. . . .
" Procubuit, viridique in littore con-
" spicitur *sus*."

I have dwelt so long on this subject, because almost all the Commentators have agreed to approve of this distinction, which I believe I have sufficiently shewn to be made without any good foundation. What led them into this error seems to be, that it would otherwise appear an absurdity in Virgil, to dispraise a white horse in his Georgicks, and in his twelfth Aeneid, to mention it as a beauty in the horse, which drew the chariot of Turnus, that they were whiter than snow:

" Poscit equos, gaudetque tuens ante
" ora frementes,
" Pilumno quos ipsa decus dedit Ori-
" thyia;
" Qui *candore nives anteirent*, cursi-
" bus auras."

But they did not observe one particular, which might have saved them the trouble of making this distinction. These very horses, which are said to be whiter than snow, have the epithet *albis* bestowed on them, a few lines after:

" —— Bigis it Turnus in albis."

Virgil however does not contradict himself; for tho' he admires the beauty of these snowy horses, yet there was no necessity, that he should approve the same colour in a stallion. White was esteemed by the ancients, as a sign of less natural strength, than was discovered in other colours.

83. *Gilvo.*] S. Isidore explains *gilvus*, to be the colour of honey, but whitish: " Gilvus autem me-
" nus color est subalbidus." I take this to be what we call *dun*. Martin translates it *flesh-colour*: Dryden *dun*: and Dr Trapp *sorrel*.

Tum si qua sonum procul arma dedere, stare loco nescit.] We find some expressions like this of Virgil in that noble description of a horse in the book of Job: " He paweth in
" the valley, and rejoiceth in his
" strength: . . . . he swalloweth the
" ground with fierceness and rage:
" neither believeth he that it is the
" sound of the trumpet. He saith
" among the trumpets ha ha; and
" he smelleth the battle afar off, the
" thunder of the captains, and the
" shouting."

84. *Micat auribus.*] Pliny says the ears discover the spirit of a horse, as

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Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclaei domitus Pollucis habenis
Cyllarus, et, quorum Graii meminere poëtae,

ground, and sounds deep with solid horn. Such was Cyllarus, who was tamed by the reins of Amyclean Pollux; and those which the Greek Poets mention,

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the tail does that of a lion: "Leonum animi index cauda, sicut et equorum aures: namque et has notas generosissimo cuique natura tribuit."

85. *Collectumque premens volvit sub naribus ignem.*] It is *fremens* instead of *premens* in the Cambridge manuscript. Pierius says it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it also in other copies which he looks upon to be the most correct.

Wide nostrils and frequent snorting are great signs of mettle in a horse. Thus it is expressed in the book of Job: "The glory of his nostrils is terrible." Varro says the nostrils should not be narrow: "Naribus non angustus." Columella says they should be open: "naribus apertis:" with which Pallas also agrees, who says, "naribus patulis."

86. *Densa juba, et dextro jactata lacerto ibit in arma.*] Thus Varro: "Non angusta juba, creba, fusca, subcrispa, subtenuibus setis implicata in dexteriorem partem cervicis: and Columella: "Densa juba, et per dextram partem prolata."

87. *Duplex spina.*] In a horse, that is in good case, the back is broad, and the spine does not stick out like a ridge, but forms a kind of furrow on the back. This seems to be what is meant by *duplex spina*; which is also mentioned by Varro: "Spina maxime duplici, sin minus non extanti:" and by Columella: "Spina duplici.

88. *Sonat.*] It is *quatit* in the Roman manuscript, according to Pierius.

89. *Talis Amyclaei domitus Pollucis habenis Cyllarus.*] Amyclae was a city of Laconia, where Castor and Pollux were educated.

Servius thinks that Pollux is put here for Castor, by a poetical licence. Pollux being famous for fighting with the *cestus*, not for the management of horses, which was Castor's province. Most of the Commentators give up this passage as a slip of the Poet's memory, Pollux being allowed to be the horseman by the general consent of antiquity. Thus Homer in the eleventh Odyssey:

Castor

Καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,
Ἣ ῥ' ὑπὸ Τυνδάρεῳ κρατερόφρονι γείνατο παῖδε,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,

"With graceful port advancing now
"I spy'd
"Leda the fair, the god-like Tyn-
"dar's bride:
"Hence Pollux sprung who wields
"with furious sway
"The deathful gauntlet, matchless
"in the fray;

"And

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the brace of Mars, and the chariot of great Achilles.

Martis equi bijuges, et magni currus Achillis.

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"And Caſtor glorious on th' em-
"battled plain
"Curbs the proud ſteed, reluctant
"to the rein,"

Mr POPE.

To the ſame purpoſe Theocritus is quoted in his Διόσκουροι.

Ὑμνέομες Λήδας τε καὶ αἰγιόχω Διὸς υἱώ,
Καίτορα καὶ Φοίβοιο Πολυδεύκεα αὐξ ἰφιθίξω.
. . . . . :
——— Σὲ δὲ, Κάστορ, ἐείσω
Τυνδαρίδα, ταχύπωλε, δορυσσόε, χαλκεοθώρηξ.

Here Theocritus does not ſeem however to make any diſtinction between the two brothers as fighting, the one on horſeback, the other on foot. The difference he ſeems to make is taken from their weapons, Pollux uſing the ceſtus, and Caſtor the ſpear. Indeed he calls Caſtor ταχύπωλε, but he immediately introduces him fighting on foot, as well as his brother. Creech, in his tranſlation of the two firſt verſes, repreſents them both as horſemen, and uſing the ceſtus:

"Fair Leda's ſons, and mighty
"Jove's I ſing,
"Caſtor and Pollux, glories of the
"ring.
"None toſs their whirlebats with
"ſo brave a force,
"None guide ſo well the fury of
"their horſe."

Horace alſo is quoted in oppoſition to Virgil, for he plainly ſays, that Caſtor delighted in horſes, but Pollux in the ceſtus:

"Caſtor gaudet equis: ovo progna-
"tus eodem
"Pugnis."

But here Horace ſeems to have forgotten the ſtory, for, according to the old fable, Caſtor and Pollux did not come out of the ſame egg, but Caſtor and Clytemneſtra out of one, and Pollux and Helen out of the other. Seneca alſo, in his Hippolytus expreſsly declares Cyllarus to be the horſe of Caſtor:

"Si dorſo libeat cornipedis vehi,
"Fraenis Caſtorea nobilior manu
"Spartanum poteris flectere Cyl-
"rum:"

As does Valerius Flaccus, in his firſt book of Argonauticks:

"—— Caſtor dum quaereret He-
"len,
"Paſſus Amyclaea pingueſcere Cy-
"laron herba:"

And Claudian, in his fourth Conſulſhip of Honorius:

"Si dominus legeretur equis, ſi
"poſceret ultro
"Verbera Nereidum ſtabulis nutri-
"tus Arion.
"Serviretque tuis contempto Caſtor
"fraenis
"Cyllarus:"

An

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Talis et ipſe jubam cervice effudit equina — *Such alſo was Saturn himſelf, when he ſpread a horſe's*

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And Martial, in the twenty-firſt Epigram of the eighth book:

" Ledaco poteras abducere Cyllaron
" aſtro:
" Ipſe ſuo cedet nunc tibi Caſtor
" equo."

Theſe are all the paſſages, which I remember to have ſeen produced againſt Virgil, to prove that Cyllarus was the horſe, not of Pollux, but of Caſtor. But there are not wanting ſome teſtimonies to prove that both the brothers were horſemen. Pindar, in his third Olympic ode, calls them ἱππίων Τυνδαριδῶν. It is related by ſeveral Hiſtorians, that in the war between the Romans and the Latines, who endeavoured to reſtore Tarquin the proud, Caſtor and Pollux both aſſiſted the Romans on horſeback. Florus ſays the battle was ſo fierce, that the gods are reported to have come down to ſee it, but that it was looked upon as a certain truth, that Caſtor and Pollux were there, on white horſes, and that the General vowed a temple to them for their ſervice: " Ea demum atrocitas fuit praelii, ut interfuiſſe ſpectaculo deos fama tradiderit, duos in candidis equis Caſtorem atque Pollucem nemo dubitarit. Itaque et Imperator veneratus eſt, nactuſque victoriam templa promiſit: et reddidit plane quaſi commilitonibus deis ſtipendium." Thus we ſee it was an article of faith, among the ancient Romans, that they both fought on horſeback. In like manner Ovid alſo repreſents them both mounted on white horſes, and both uſing ſpears at the hunting of the Calydonian boar:

" At gemini, nondum caeleſtia ſi-
" dera, fratres,
" Ambo conſpicui nive candidiori-
" bus alba
" Vectabantur equis: ambo vibrata
" per auras
" Haſtarum tremulo quatiebant ſpi-
" cula motu:"

Tho' he had a little before, according to the received opinion, ſaid one was famous for the ceſtus, and the other for horſes:

" Tyndaridae gemini, ſpectatus cae-
" ſtibus alter,
" Alter equo."

Statius, in his poem on Domitian's horſe, mentions Cyllarus, as ſerving the two brothers alternately:

" Hunc et Adraſtaeus viſum exti-
" muiſſet Arion.
" Et pavet aſpiciens Ledaeus ab
" aede propinqua
" Cyllarus: hic domini nunquam
" mutabit habenas;
" Perpetuis fraenis, atque uni ſerviet
" aſtro."

Steſichorus alſo, according to Suidas, ſays that Mercury gave Phlogeus and Harpagus, and Cyllarus to Caſtor and Pollux; Στησίχορος φησὶ τὸν Ἑρμῆν δεδωκέναι τοῖς Διοσκούροις Φλόγεον,

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main over his neck, and flies Conjugis adventu pernix Saturnius, et altum
swiftly at the approach of his wife, and

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Φλόγιον, καὶ Ἀρπάγων ὑπαὶ, τίνων Πολυδεύκης καὶ Κάλλαρος. Pliny mentions the charioteers of both the brothers: "Sunt qui conditam eam ab "Amphito et Telchio, Caſtoris at "Pollucis aurigis putent." From theſe quotations I think it appears, that thoſe are in the wrong, who ſuppoſe Cyllarus to belong only to Caſtor. It ſeems to me, that both the brothers had an equal property in the horſes, and therefore, that they might as well be aſcribed to Pollux as to Caſtor. Propertius ſpeaks of the horſe of Pollux, without any mention of Caſtor:

"Potaque Pollucis nympha ſalubris
"equo."

91. *Martis equi bijuges.*] Servius and others ſay the horſes of Mars are *Fear* and *Terror*. Others contend that theſe are the companions, and not the horſes of that deity. Theſe who think they are the horſes of Mars, ſeem to have fallen into that error, by miſunderſtanding the following paſſage in the fifteenth Iliad:

Ὣς φάτο· καὶ ἐξ ἵππους κέλετο Δεῖμόν τε Φόβον τε
Ζευγνύμεν'.

I believe they took Δεῖμον and Φόβον to be joined with ἵππους, whereas they are certainly the names of the perſons whom Mars commanded to harneſs the horſes, as Mr Pope has juſtly tranſlated it:

"With that, he gives command to
"*Fear* and *Flight*,
"To join his rapid courſers for the
"fight."

Beſides, in the thirteenth Iliad, Homer mentions φόβος, or *terror*, not only as the companion, but as the ſon of Mars:

Θοὸς δὲ βροτολοιγὸς Ἄρης σὺν παιδὶ φόβῳ τε,
Τῷ δὲ φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀτάρβης
Ἔστιλ, ὅστ' ἰφθίμοισι τετιλόμενόν περ ἐόντα
λαμπτῆρι.

"So Mars armipotent invades the
"plain,
"(The wide deſtroyer of the race
"of man)
"*Terror*, his beſt-lov'd *ſon*, attends
"his courſe
"Arm'd with ſtern boldneſs, and
"enormous force;
"The pride of haughty warriors to
"confound,
"And lay the ſtrength of tyrants on
"the ground."

Mr Pope

Heſiod, in his Θεογονία, mentions both *fear* and *terror*, as the ſons of Mars and Venus:

- - - - - - - - - Ἀνδὶ Ἄρηϊ
Πιτλόμῃ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε,
Δεινούς, οἵτ' ἀνδρῶν συνεπάσσυτα κλονέουσιν
λαγγας,

Pelion hinnitu fugiens implevit acuto. 94 *filled lofty Pelion with loud neighings.*

NOTES.

Ἐν αὐλῷ κρούσῃ, σὺν Ἄρηϊ φιλοπτόλεμῳ, Ἁρμοίν Θ', ᾧ Καδμος ὑπερθυμὸς θέτ' ἀοιδὴν.

In the Ἀσπὶς Ἡρακλέους, of which Hesiod is supposed to be the author, we find the *golden*, *swift-footed* horses of Mars mentioned, and *fear* and terror besides, standing by his chariot:

Ἐν δ' Ἄρεος βλοσυροῖο σιδήρεαι ἔστασαν ἅρμα
Φόβος τε Δεῖμός τε· ἐπὶ δὲ καὶ αὐτὸς ἐναρφόρος οὔλιος Ἄρης,
Χρυσῷ ἐν χείρεσσιν ἔχων, σφυρὸν ἐν κεφαλῇσι,
Καὶ φοινικόεις, αἰσσὶ ζωοὺς ἐναρίζων,
Ἐν ἱμάσσας· σπερὰ δὲ Δεῖμος τε Φόβος τε
Ἐσσυμένω, ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.

And at the latter end of the same book, they are represented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horses:

Ἐν δὲ Φόβος καὶ Δεῖμος ἰώτροχον ἅρμα κρατοῦσιν
Ἵππους αἶψ' ἐγγὺς. καὶ ἀπὸ χθονὸς ἐρυσσάμενος
Σὺν σθένει ἔμπλησε σκολυδαίδαλον· ἐκ δ' ἔπιπλα
Ἔσπασε μαστίγων, ἵκετο δὲ μακρὸν Ὄλυμπον.

Magni currus Achillis.] It is *Achillis* in one of Dr Mead's manuscripts, which reading is received also by Heinsius and Masvicius. Homer celebrates Xanthus and Balius, the horses of Achilles, as immortal, and makes them born of the Harpy Podarge, by the West wind:

Τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκέας ἵππους,
Ξανθὸν καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην.
Τοὺς ἵππευε Ζεφύρῳ ἀέλλῃ ἔρπνια Ποδάργη,
Βοσκομένη λειμῶνι παρ' ὠκεανοῖο ῥοῇσι.

" Then brave Automedon (an ho-
" nour'd name)
" The second to his Lord in love
" and fame,
" In peace his friend, and partner
" of the war,
" The winged courſers harneſs'd to
" the car.
" *Xanthus* and *Balius*, of immortal
" breed,
" Sprung from the wind, and like
" the wind in ſpeed.
" Whom the wing'd Harpye, ſwift
" Podarge bore,
" By Zephyr pregnant on the breezy
" ſhore."

Mr Pope.

92. *Talis et ipſe jubam, &c.*] Philyra was the miſtreſs of Saturn, who, to avoid being diſcovered by his wife Ops, coming upon them unexpectedly, turned himſelf into a fine horſe. The conſequence of this amour was, that Philyra was delivered of Chiron, half a man and half a horſe.

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But if such a horse should be oppressed with sickness, or grow sluggish with years, hide him at home, and spare his not inglorious old age.

Hunc quoque, ubi aut morbo gravis, aut jam segnior annis
Deficit, abde domo; nec turpi ignoſce ſenectae.

NOTES.

92. *Effudit.*] It is *effundit* in the King's and in both the Arundelian manuſcripts. Heinſius alſo and Maſvicius read *effundit*. Pierius ſays it is *effundit* in the Roman, and ſome other manuſcripts. In others it is *fudit*. But he juſtly prefers *effudit* in the preterperfect tenſe, becauſe the order of the narration ſeems to require that tenſe, for the next verb is *implevit*.

94. *Pelion.*] It is the name of a mountain of Theſſaly, where Chiron dwelt.

95. *Hunc quoque, &c.*] Having given this beautiful account of the characters of a good ſtallion, the Poet now obſerves, that if the horſe happens to be ſick, or if he grows old, he is to be confined at home, and reſtrained from the company of the mares. The age therefore and ſpirit of the horſe is to be diligently conſidered. Hence the Poet ſlides into a fine deſcription of a chariot race, and an account of the inventors of chariots, and riding on horſeback.

Jam ſegnior annis.] *Jam* is wanting in the King's manuſcript. Pierius ſays it is *ſegnior aetas* in the Roman manuſcript, but he juſtly prefers *annis*. In the old Nuremberg edition it is *annus*.

96. *Abde domo.*] "For *in domo*; "for, if he had intended to ſpeak "adverbially, he would have ſaid "*domi*. Thus he ſays, in the fourth "Aeneid, *Non Libyae non ante Tyro.*" SERVIUS.

Nec turpi ignoſce ſenectae.] "[illegible] "cero, in his *Cato major*, [illegible] "praiſes and diſpraiſes old [illegible] "Wherefore this paſſage may be [illegible] "derſtood in two ſenſes: either [illegible] "*not ſpare his baſe old age*, or [illegible] "*his not baſe old age*, that is, [illegible] "*him and ſpare his old age*, [illegible] "*is not baſe, becauſe it comes* [illegible] "*rally.*" SERVIUS.

The latter of theſe interpretation[illegible] is generally received, becauſe it [illegible] more agreeable to the practice [illegible] the ancients, and the good temp[illegible] of Virgil to uſe an old horſe well, [illegible] regard to the ſervices he has done [illegible] his youth. Ennius, as he is quoted [illegible] by Cicero, in his *Cato major*, com[illegible] pares himſelf to a good horſe, w[illegible] has often won the prize at [illegible] Olympic games, but being wo[illegible] down with age, enjoys his reſt:

"Sicut fortis equus, ſpatio qui ſæ[illegible]
"ſupremo
"Vicit Olympia, nunc ſenio con[illegible]
"fectu 'quieſcit."

Plutarch condemns Cato for ſelli[illegible] his old worn-out ſervants, and ur[illegible] againſt him the contrary practice [illegible] treating horſes. Horace, when [illegible] prays to Apollo, that he may enjo[illegible] a not inglorious old age, uſes the [illegible] very words of Virgil, in this paſ[illegible] ſage:

"Fru[illegible]

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Frigidus in Venerem ſenior, fruſtraque laborem 97 Ingratum trahit: et, ſi quando ad proelia ventum eſt, Ut quondam in ſtipulis magnus ſine viribus ignis,

The old horſe is cold in love, and vainly tugs at the ungrateful labour, and if he ever attempts to engage, he rages impotently, as a great fire ſometimes rages without force,

NOTES.

"Frui paratis, et valido mihi
"Latoë, dones: et precor, integra
"Cum mente, *nec turpem ſenectam*
"Degere, nec cithara carentem."

Ovid, lamenting the miſfortunes which attended his old age, ſays it was otherwiſe with an old victorious horſe, who is ſuffered to graze quietly in the meadows:

Nec cadat, et multas palmas in-
"honeſtet adeptas,
"Languidas in pratis gramina
carpit equus."

Dry's tranſlation is according to the falſe interpretation:

Yet when diſeaſe or age have
"brought to nought
This horſe's ſpirit, let him at
"home be wrought,
Nor ſpare his baſe old age."

Dryden follows the latter interpretation, and adds a large paraphraſe:

But worn with years, when dire
"diſeaſes come,
Then hide his not ignoble age at
"home:
In peace t'enjoy his former palms
and pains,
And gratefully be kind to his re-
"mains."

Mr Trapp alſo follows the latter interpretation:

"When weaken'd by diſeaſe, or
"years, he fails,
"Indulge him, hous'd; and mind-
"ful of the paſt,
"Excuſe his not diſhonourable age."

97. *Frigidus in venerem ſenior.*] In the King's manuſcript it is *frigidus in Venerem* eſt *ſenior.*

98. *Proelia.*] La Cerda thinks the Poet ſpeaks of the horſe's unfitneſs for war: but ſurely he means the battles of Venus; not thoſe of Mars. In the ſame ſenſe he uſes *bella* in the eleventh Aeneid.

"At non in Venerem ſegnes, noc-
"turnaque bella.

99. *Quondam.*] It is not always uſed to ſignify any determinate time. Here I take it to mean only *ſometimes*, as it is uſed alſo in the fourth Georgick:

"Frigidus ut quondam ſylvis im-
"murmurat Auſter;

And in the ſecond Aeneid:

"——Nec ſoli poenas dant ſan-
"guine Teucri:
"*Quondam* etiam victis redit in
"praecordia virtus,
"Victoreſque cadunt Danai."

And again:

"Adverſi rupto ſeu quondam tur-
"bine venti
"Confligunt."

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amongſt the ſtubble. Therefore chiefly obſerve their ſpirit and Incaſſum furit. Ergo animos aevumque notabis 100

NOTES.

And in the fifth Aeneid:

" Entellus vires in ventum effudit,
" et ultro
" Ipſe gravis graviterque ad terram
" pondere vaſto
" Concidit: ut *quondam* cava conci-
" dit, aut Erymantho,
" Aut Ida in magna, radicibus eruta
" pinus."

And in the ſeventh:

" Ceu *quondam* torto volitans ſub
" verbere turbo."

And again:

" Ceu *quondam* nivei liquida inter
" nubila cygni
" Cum ſeſe à paſtu referunt:"

And in the ninth:

" Qualis in Euboico Baiarum littore
" *quondam*
" Saxea pila cadit:"

And in the twelfth:

" Poſtquam acies videt Iliacas, atque
" agmina Turni,
" Alitis in parvae ſubito collecta fi-
" guram:
" Quae *quondam* in buſtis aut cul-
" minibus deſertis
" Nocte ſedens, ſerum canit impor-
" tuna per umbras."

99. *Stipulis.*] Pierius ſays it is *ſtipula* in the Roman manuſcript.

100. *Aevum.*] Ariſtotle ſays the beſt age of a horſe is from three years old to twenty: tho' both horſe and mare will begin to couple at two, and the horſe will continue to thirty-three and the mare to above forty: Ἵππος δὲ ὀχεύειν ἄρχεται διετὴς, καὶ ὀχεύεται, ὥστε καὶ γενᾶν. τὰ μέντοι ἄκρως καλὸ τούτους τοὺς χρόνους, ἐλάττω καὶ ἀσθενικώτερα, ὡς δ' ἐπὶ τὸ πλεῖστον, τριετὴς ὀχεύει, καὶ ὀχεύεται. καὶ ἀναδίδωσι δὲ αὖ ἐπὶ τὰ βελτιώταλον τὰ ἐκ γονα γενᾶν μέχρι ἐτῶν εἰκοσιν. Ὀχεύει δὲ ὁ ἵππος ὁ ἄρρην μέχρι ἐτῶν τριάκοντα καὶ τριῶν. ἡ δὲ θῆλεια ὀχεύεται ἄχρις ἐτῶν τεσσαράκοντα, ὥστε συμβαίνει σχεδὸν διὰ βίου γίνεσθαι τὴν ὀχείαν. Ζῇ γὰρ ὡς ἐπὶ τὸ πολὺ ὁ μὲν ἄρρην περὶ τριάκοντα ἔτη, ἡ δὲ θῆλεια πλείω τῶν τεσσαράκοντα. ἤδη δέ τις ἔζωσεν ἵππος καὶ ἑβδομήκοντα ἔτη: Varro ſays they ſhould not be younger than three, nor older than ten. " Horum e-
" quorum, et equarum greges qui
" habere voluerunt, ut habent ali-
" qui in Peloponneſo, et in Ap-
" pulia, primum ſpectare oportet
" aetatem, quam praecipiunt. Vi-
" dendum ne ſint minores trima-
" majores decem annorum." Co-lumella ſays the beſt age of a horſe is from three to twenty; of a mare from two till ten: " Marem pe-
" tant minorem trimo non eſſe id-
" neum admiſſurae: poſſe vero uſque
" ad vigeſimum annum proge-
" rare, foeminam bimam re-
" concipere, ut poſt tertium a-
" num enixa foetum educet, cam-
" que poſt decimum non eſſe utilem
" quo

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Praecipue: hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quae gloria palmae.
Nonne vides, cum praecipiti certamine campum
Corripuere, ruuntque effusi carcere currus,
Cum spes arrectae juvenum, exultantiaque haurit
Corda pavor pulsans: illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis.

age: and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along, when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash, and hang over their horses with slackened reins: the fervid axle flies swift along.

NOTES.

"quòd ex annosa matre tarda sit, "atque iners proles."

101. *Prolemque parentum.* I have ventured to differ from the general interpretation of these words. They are understood to mean, that you are to consider the sire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphrases them: "Post, parentes "cujusmodi sint, considerabis, ut-"pote quos plerumque sequitur sua "soboles." La Cerda explains them "quibus parentibus geniti:" and Maeus, "quorum parentum sint "soboles." Dryden translates them "note his father's virtues:" and Dr Trapp "their lineage." I believe the Poet means by *prolem parentum*, that we are to observe what colts the horse produces. May seems to have understood the passage in this sense, for he translates it "his "brood."

102. *Dolor.*] In one of the Arundelian manuscripts it is *color*.

103. *Nonne vides*, &c.] It is easy to see that Virgil had Homer's chariot race in his view. He has not indeed adorned his description with a variety of incidents, which are so justly admired in the Greek poet. They would have been useless ornaments in this place, where only the force and swiftness of the horses at that game require to be described. It is not any particular race, but a general description of that exercise which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

Praecipiti certamine.] Pierius found *conamine*, instead of *certamine*, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slipt into the text.

We find the same words repeated in the fifth Aeneid:

"Non tam praecipites bijugo certa-"mine campum
"Corripuere, ruuntque effusi car-"cere currus."

105. *Exultantiaque haurit corda pavor pulsans.*] These words are also repeated in the fifth Aeneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

---- Πάτασσε δὲ θυμὸς ἑκάστου
Νίκης ἱεμένων.

107. *Proni dant lora.*] Thus in the fifth Aeneid:

"Nec

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Now low, now aloft, they seem to be carried on high thro' the plains of air, and to mount up to the skies. No stop, no stay, but a cloud of yellow sand arises: and they are wet with the foam and breath of those which follow.

Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque adsurgere in auras.
Nec mora, nec requies: at fulvae nimbus arenae
Tollitur; humescunt spumis, flatuque sequentum.

NOTES.

"Nec sic immissis aurigae undantia
"lora
"Concussere jugis, pronique in ver-
"bera pendent."

107. *Fervidus axis.*] Thus Horace:

"——Metaque *fervidis*
"Evitata *rotis*."

108. *Jamque humiles*, &c.] Thus Homer:

Ἅρμαλα δ' ἄλλοθι μὲν χθονὶ πίλνατο πουλυ-
βοτείρῃ,
Ἄλλοτε δ' αὖξασκε μετήορα.

110. *Fulvae nimbus arenae tollitur.*] Thus Homer:

——Ἀπὸ δὲ σφίσιν κονίη
Ἴστατ' ἀειρομένη ὥστε νέφος· ἠὲ θύελλα·

And again:

——Οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.

111. *Humescunt spumis flatuque sequentum.*] Thus also Homer:

Πρυμνὴ δ' Εὐμήλοιο μιλτόφρονα ἰυρὰ τ' ὤμω
Θερμαί'.

Mr Pope, in his translation of the passage in Homer, which Virgil here imitates, has greatly improved his author's original, by borrowing beauties from the copy.

"At once the coursers from the bar-
"riers bound;
"The lifted scourges, all at once
"resound;
"Their heart, their eyes, their voice
"they send before;
"And up the champain thunder
"from the shore.
"Thick, where they drive, the dusty
"clouds arise,
"And the lost courser in the whirl-
"wind flies;
"Loose on their shoulders the long
"manes reclin'd,
"Float in their speed, and dance
"upon the wind:
"The smoaking chariots, rapid as
"they bound,
"Now seem to touch the sky, and
"now the ground.
"While hot for fame, and conquest
"all their care,
"(Each o'er his flying courser hung
"in air)
"Erect with ardour, pois'd upon
"the rein,
"They pant, they stretch, they
"shout along the plain."

The smoaking chariots, rapid as they bound, is taken from *volat vi fervidus axis*; for Homer says no more than simply *the chariots*. *Each o'er his flying courser hung in air* and *pois'd upon the rein* are not in the Greek, but are taken from *proni dant lora*. *Erect with ardour* is taken from *arrectae juvenum*, for Homer only says,

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Tantus amor laudum, tantae est victoria curae. *So great is the love of praise, so great is the desire of victory.*
Primus Erichthonius currus et quatuor ausus *Erichthonius was the first who*
113 *dared to join four horses to a chariot,*

NOTES.

says, *the charioteers stood upon their seats.* Had Mr Pope favoured us with a translation of this passage of Virgil, I believe every impartial reader would have given the preference to the Latin Poet. But as we cannot shew Virgil in the English language with equal advantage; I shall represent the passage in Homer, under the same disadvantages of a literal translation: "They all at "once lifted their whips over the "horses, and lashed them with their "reins, and earnestly encouraged "them with words. They run "swiftly over the plain, and are "soon distant from the ships. The "scattered dust arises under their "breasts, like a cloud or storm, and "their manes float waving in the "wind. The chariots now ap"proach the foodful earth, and now "leap up on high, and the drivers "stand upon their seats, and every "one's heart beats with desire of "victory, each encourages his horses, "and they fly along the plain, raising "up the dust." The reader will now easily observe how much more animated Virgil's description is, than that of Homer. The chariots do not barely *run over the plain*, but they *seize* it, they *pour from the barriers and rush along*, and the *fervid axle flies.* They do not only *leap up on high*, but *seem to be carried on high thro' the plains of air, and to mount up to the skies.* The drivers do not only *stand upon their seats*, but *their hopes are elevated*, and *they hang over their horses with slackened reins.* Nor do their *hearts* merely *beat with desire of victory*, but *thrilling fear rends their beating hearts.*

113. *Erichthonius.*] The first inventors of things are very doubtfully delivered down to us by the Ancients. Cicero, in his third book *de Natura Deorum*, ascribes the invention of the *quadrigae* to the fourth Minerva: "Minerva prima quam Apollinis "matrem supra diximus: secunda "orta Nilo, quam Aegyptii Saitae "colunt: tertia illa quam Jove ge"neratam supra diximus: quarta "Jove nata et Coryphe, Oceani "filia, quam Arcades Corimn no"minant, et quadrigarum inventri"cem ferunt." Erichthonius however is generally allowed to have been the inventor of chariots, to hide the deformity of his feet. The commentators tell a ridiculous story of his being produced by a vain endeavour of Vulcan to enjoy Minerva, who resisted his attempts: and derive his name from ἐρις *strife*, and χθὼν *the earth.* They make him the fourth king of the Athenians. But Sir Isaac Newton suspects this Erichthonius to be no other than Erectheus, and to be falsly added as a different king of Athens, to lengthen their chronology. I rather believe the Erichthonius here meant is the son of Dardanus and father of Tros: because Pliny mentions him with the Phrygians, to whom he ascribes the invention of putting two

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and to fit victorious over the rapid wheels. The Pelethronian Lapithae mounting the horses backs invented bridles and managing,

Jungere equos, rapidisque rotis insistere victor,
Fraena Pelethronii Lapithae, gyrosque dedere 115

NOTES.

horses to a chariot, as Erichonius invented the putting four. "Bigas "primum junxit Phrygum natio, "quadrigas Erichonius."

114. *Rapidis.*] Pierius says it is *rapidus* in the Roman manuscript. I find the same reading in one of the Arundelian manuscripts. Servius also and Heinsius read *rapidus.*

115. *Fraena Pelethronii Lapithae gyrosque dedere.*] Servius says Peletronium is the name of a town of Thessaly where the breaking of horses were first invented. This interpretation is generally received, and therefore I have adhered to it in my translation. But Pliny makes Pelethronius the name of a man, and says, Bellerophon invented the backing of horses, Pelethronius bridles and the furniture of horses, and the centaurs of Thessaly the fighting on horse back: "Equo vehi Bellerophontem, "fraenos et strata equorum Pele- "thronium, pugnare ex quo Thes- "salos, qui Centauri appellati sunt, "habitantes secundum Pelium mon- "tem." Ovid however plainly uses Pelethronium in the sense which Servius has given it:

"Vecte Pelethronium Macareus in
"pectus adacto
"Stravit Erigdupum."

Gyrus signifies properly a *wheeling about.* Thus it is used, in the seventh Aeneid, for the wheeling round of a top:

"Ceu quondam torto volitans sub
"verbere turbo,
"Quem pueri *magno in gyro* vacua
"atria circum
"Intenti ludo exercent."

In the tenth Aeneid, when Mezentius throws several darts at Aeneas and then takes a great round, as it is expressed by *volat ingenti gyro.*

"—— Dixit, telumque intorsit in
"hostem
"Inde aliud super atque aliud figitque
"*volatque*
"*Ingenti gyro.*"

It is used in the same manner, in the eleventh Aeneid, to express Camilla's flying from Orsilochus, and wheeling round, till she comes behind him:

"Orsilochum fugiens, *magnumque*
"*agitata per urbem*
"Eludit *gyro* interior, sequiturque
"sequentem."

In this place therefore it signifies the managing a horse, and teaching all the proper rounds and turns. May has translated this passage,

"The Peletronian Lapithes first
"found
"The use of backing horses, taught
"them bound,
"And

Impositi dorso, atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Aequus uterque labor; aeque juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem.
Quamvis saepe fuga versos ille egerét hostes,
Et patriam Epirum referat, fortesque Mycenas;

and caught the horseman under arms to paw the ground, and curvet and prance proudly. Alike are these labours, alike do the masters require a young horse, one that is full of mettle, and eager in running. Tho' he may often have turned his enemies to flight; and may boast of Epirus or strong Mycenae for his country;

NOTES.

"And run the ring; taught riders
"t'exercise
"In martial ranks."

Dryden's translation is

"The Lapithae to chariots add the
"slate
"Of bits and bridles; taught the
"steed to bound.
"To run the ring, and trace the
"maxy round.
"To stop, to fly, the rules of war
"to know:
"T' obey the rider; and to dare
"the foe."

Dr Trapp's is

"The Lapithae first, mounting on
"their backs,
"Added the reins; and taught them
"under arms,
"Graceful to form their steps, to
"wheel, and turn,
"Insult the ground, and proudly
"pace the plain."

116. *Equitem.*] Aulus Gellius contends that *eques* signifies the same with *equus*, and quotes a verse of Ennius where *eques* was evidently used for a horse:

"Denique vi magna *quadrupes eques*
"atque elephanti
"Projiciunt sese."

Without doubt, it is the horse, that paws, curvets, and prances, but the poet might very well apply these actions to the man who rides the horse, and makes him perform them.

118. *Aequus uterque labor.*] That is, the labours of driving chariots, and managing the single horse are equal.

119. *Calidum.*] In one of the Arundelian manuscripts it is *calidis.*

120. *Quamvis saepe fuga, &c.*] That is, let the horse's qualifications have been ever so good, let him have come from the best countries in the world, let him be descended from the noblest race, yet he must still be in the flower of his age; or else good judges, will never make choice of him, either for riding, or racing. In like manner we must be careful, not to chuse an old horse for a stallion.

121. *Epirum.*] In one of Dr Mead's manuscripts it is *Cyprum.* Epirus was famous for horses. See the Note on Book I. ver. 59.

Fortesque Mycenas.] Mycenae was a city of Argia, a region of Peloponnesus, in which Agamemnon reigned. This country was famous for good horses. Thus Horace:

"——Plurimus in Junonis honorem
"Aptum dicit equis Argos, ditesque
"*Mycenas.*"

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and may derive his family from the very original of Neptune. These things being well observed, they are very diligent about the time of generation, and

Neptunique ipsa deducat origine gentem. His animadversis, instant sub tempus, et omnes

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122. *Neptunique ipsa deducat origine gentem.*] In both the Arundelian manuscripts it is *ipsam* instead of *ipsa*. Pierius says it is *nomen* instead of *gentem* in the Roman manuscript. I have found *mentem*, in an old edition, printed at Venice, in 1475.

Neptune is said to have smitten the earth with his trident, and thereby to have produced a fine horse, to which the poet alludes, in the first Book:

"——— Tuque o, cui prima fremen-
" tem
" Fudit equum tellus, magno per-
" cussa tridenti,
" Neptune."

There is another fable, that Ceres, to avoid the addresses of Neptune, took upon her the form of a mare: but Neptune discovering her, turned himself into a horse, and enjoyed her, after which she was delivered of a fine horse, which some say was the famous Arion. Dryden, in his translation, seems to make Virgil allude to both fables:

" But once again the batter'd horse
" beware,
" The weak old stallion will deceive
" thy care:
" Tho' famous in his youth for
" force and speed,
" Or was of Argos or Epirian
" breed
" Or did from Neptune's race or
" *from himself* proceed."

I suppose by *himself* he must mean *Neptune himself*, who was the natural father of the horse, according to the latter fable. May adheres to the former:

" Though nere so nobly born, the
" oft in game
" They won the prize, and for the
" country claime
" Epire, or fam'd Mycenae, or el
" tooke
" Their birth at first from *Neptune*
" *trident's stroke*:"

And Dr Trapp:

" If youth and strength he wan
" th' attempt is vain:
" Tho' oft victorious he has turn'
" the foes
" To flight, and boasts Epirus, fam
" for steeds,
" Or brave Mycenae, as his nativ
" soil,
" And ev'n from *Neptune's* bro
" his race derives."

123. *His animadversis, &c.*] The Poet having already described the excellency of those two noble creatures, the Bull and the Horse, now acquaints us with the method of preparing them for the propagation of their species; the male is to be well fed, to make him plump and lusty; but the female is to be kept lean by a spare diet, and much exercise:

This passage is commonly understood to relate only to *horses* and *mares*. Thus Grimoaldus paraphrases

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Impendunt curas denso distendere pingui, *bestow all their care to plump the hide*

NOTES.

phrases it: "Postquam morea *equo-*
"*rum*, et annos deprehenderint a-
"gricolae. . . . Insuper armentarii
"diligentes dedita opera et de in-
"dustria *equas* emacerabunt." Thus also May translates it:

"These things observ'd, at cover-
"ing time, they care
"To make their *stallion* strongly fat
"and faire."

And Dryden:

"These things premis'd, when now
"the nuptial time
"Approaches for the stately *steed*
"to climb;
". . . . . .
"Instructed thus, produce him to
"the fair;
"And join in wedlock to the long-
"ing *mare*."

But La Cerda contends, that this whole passage relates to *bulls* and *cows*, which opinion he confirms by the Poet's mentioning the *asilus* and the calves soon after. To me it appears that this precept relates to both species, for, at ver. 49. where Virgil begins his subject, he professes to treat of *horses* and *bullocks* together:

"Seu quis, Olympiacae miratus
"praemia palmae,
"Pascit *equos*, seu quis fortes ad a-
"ratra *juvencos*
"Corpora praecipue matrum legat."

He then proceeds to describe the good qualities of a cow:

"——— Optima torvae
"Forma bovis:"

And immediately afterwards subjoins those of a horse:

"Nec non et pecori est idem delec-
"tus equino.
"Tu modo quos in spem statues
"submittere gentis,
"Praecipuum jam inde a teneris
"impende laborem."

After his long description of the good qualities of a horse, he now comes to consider the generation of these animals, and seems to me to blend both species together. In the passage now under consideration, the fatigueing the females with running before copulation, and in the next passage, the restraining them from leaping, seems most applicable to mares; and the mention of the calves, and the *asilus* soon after, and the time assigned for their copulation evidently belong to cows.

123. *Instant sub tempus*, &c.] Varro says he used to feed his bulls well, for two months before the time: "Tauros duobus mensibus ante ad-
"missuram herba, et palea, ac foeno
"facio pleniores, et a foeminis se-
"cerno." Columella also says the bull should be well fed; "Pabulum
"... tauris adjicitur, quo fortius
"ineant." He says the same of horses: "Eoque tempore, quae vocatur a
"foeminis, roborandus est largo ci-
"bo, et appropinquante vere ordeo,
"ervoque saginandus, ut veneri su-
"persit, quantoque fortior inierit, firmiora

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and husband of the herd with firm fat: and cut tender grass for him, and give him plenty of water, and corn; lest he should be deficient in his pleasing labour, and lest the puny race should betray the weakness of their fathers. But as for the females, they purposely make them lean; and when now the new known desire sollicits their first enjoyment,

Quem legere ducem, et pecori dixere maritum: i
Pubentesque secant herbas, fluviosque ministrant,
Farraque, ne blando nequeat supereſſe labori,
Invalidique patrum referunt jejunia nati.
Ipſa autem macie tenuant armenta volentes:
Atque ubi concubitus primos jam nota voluptas

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"firmiora ſemina præbeat futurae "ſtirpi:" and Palladius alſo: "Hoc "menſe [Martio] ſaginati, ac paſti "ante admiſſarii generoſis equabus "admittendi ſunt."

125. *Dixere.*] It is *duxere* in the Cambridge manuſcript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes,*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr Mead's manuſcripts have *florentes*. Moſt of the old editions have the ſame reading. Pierius ſays it is *pubentes* in ſome ancient manuſcripts; which reading is admitted alſo by Heinſius, Maſvicius, Ruæus, and ſeveral other good editors. La Cerda has *florentes*, but he thinks *pubentes* better: "Melius legas *pubentes*. "Nam "prata magis conveniunt, quae de- "licatis et mollibus herbis abundant, "quam proceris." This agrees with what Columella ſays of the feeding of horſes, who recommends tender graſs, rather than that which is ripe: "Gregibus autem ſpatioſa "et paluſtria, nec non montana paſ- "cua eligenda ſunt, rigua, nec un- "quam ſiccanea, vacuave magis, "quam ſtirpibus impedita, frequen- "tur *mollibus* potius quam proceris "herbis abundantia."

127. *Nequeat.*] Pierius ſays it is *nequeat* in the Roman and other m ancient manuſcripts. The Kin one of the Arundelian, and one Dr Mead's manuſcripts have *queant*. The ſame reading is adm ted by Paul Stephens, Schrevel and ſeveral of the old editors, *nequeat* is generally received.

129. *Macie tenuant armenta* This precept of making the fem lean, is delivered alſo by the p writers. Varro ſays he fed his c ſparingly for a month: "Pro "foeturam haec ſervere ſoleo, a "admiſſuram menſem unum, "cibo, et potione ſe impleant, q "exiſtimantur facilius macrae "cipere." Columella ſays the c are fed ſparingly, leſt too great neſs ſhould make them barren "Sed et pabulum circa tempus ad "miſſurae ſubtrahitur foeminis, n "eas ſteriles reddat nimia corpori "obeſitas."

130. *Ubi concubitus primos jam no voluptas ſollicitat.*] The Critics ar not agreed about the ſenſe of thi paſſage. Servius ſays that the wor *nota* is put to ſignify that the mare had been covered before, becaus the firſt time a young mare is co vered ſhe ought not to be lean "Dicendo *nota* pertranſitum tetigi "rem ab aliis diligenter expreſſam "Nam equae pullae cum primum "coëuni

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sollicitat, frondesque negant, et fontibus arcent. 131 *they both deny them fodder, and drive them from the springs.*

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" coëunt, si macrae sunt, et debili-
" tantur, et debiles creant: post
" primum autem partum tenues esse
" debent." But I do not find this distinction made by the writers on husbandry. Ruaeus says *primos* and *jam nota* are inconsistent, unless *primos* relates, not to the first covering, but to the beginning of the year: " Pugnant haec verba, *primos* et *jam* " *nota*. Nisi juxta alios intelligamus " *primos*, non omnino de primo con-
" cubitu; sed tantum de primo et
" novo anni cujusque redeuntis." Accordingly his interpretation is, " Et cum voluptas *prius cognita* " suadet novum coïtum." Dr Trapp translates Ruaeus's note, and adds " and that is very untoward." Grisoaldus interprets it, " ubi pri-
" mum coire cupient: and La Cerda, " ubi jam sollicitantur vo-
" luptate ad coitum," taking no notice either of *primos* or *jam nota*. Thus also May translates it:

" —— And when they have an ap-
" petite
" To venery."

Dryden follows Ruaeus:

" When conscious of their past de-
" light, and keen
" To take the leap, and prove the
" sport again."

Dr Trapp translates *jam nota*, but takes no notice of *concubitus primos*:

" —When now the known delight
" Sollicits their desires."

Mr B——, in his preface to the Georgicks, prefixed to the second book, gives a quite new interpretation of this passage. " Mr Dryden, " *says he*, very unlearnedly applies " *nota voluptas* to the mare, not " considering that Virgil speaks here " in the person of a Groom or Far-
" mer, very well acquainted with the " passion those creatures are most " subject to; and therefore *nota vo-*
" *luptas* relates to the farmer's know-
" ledge, beyond all manner of doubt; " and it is worth observation through " all the Georgicks, that tho' the " piece is what the Grammarians " call *Didactic*, yet the stile is ge-
" nerally Epic." He then gives his own translation of the passage now before us, in the following words:

" As for the herd, they strive to
" keep them bare,
" And pinch, and draw them down,
" with scanty fare;
" And when the *well-known passion*
" of their race
" Sollicits instantly the first embrace,
" Then they forbid them wandring
" in the woods,
" Cropping the brouze, and haunt-
" ing lonely floods:
" Oft in the scorching sun they
" waste their force,
" And urge them panting in the
" furious course:
" Then groans the floor, to pounded
" sheaves resign'd,
" And empty straws are spurn'd
" against the wind."

The whole difficulty, about interpreting

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They often shake them also with running, and fatigue them in the sun, when the floor groans heavily with threshing, and when

Saepe etiam curſu quatiunt, et ſole fatigant,
Cum graviter tunſis gemit area frugibus, et cum

NOTES.

preting this paſſage, ſeems to have riſen from not conſidering, that *voluptas* ſignifies not only what we call *pleaſure*, but alſo a *deſire of enjoying*. In this ſenſe it is plainly uſed in the ſecond eclogue:

"Torva leaena lupum ſequitur, lupus ipſe capellam:
"Florentem cytiſum ſequitur laſciva capella:
"Te Coridon, o Alexi: trahit ſua quemque *voluptas*:"

And in the tenth Aeneid:

"Tantane me tenuit vivendi, nate, voluptas?

where Ruaeus interprets *vivendi voluptas*, *cupido vitae*; and Dryden tranſlates it;

"What joys, alas! could this frail being give,
"That I have been ſo *covetous* to live?

Voluptas therefore, in the paſſage now under conſideration, ſignifies the *deſire* which now firſt begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would ſtill be more evidently the caſe of the paſſage, if we were to read *nata* inſtead of *neta*, as it is in the Cambridge manuſcript.

131. *Frondeſque negant, et fontibus arcent.*] This is put in oppoſition to "*Pubentesque ſecant herbas, fluviiſque miniſtrant.*"

Pierius ſays that in ſome ancient manuſcripts it is *frondibus*, inſtead of *fontibus*; which he juſtly condemns.

133. *Cum graviter tunſis*, &c.] Pierius found *tenſis* in ſome manuſcripts: I find the ſame reading in the Cambridge manuſcript, and in ſome of the oldeſt printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harveſt was about the latter end of their June; and therefore we cannot ſuppoſe their threſhing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro ſays the time for this was from the riſing of the Dolphin to about forty days afterwards: "Maxime idoneum tempus ad concipiendum a Delphini exortu, "uſque ad dies quadraginta, aut paulo plus. Quae enim ita concepe"runt, temperatiſſimo anni pariunt. "Vaccae enim menſibus decem fiunt "praegnantes." This riſing of the Dolphin mentioned by Varro, cannot be the morning riſing, which began on the twenty-ſeventh of December, according to Columella: "Sexto Calendas Januarias Del"phinus incipit oriri mane: or on the fourth of January according to Pliny: "Pridie Nonas Delphinus "matutino exoritur." It muſt be the evening riſing, which was on the

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Surgentem ad zephyrum paleae jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes:

the empty chaff is tossed to the rising zephyrs. This they do, that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows;

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the tenth of June, according to both Columella and Pliny: "Quarto "Idus Delphinus vespere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harvest was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expressly mentions July as the proper time: "Mense Julio foeminae maribus "plerumque permittendae, ut eo "tempore conceptos proximo vere "adultis jam pabulis edant. Nam "decem mensibus ventrem perfe-"runt." Palladius also assigns the month of July as the proper season: "Hoc tempore maxime tauris sub-"mittendae sunt vaccae, quia decem "mensium partus sic poterit maturo "vere concludi." But the time for covering mares is much earlier, and by no means agrees with the time of harvest. According to Varro, it is from the vernal equinox to the solstice, that is, from the twenty-fourth or twenty-fifth of their March to the twenty-fourth or twenty-fifth of June: "Horum foeturae initium "admissionis facere oportet, ab aequi-"noctio verno ad solstitium, ut par-"tus idoneo tempore fiat. Duode-"cimo enim mense, die decimo "aiunt nasci." According to Columella, the time is about the vernal equinox: "Generosis circa ver-"num aequinoctium mares jungen-"tur, ut eodem tempore, quo con-"ceperint, jam laetis et herbidis "campis post anni messem parvo "cum labore foetum educent. Nam "mense duodecimo partum edunt." Palladius sets down March as the season: "Hoc mense saginati, ac pasti "ante admissarii generosis equabus "admittendi sunt."

135. *Hoc faciunt*, &c.] In these lines the modesty of the Poet is very remarkable. His expressions are glowing and poetical; and at the same time not offensive to the chastest ear. Some of his Commentators however have been careful to explain in the clearest manner what their author took care to veil decently with figures. Dryden's translation is abominably obscene, for which he has been justly corrected by Mr B——. Dr Trapp, thro' fear of offending in the same manner, has comprised these three verses in two very dull lines:

"Lest too much luxury and ease
"should close
"The pores, and dull the hyme-
"neal soil."

136. *Sit.*] In one of Dr Mead's manuscripts it is *sint*, which cannot be right.

Arvo.] In an old edition, printed at Venice, in 1475, it is *auro.*

Et sulcos.] In the Basil edition of 1586, it is *sulcosque.*

137. *Rapiat*

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but that it may greedily devour the joy, and receive it into the inmost recesses. Again the care of the fires begins to ceaſe, and that of the dams to begin. When they rove about, in a ſtate of pregnancy, and are near their time, let no one ſuffer them to draw the yokes of the heavy waggons, or leap acroſs the way, and run ſwiftly over the meadows, and ſwim the rapid ſtreams. Let them feed in open lawns, and near full rivers; where the banks are moſſy, and green with graſs: and let there be caves to ſhelter, and rocks to ſhade them. About the groves of Silarus, and Alburnus green with holm-oaks, there is great plenty of a ſort of flying inſects, which the

Sed rapiat ſitiens Venerem, interiuſque recondat.
Rurſus cura patrum cadere, et ſuccedere matrum
Incipit. Exactis gravidae cum menſibus errant,
Non illas gravibus quiſquam juga ducere plauſtris,
Non ſaltu ſuperare viam ſit paſſus, et acri
Carpere prata fuga, fluvioſque innare rapaces.
Saltibus in vacuis paſcant, et plena ſecundum
Flumina, muſcus ubi, et viridiſſima gramine ripa,
Speluncaeque tegant, et ſaxea procubet umbra
Eſt locos Silari circa, ilicibuſque virentem
Plurimus Alburnum volitans, cui nomen aſilo

NOTES.

137. *Rapiat venerem.*] Thus Horace:

"——*Venerem* incertam *rapientis.*"

138. *Rurſus cura patrum*, &c.] The Poet having given us full inſtructions about the care of the male, now tells us, that after conception, the whole care is to be transferred to the female. He then takes occaſion to mention the Aſilus, which is a terrible plague to the cows in Italy.

140. *Non illas gravibus quiſquam juga ducere plauſtris . . . ſit paſſus.*] Thus Varro: "Cum conceperunt "equae, videndum ne aut laborent "pluſculum, &c."

In one of Dr Mead's manuſcripts it is *gravidis* inſtead of *gravibus.*

143. *Saltibus.*] See the note on verſe 471. of the ſecond Georgick.

Paſcant.] In one of the Arundelian manuſcripts it is *paſcunt.*

Plena ſecundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not ſtrain themſelves with ſtooping to drink.

144. *Viridiſſima gramina ripa.*] Thus Varro, ſpeaking of cows, "E "paſci oportet in locis viridibus, "aquoſis."

In one of Dr Mead's manuſcripts it is *germine* inſtead of *gramine.*

146. *Eſt locos.*] Seneca reads *lucum.*

Silari.] *Silarus* was the name of a river, which divided the country of the *Picentini*, from that of the *Lucani.* Is now called *Selo.*

Circa.] Seneca reads *juxta.*

Ilicibuſque virentem.] The epithet *virentem* is very proper; for the holm-oak, or *ilex*, is an ever-green.

147. *Plurimus.*] "This *plurimus* "*ſays Dr Trapp*, may ſeem odd: for "*Aſilus* is plainly underſtood as a "greeing with it. And then *Aſilus* "*cui nomen Aſilo* looks ſtrange. But "we muſt recur to the ſenſe; which "is the ſame, as if it had been *Plures* "*ma muſca cui nomen Aſilo.*" *Aſilus cui nomen Aſilo* is La Cerda's interpretation, which, I muſt acknowledge, ſeems a little ſtrange. But ſurely *plurimus* agrees with *volitans*, which

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Romanum eſt, Oeſtron Graii vertere vocantes; 148 *Romans call Aſilus, but the Greeks have formed the name Oeſtros for it:*

NOTES.

which is uſed here as a noun ſubſtantive. Thus Servius interprets this paſſage: "Ordo talis eſt, *circa lucos Silari flaminis Lucaniae, et Alburnum ejus montem eſt plurimus volitans*: ac ſi diceret, *eſt multa muſca. Volitans* autem modo nomen eſt, non participium."

147. *Alburnum.*] *Alburnus* was the name of a mountain near the river *Silarus*.

Cui nomen Aſilo.] *Aſilo* is here put for the dative caſe, after the manner of the Greeks. Thus we find in the fourth Georgick:

"Eſt etiam flos in pratis, *cui nomen*
"*Amello*
Fecere Agricolae:"

and in the firſt Aeneid:

"At puer Aſcanius, *cui* nunc *cognomen Iulo*
"Additur:"

and in the ninth:

"——Fortemque manu fudiſſe
"Numanum
Cui Remulo cognomen erat."

148. *Romanum eſt.*] *Eſt* is left out in the King's, in one of the Arundelian, and in one of Dr Mead's manuſcripts:

Oeſtron Graii vertere vocantes.] Servius underſtands theſe words to mean, that the Greeks called this inſect δοῖρος, from it's whizzing noiſe: for he thinks it cannot be the Poet's meaning, that the Greeks tranſlated it from the Latin, becauſe the Greek is the more ancient language: "Vertere ex ſoni ſimilitu-
"dine, onomatopoieam fecere. Non
"enim poſſumus accipere, ex La-
"tina lingua mutavere, cum conſtet
"Graecam primam fuiſſe." It is probable however, that this inſect might have been firſt taken notice of by the ancient inhabitants of Italy. For that country was anciently celebrated for the fineſt kine: and Timaeus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls ἰταλοὺς, and thence called the country Italy, becauſe it abounded with the fineſt bulls and calves: Vide quid agas,
"inquam, Vacci. Nam bos in pe-
"cuaria, maxima debet eſſe aucto-
"ritate: praeſertim in Italia, quae
"a bubus nomen habere ſit exiſti-
"mata. Graecia enim antiqua, ut
"ſcribit Timaeus, tauros vocabant
"ἰταλούς, a quorum multitudine, et
"pulchritudine, et foetu vitulorum
"Italiam dixerunt." To this we may add, that Seneca underſtood the Poet to mean, that *Aſilus* was the ancient name, but that the Greek name *oeſtrus* or *oeſtrum* was then received inſtead of it: "Hunc quem
"Graeci oeſtrum vocant, pecora
"peragentem, et totis ſaltibus diſſi-
"pantem, aſilum noſtri vocabant.
"Hoc Virgilio licet credas:

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it flings, and makes a whizzing noise: with which whole herds being terrified fly out of the woods;

Asper, acerba sonans; quo tota exterrita sylvis 149

NOTES.

" *Et lucum Silari juxta, ilicibus-*
" *que virentem*
" *Plurimus Alburnum volitans, cui*
" *nomen asilo*
" *Romanum est, oestrum Graeci ver-*
" *tere vocantes,*
" *Asper, acerba sonans, quo tota ex-*
" *territa sylvis*
" *Diffugiunt armenta.*
" Puto intelligi, istud verbum in-
" teriisse."

Varro calls this insect *Tabanus:* " Itaque quod eas aestate *tabani* con-
" citare solent, et bestiolae quaedam
" minutae sub cauda, ne concitentur,
" aliqui solent includere septis." And Pliny informs us, that it is called both *Tabanus* and *Asilus:* " Reli-
" quorum quibusdam aculeus in ore,
" ut *asilo*, sive *tabanum* dici placet."

The history of this insect has been delivered in so confused a manner by authors, that I could meet with no satisfaction about it, till I was favoured by Sir Hans Slane, Bart. with the perusal of a book intitled, *Esperienze, ed Osservazioni intorno all' Origine, Sviluppi, e Costumi di varj Insetti, con altre spettanti alla Naturale, e Medica Storia, fatte da* Antonio Vallisnieri, *Publico Professore primario di Medicina Teorica nell' Universita di Padoa:* printed at Padua, in 1723, in 4to. This curious author informs us, from his own observation, that the *Assillo*, as he calls it, is a flying insect, in shape somewhat resembling a wild bee or wasp, without any sting, or proboscis in the mouth. It has two membranaceous wings, with which it makes a most horrible whizzing. The belly is terminated by three long rings, one less than another, from the last of which proceeds a formidable sting. This sting is composed of a tube, thro' which the egg is emitted, and of two augres, which make way for the tube to penetrate into the skin of the cattle. These augres are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the sting, as at the end of a viper's tooth, and of the sting of wasps, bees, and hornets, is sues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and causes the wound to become fistulous. The fistula seems to be kept open by the egg, after the manner of an issue.

The egg is hatched within the fistula, and the worm continues there, till it is ready to turn to chrysalis, receiving it's nourishment from the juice, which flows from the wounded fibres. These worms remain nine or ten months under the skin, and then being arrived almost to perfection, they come out of their own accord, and creep into some hole, or under some stone, and there enter into the state of a chrysalis, in which condition they lie quiet for some time, and at last come forth in the form of a parent fly.

149. *Asper.*] I take this word to be designed to express the sharpness of the sting.

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Diffugiant armenta; furit mugitibus aether
Concussus, silvaeque, et sicci ripa Tanagri. 150

their bellowings furiously shake the sky, and the woods, and the banks of dry Tanagrus.

NOTES.

149. *Acerba sonans.*] This relates to the horrible whizzing of this animal.

Quo tota exterrita sylvis, &c.] Homer represents the suitors, who had long fought with Ulysses, on Minerva's raising up her shield, flying like oxen from the *oestrus*.

ὣς τότ' Ἀθηναίη φθισίμβροτος Αἰγίδ' ἀνέσχε
κόρυθι ἐξ ὑψηρῇ· τῶν δὲ φρένας ἐπλοίησεν.
οἳ δ' ἐφέοντο μετὰ μέγαρον βόες ὡς ἀγελαῖαι,
τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐλάσσῃ
ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ τέτυκται.

Now Pallas shines confess'd; aloft
She spreads
The arm of vengeance o'er their guilty heads;
The dreadful Aegis blazes in their eye;
Maz'd they see, they tremble, and they fly:
Confus'd, distracted, thro' the rooms they fling,
Like oxen madded by the breeze's sting,
When sultry days, and long, succeed the gentle spring.

Mr Pope.

Vallisnieri relates, that as four oxen were drawing a very heavy carriage, one of them being stricken in the back by an Asillo, all four ran so furiously, that being come to a river's side, they threw themselves in headlong. The same author tells us, that in a fair of cattle, on the mountains of Reggio, the oxen hearing the noise of some of these animals, tho' they were tied, and had their keepers by them, began first to roar, then to toss, and wreathe themselves about in a strange manner: at last they broke loose, did a vast deal of mischief, drove all the people out of the fair, and fled away themselves with horrid bellowings.

He observes that these insects sometimes infest horses, that live in mountainous places, and feed at large, in the groves and fields: but not those which are kept in stables and curried. This confirms what Varro relates, that some keep their oxen in the stalls, to preserve them from these insects. Rubbing the cattle well preserves them from this plague: for, as Vallisnieri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the back and flanks, and sometimes about the shoulders, and on the neck.

151. *Sicci ripa Tanagri.*] The *Tanagrus* or *Tanager*, now called *Negro*, is a river of Lucania, rising from the mountain *Alburnus*.

Dryden's translation makes these words an extravagant rant:

"Tanagrus hastens thence; and
"leaves his channel dry."

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With this monſter did Juno formerly exerciſe ſevere wrath, when ſhe ſtudied a plague for the Inachian heifer. Do you alſo take care to drive it from the pregnant cattle, and feed your herds, when the ſun is newly riſen, or when the ſtars lead on the night; for it is moſt ſevere in the noon-day heat. After the cow has brought forth, all the care is transferred to the calves: and firſt they mark them with burning irons, to diſtinguiſh their ſorts: which they chuſe to keep for breeding, which they keep unſown to the Altars, and which to cleave the ground,

Hoc quondam monſtro horribiles exercuit iras
Inachiae Juno peſtem meditata juvencae.
Hunc quoque, nam mediis fervoribus acrior inſtat,
Arcebis gravido pecori, armentaque paſces
Sole recens orto, aut noctem ducentibus aſtris.
Poſt partum, cura in Vitulos traducitur omnis:
Continuoque notas, et nomina gentis inurunt:
Et quos aut pecori malint ſubmittere habendo,
Aut aris ſervare ſacros, aut ſcindere terram,

NOTES.

152. *Hoc quondam monſtro*, &c.] Io the daughter of Inachus was beloved by Jupiter, who, to conceal her from Juno, turned her into a cow. But Juno diſcovering the deceit ſent an *oeſtros* to torment Io, with which being ſtung ſhe fled into Egypt, where being reſtored to her former ſhape, ſhe was married to king Oſiris, and after her death was worſhipped as a goddeſs, under the name of Iſis.

155. *Pecori.*] In both Dr Mead's manuſcripts it is *pecorique*: but the *que* is injudiciouſly added, to avoid a Synaloepha. See the note on book I. ver. 4.

156. *Aſtris.*] In the Cambridge manuſcript, and in ſome of the old printed editions it is *auſtris.*

157. *Poſt partum*, &c.] The Poet having firſt deſcribed the care that is to be taken of the ſire before copulation, then of the dam, during her pregnancy, now tells us, that all our care is to be beſtowed on the young ones, as ſoon as they are brought into the world, and begins with the calves.

Pierius reads

Poſt partum in vitulos cura tra tur omnis:

but he ſays it is

Poſt partum cura in vitulos tra tur omnis

in the Roman, the Medicean, Lombard, and ſome other m ſcripts. He ſays alſo, that in oblong manuſcript, which Pon nius Laetus called his *delicias*, *deducitur*, inſtead of *traducitur*; he thinks the common readin beſt.

158. *Continuo.*] See the note ver. 75.

Notas et nomina gentis inur The burning marks upon cattle very ancient cuſtom, to which find frequent alluſions.

159. *Malint.*] In one of Dr Me manuſcripts it is *malit*; in the o it is *malunt.*

160. *Sacros.*] The King's, Bodleian, one of the Arund man

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Et campum horrentem fractis invertere glebis.
Cætera pascuntur virides armenta per herbas:

and turn up the rugged soil with broken clods. The rest of the herd graze in the green meadows:

NOTES.

manuscripts, most of the old editions, and Paul Stephens have *sacris*. Pierius reads *sacris*; but he says it is *sacros* in the Roman and Medicean manuscripts, which he thinks a good reading. He adds, that it was *sacros* in the Lombard manuscript, but had been altered to *sacris*. *Sacros* is generally received, and is more poetical.

162. *Cætera pascuntur virides armenta per herbas.*] This is generally understood to mean: that the cattle which are not designed either for breeding, sacrifices, or labour, have no mark set upon them, and so are suffered to graze undistinguished. Thus Grimoaldus paraphrases it: "At haec quidem animalia domi, et "ad manum servant, et custodiunt, "cætera, quae neque sunt admissurae idonea, nec sacrificiis apta, "nec agriculturae accommodata, in "agris, pratisque, sine ulla domandi "cura, libere vagari sinunt." Thus also Dryden translates it:

"The rest, for whom no lot is yet
"decreed,
"May run in pastures, and at pleasure feed:"

And Dr Trapp:

"The rest promiscuous, and unnoted feed
"On the green meadows."

"*Unnoted*, says he, for that is manifestly implied; though not expressed. *Cætera pascuntur*, &c. subaud. *indiscriminatim*. Those of "which he was speaking before "were to have *marks* set upon them: "and these by the word *cætera* are "set in opposition to them." La Cerda observes that this is the general interpretation, received by all the Commentators; with which however he declares himself not to be satisfied. He is at a loss, to understand, what fourth sort is meant, that is not intended either for breeding, sacrifice, or labour; unless any one should pretend it is designed for the shamble. But then, says he, these are bred at home, and not suffered to feed at large. He then proposes a new interpretation, that by *armenta* the Poet means *cow calves*. This he confirms by a preceding passage in this Georgick, where we are told that the bull is to be well fed, but the cow to be kept lean:

"Ipsa autem macie tenuant *armenta*
"volentes.

Here, says he, the cows are called *armenta*, as distinct from the bulls. It is therefore this learned Commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of these interpretations to be

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but those which you would form for the design and use of agriculture, you must teach whilst they are yet but calves; and begin to tame them,

Tu quos ad ſtudium, atque uſum formabis agreſtem,
Jam vitulos hortare, viamque inſiſte domandi, 164

NOTES.

the Poet's meaning. The firſt is ſufficiently refuted already by La Cerda: and the other ſeems to labour under ſome difficulties. The cow-calves are ſurely as much to be preſerved for breeding, as the bull-calves: and our Poet himſelf ſeems, in another place, to think the greateſt regard is to be had to the cows:

" —— Seu quis fortes ad aratra juvencos;
" Corpora praecipue matrum legat."

I have thought therefore of another interpretation, which ſeems to me to expreſs the Poet's true meaning. He has juſt told us, the calves are to be diſtinguiſhed into three claſſes, in ver. 159, 160, and 161. I take a new ſentence to begin with ver. 162. *Caetera paſcuntur*, &c. *The reſt of the herd*, that is, thoſe which are deſigned for breeding, or ſacrifice, *may feed at large in the meadows*, for they need no other care, than to furniſh them with ſufficient nouriſhment, till they arrive at their due age. But *thoſe which are deſigned for agriculture*, require more care: they muſt be *tamed*, *whilſt they are but calves*, *and tractable in their tender years*. According to this interpretation, the poet has mentioned how all the three ſorts are to be treated, and has not omitted two of them, as La Cerda imagines: " Dixit deſtinandos alios ad ſobolem, alios ad ſacra, alios ad agriculturam: nunc, " *omiſſis primis et mediis*, loquitur " de extremis, qui ſervantur ad agriculturam."

163. *Tu quos ad ſtudium*, &c.] Dryden's tranſlation repreſents the Poet ſpeaking after a manner moſt ſtrangely figurative. He talks of ſending the calf to ſchool, keeping him from ſeeing the bad examples of the world, and inſtructing him with moral precepts. For all this he has not the leaſt countenance from his author, except it be in the words *ſtudium* and *juvenum*:

" Set him betimes to *ſchool*; and let
" him be
" *Inſtructed* there in *rules* of huſ-
" bandry:
" While yet his youth is flexible
" and green;
" Nor *bad examples of the world* has
" *ſeen*.
" Early begin the ſtubborn *child* to
" break;
" . . . . . .
" Thy flattering method on the
" youth purſue:
" Join'd with his *ſchool-fellows* by
" two and two.
" . . . . . .
" E'er the licentious youth be thus
" reſtrain'd,
" Or *moral precepts on their mind*
" *have gain'd*.

164. *Jam vitulos hortare.*] Columella ſays they ought not to be younger than three, or older than five years:

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Dum faciles animi juvenum, dum mobilis aetas.
Ac primum laxos tenui de vimine circlos
Cervici subnecte: dehinc, ubi libera colla
Servitio assuerint, ipsis e torquibus aptos
Junge pares, et coge gradum conferre juvencos.
Atque illis jam saepe rotae ducantur inanes

whilst their young minds are tractable, whilst their age is governable. And first hang loose collars of slender twigs about their necks: and when their free necks have been accustomed to servitude, match bullocks of equal strength together, and take care to fasten them by the collars, and make them step together. And now let them often draw empty wheels

NOTES.

years: "Verum neque ante ter-
"tium, neque post quintum annum
"juvencos domari placet, quoniam
"illa aetas adhuc tenera est, haec
"jam praedura." That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inserted. The reader may consult the second chapter of the sixth book.

166. *Laxos*] In the King's manuscript, it is *lapsos*.

167. *Dehinc.*] In one of Dr Mead's manuscripts it is *deinde*.

168. *Ipsis e torquibus.*] This particular instruction, of fastening the bullocks by the collars, may seem superfluous to those, who are not informed, that it was a custom among the ancients, to yoak the bullocks together by the horns. This is mentioned by Columella, as being in use in his days, in some of the provinces; tho', he says, it was justly condemned by most writers of agriculture: "Nam illud, quod in quibusdam
"provinciis usurpatur, ut cornibus
"illigetur jugum, ferre repudiatum
"est ab omnibus, qui praecepta rusti-
"cis conscripserunt, neque immeri-
"to: plus enim queunt pecudes collo
"et pectore conari, quam cornibus.
"Atque hoc modo tota mole cor-
"poris, totoque pondere nituntur:
"at illa, retractis et resupinis capiti-
"bus excruciantur, aegreque terrae
"summam partem levi admodum
"vomere sauciant."

"In the most ancient oblong ma-
"nuscript, it is *de torquibus*, in the
"Lombard manuscript, it is *ipsis et*
"*torquibus aptos.*" PIERIUS. In the King's manuscript it is *ex torquibus*, and in one of Dr Mead's, it is *cum torquibus*.

Aptos.] The Criticks agree, that *aptos*, in this place, signifies the same as *aptatos* or *ligatos*; for it is derived from ἅπτω, *to bind*.

169. *Junge pares.*] Varro says you must yoak bullocks of equal strength, lest the stronger should wear out the weaker: "Ut viribus magnis sint,
"ac pares, ne in opere firmior im-
"becilliorem conficiat." Columella also delivers the same precept: "Item
"custodiendum est, ne in corpora-
"tione, vel statura, vel viribus im-
"par cum valentiore jungatur: nam
"utraque res inferiori celeriter affert
"exitium."

170. *Rotae ducantur inanes.*] In one of Dr Mead's manuscripts it is *ducuntur*.

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts:

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along the ground, and mark the top of the duſt with their foot-ſteps. Afterwards let the beechen axle labouring groan under a heavy load, and let the brazen pole draw the joined wheels. In the mean time let the untamed bullocks not only be fed with graſs, or the tender leaves of willows, or marſhy ſedge,

Poſt terram, et ſummo veſtigia pulvere ſignent.
Poſt valido nitens ſub pondere faginus axis
Inſtrepat, et junctos temo trahat aereus orbes.
Interea pubi indomitae non gramina tantum,
Nec veſcas ſalicum frondes, ulvamque paluſtrem,

NOTES.

"Quos ad vecturas item inſtituendum, ut inania primum ducant plauſtra." Columella adviſes, that they ſhould firſt draw only a branch of a tree, with ſometimes a weight added to it, then be put to a cart, and, when they are quite tame, to a plough: "Per haec blandimenta triduo fere manſueſcunt, jugumque quarto die accipiunt, cui ramus illigatur, et temonis vice trahitur: interdum et pondus aliquod injungitur, ut majore niſu laboris exploretur patientia, poſt ejuſmodi experimenta vacua ploſtro ſubjungendi, et paulatim longius cum oneribus producendi ſunt. Sic perdomiti mox ad aratrum inſtituantur, ſed in ſubacto agro, ne ſtatim difficultatem operis reformident, neve adhuc tenera colla dura proſciſſione terrae contundant."

171. *Summo veſtigia pulvere ſignent.*] Theſe words are uſed to expreſs the lightneſs of the carriage, which the untamed bullocks are firſt put to draw. The weight is to be ſo inconſiderable, that it will not cauſe them to make deep impreſſions in the duſt.

172. *Valido nitens ſub pondere.*] After they have been tried with empty carriages, they are to be put to draw ſuch as are heavy, as we have ſeen juſt now, in the quotation from Columella.

173. *Junctos temo trahat aereus orbes.*] Pierius found *vinctos*, in the ancient manuſcripts, inſtead of *junctos*, *Brazen* is frequently uſed to ſignify *ſtrong*. Dr Trapp tranſlates *aereus*, *bound with braſs*:

"Then let the beechen axis, bound
"with braſs,
"Move ſlow, and groan beneath the
"pond'rous load."

175. *Ulvamque paluſtrem.*] "It "is *ſylvam* in the Roman manu"ſcript; but *ulvam* is generally re"ceived." PIERIUS.

It is not certain what plant is the *ulva* of the Ancients: I have interpreted it *ſedge*; which is a general name for large weeds, that grow in marſhes, and near the banks of rivers. Moſt writers ſuppoſe the *ulva* to be much like the *alga*, or *ſea-wrack*; and that they differ chiefly in this; that the *alga* grows in ſalt water, and the *ulva* in freſh. But this, I think, is certain; that there is no freſh-water plant, which reſembles the ſea-wrack, and at the ſame time agrees with what the Ancients have ſaid of their *ulva*. Caeſalpinus ſuppoſes, and not without reaſon, that the *ulva* is the ſame with the

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Sed frumenta manu carpes ſata: nec tibi foetae, *but gather corn for them with your hand: and let not your fruitful cows,*

NOTES.

the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy alſo, in ſtagnant waters: it grows to a conſiderable height, and bears a head at the top of the ſtalk, which when ripe affords a great deal of down. In the paſſage now under conſideration, it is called a marſhy plant, "*ulvamque paluſtrem.*" In the eighth Eclogue it is deſcribed as growing near a rivulet:

"*Propter aquae rivum* viridi pro-
"cumbit in *ulva.*"

In the ſecond Aeneid Sinon mentions his lying hid amongſt the *ulva*, in a muddy lake:

"*Limoſoque lacu*, per noctem, ob-
"ſcurus in *ulva*,
"*Delitui.*"

The *cat's-tail* grows only where there is mud, and is tall enough to conceal any perſon. In the fixth Aeneid it is repreſented as growing by a muddy river's ſide, and the colour is ſaid to be glaucous, or blueiſh green, which agrees alſo with the cat's-tail:

"Tandem *trans fluvium* incolumes
"vatemque virumque
"*Informi limo*, *glaucaque* exponit
"in *ulva.*"

Ovid makes frequent mention of the *ulva*, as a marſhy plant. In the fourth book of the metamorphoſis, a pool is deſcribed as being remarkably clear, by the negative quality of not having any *ulva* in it:

"——Videt hic ſtagnum lucentis
"ad imum
"Uſque ſolum lymphae: non illic
"canna paluſtris,
"Nec ſteriles *ulvae*, nec acuta cuſ-
"pide junci."

In the ſixth book, it is called *delightful to the marſhes*:

"——Agreſtes illic fruticoſa lege-
"bant
"Vimina cum juncis, *gratamque*
"*paludibus ulvam.*"

We find it mentioned alſo as a water plant, in the eighth book:

"———Tenet ima lacunae
"Lenta ſalix, *ulvaeque* leves:"

And in the fourteenth:

"———Laeva de parte canori
"Aeolidae tumulum, et loca foeta
"*paluſtribus ulvis*
"Littora Cumarum, vivaciſque an-
"tra Sibyllae
"Intrat."

In the eighth book, he ſpeaks of a bed being made of the *ulva*:

"——In medio torus eſt de mol-
"libus ulvis
"Impoſitus lecto, ſponda, pedibuſ-
"que ſalignis."

This agrees with what Matthiolus tells us, that the poorer people in Italy

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as in the days of our fathers, More patrum, nivea implebunt mulctraria vacca;
fill the pails with snowy milk; Sed tota in dulces consument ubera natos.
but let them spend all their udders on their beloved offspring. Sin ad bella magis studium, turmasque feroces,
But if your study bends rather Aut Alphea rotis praelabi flumina Pisae,
to war, and fierce troops, or to whirl along the Alphean streams of Pisa,

NOTES.

Italy make their beds of the down of the cat's-tail, instead of feathers: and the same author informs us, that there is hardly a standing water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes sata*] Servius interprets this *farrago*, that is, a mixt provender of wheat bran, and barley meal. Grimoaldus also paraphrases it *farra suppeditabis et ordea.* La Cerda is of the same opinion; which he strengthens by a quotation from Varro, where he tells us, a calf of sixth months old is to be fed with wheat bran, barley meal, and tender grass: "Semestri-"bus vitulis objiciunt furfures tri-"ticeos, et farinam ordeaceam, et "teneram herbam." Ruaeus differs from the other Commentators: he understands the Poet to mean young corn. This he confirms by the words *carpes sata*, which plainly express the gathering of the tender blade; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or else that he means that the *farrago* should be given sparingly to the cattle, before they are tamed; and plentifully afterwards. Dryden follows Ruaeus:

"Their wanton appetites not only
"feed
"With delicates of leaves, and
"marshy weed,
"But with thy sickle reap the rank
"est land;
"And *minister the blade*, with boun-
"teous hand."

Dr Trapp is of the same opinion:

"Mean-while with grass alone, and
"leaves, and sedge
"Feed not thy untam'd bullocks;
"but with *corn*
"*Crept in the blade.*"

Nec tibi foetae, &c.] The people in the earliest ages lived much upon milk; and therefore defrauded their calves of great part of their natural nourishment. This practice Virgil condemns, and advises those, who breed calves, to let them suck their fill.

177. *Mulctraria*] So I read with Heinsius, and some of the oldest editors. I find the same reading in the King's, the Cambridge, and both Dr Mead's manuscripts. Pierius found *mulctraia* also in the Roman, the oblong, and some other manuscripts. In the Medicean and some others he found *multralia.* He found *mulgaria* also in some of the most ancient copies; and observes, that in the Lombard manuscript *multraria* had been slightly erased, and *mulgaria* substituted for it.

179. *Sin ad bella, &c.*] The Poet now proceeds to give an account of the breeding of horses.

180. *Alphea.*] See ver. 19. *Pisae.*]

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Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem
Ferre rotam, et stabulo fraenos audire sonantes.
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausae sonitum cervicis amare.
Atque haec jam primo depulsus ab ubere matris
Audiat, inque vicem det mollibus ora capistris
Invalidis, et jamque tremens, et jam inscius aevi.

and to drive the flying chariots in the grove of Jupiter; the first labour of the horse is to see the spirit and arms of warriors, and to endure the trumpets, and to bear the rattling wheel, and to hear the sounding bridles in the stable: then to rejoice more and more at the kind applauses of his master, and to love the sound of clapping his neck. Let him bear these, when he is first of all weaned from his dam, and let him yield his mouth to soft bits, whilst he is weak, and yet trembling, and yet of tender years.

NOTES.

Pisae.] Strabo tells us, that it has been questioned, whether there ever was such a city as Pisa, affirming it to have been the name only of a fountain: Τινὲς δὲ αὐτὴν μὲν οὐδαμοῦ γεγράφασι Πίσαν φασὶν. εἶναι γὰρ ἂν μίαν τῶν κωμῶν. χρόνῳ δὲ μόνῳ, ἣν νῦν καλοῦσι Πίσαν, Κυκησίου πλησίον αὐτῆς μεγίστης τῶν κωμῶν. It is confessed however, that it was anciently the name of a country, in that part of Elis, through which the river Alpheus flowed, and in which stood the famous temple of Jupiter Olympius.

181. *Et Jovis in luco.*] In one of Dr Mead's manuscripts, it is *si* instead of *et*.

The Commentators seem to have passed over this grove of Jupiter in silence. We learn however from Strabo, that it belonged to the temple of Jupiter Olympius. He says the Olympian temple is in the Pisean region, not quite three hundred stadia from the city Elis; that it has a grove of wild olives before it, in which is a place for races: Ἀπέχει δ' ἑκατὸν ἐπτὰ σταδίους περὶ τῆς Ὀλυμπίας ἡ τῆς εἰς τοὺς Ἠλείους ἀναβάσεως. Ἔστι δ' ἐν τῇ Πισαάτιδι τὸ ἱερὸν σταδίους τῆς Ἠλιδος ἑλάττους ἢ τριακοσίους δέκα. πρόκειται δ' ἄλσος ἀγριελαίων ἐν ᾧ στάδιον. παρεκβεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὸν Τριφυλιακὸν θάλασσαν μεταξὺ δύσεως, καὶ μεσημβρίας.

183. *Lituos.*] I have translated *lituos trumpets* for want of a proper English word. The *tuba* is generally thought to have been the same instrument with our *trumpet:* but the *lituus* was different from it, being almost straight, only turning a little in at the end: the *cornu* and the *buccinum* were bent almost round.

184. *Stabulo fraenos audire sonantes.*] In one of Dr Mead's manuscripts it is *stabulis*.

Varro also says the colts should be accustomed to the sight and sound of bridles: "Eademque causa ibi "fraenos suspendendum, ut equuli "consuescant et videre eorum fa- "ciem, et è motu audire crepitus."

189. *Invalidus.*] In the King's manuscript it is *invalidusque*.

Et jam.] So I read with Heinsius. Pierius found the same reading in some ancient copies. The common reading is *etiam*.

190. *At*

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But when three ſummers are paſt and the fourth is begun,

At, tribus exactis, ubi quarta acceſſerit aeſtas, 190

NOTES.

190. *At tribus exactis.*] In the King's manuſcript it is *ac* inſtead of *at*.

Varro ſays ſome would break a horſe at a year and half old; but he thinks it is better to ſtay till he is three years of age: "Cum jam ad "manus accedere conſuerint, inter- "dum imponere iis puerum bis, aut "ter pronum in ventrem, poſtea "jam ſedentem, haec facere cum "ſit *trimus*: tum enim maxime "creſcere, ac lacertoſum fieri. Sunt "qui dicant poſt annum et ſex "menſes equulum domari poſſe, ſed "melius poſt *trimum*, à quo tem- "pore farrago dari ſolet." Columella makes a diſtinction between thoſe which are bred for domeſtic labour, and thoſe which are bred for races; he ſays the former ſhould be tamed at two years, and the latter not till he is paſt three: "Equus "bimus ad uſum domeſticum recte "domatur, certaminibus autem *ex-* "*pleto triennio*, ſic tamen ut poſt "quartum demum annum labori "committatur."

Ubi quarta acceſſerit aeſtas.] "Al- "moſt all the ancient manuſcripts "have *aetas*, except only that moſt "ancient one, which we call the "Roman, in which we find *ubi* "*quarta acceperit aeſtas*. But Servius "acknowledges *aetas*, and explains "it *quartus annus*..... But for my "part I neither diſlike *acceperit* nor "*aeſtas*, as we have the teſtimony "of ſo ancient a manuſcript, which "I think may be depended upon in "whole words, tho' it is often very "corrupt in letters." Pierius.

The King's, the Cambridge, the Bodleian manuſcripts, and the old Nurenberg edition have *aetas*. Both the Arundelian, both Dr Mead's manuſcripts, ſeveral of the old editions, Heinſius, Maſvicius, Ruaeus, and moſt of the later editors read *aeſtas*. La Cerda reads *aetas*; but he thinks *aeſtas* not amiſs, which he ſays is a phraſe uſed by Virgil, twice in the firſt Aeneid, and once in the fifth. The firſt of theſe paſſages is not to our purpoſe, for he does not uſe *aeſtas* for a year, but only for a ſummer:

"Tertia dum Latio regnantem vi- "derit aeſtas,
"Ternaque tranſierint Rutulis hy- "berna ſubactis."

Here three ſummers are joined to three winters, in order to expreſs three years. The ſecond and third paſſages appear to me to come up to the point: tho' ſome Criticks contend that they mean only the ſummer ſeaſon:

"——Nam te jam ſeptima portat "Omnibus errantem terris et fluctu- "bus aeſtas:"

And

"Septima poſt Trojae excidium jam "vertitur aeſtas."

Here *aeſtas* cannot, without great violence, be conſtrued to ſignify the ſummer ſeaſon. It was winter when Aeneas was at Carthage:

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Carpere mox gyrum incipiat, gradibuſque ſonare
Compoſitis, ſinuetque alterna volumina cruris;
Ipſe laboranti ſimilis: tum curſibus auras
Provocet, ac per aperta volans, ceu liber habenis,
Æquora, vix ſumma veſtigia ponat arena.
Qualis Hyperboreis Aquilo cum denſus ab oris

let him immediately begin to run the round, and prance with regular ſteps, and let him bend the alternate foldings of his legs; and let him ſeem to labour: then let him rival the winds in ſwiftneſs: and flying thro' the open plains, as if unbridled, let him ſcarce print his footſteps on the

top of the ſand. As when the ſtrong North wind ruſhes from the Hyperborean coaſts, and diſperſes

NOTES.

"Indulge hoſpicio, cauſaſque innecte
"morandi:
"Dum *pelago deſaevit hyems*, et a-
"quoſus Orion;
"Quaſſataeque rates, et non tracta-
"bile caelum."

And

"Nunc hyemem inter ſe luxu, quam
"longa, fovere."

And

"Quin etiam *byberno* moliris *ſidere*
"claſſem,
"Et *mediis* properas *aquilonibus* ire
"per altum."

The paſſage from Carthage to Sicily is very ſhort, and the games, in honour of Anchiſes, were celebrated on the tenth day after the arrival of Aeneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the ſummer ſeaſon, when theſe games were celebrated; ſince it has been evidently proved that it was the winter ſeaſon, or, at moſt, early in the ſpring.

Aeſtas however, in the paſſage now under conſideration, may mean only the ſummer, which is the very ſame, as if he had ſaid *annus*. The time for covering mares, according to Varro, as I have quoted him in the note on ver. 133, is from the vernal equinox to the ſummer ſolſtice: and the mares, according to the ſame author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The ſummer was reckoned to begin a little before the middle of May. Thus the fourth ſummer of a colt's life will be when he is completely three years old.

191. *Gyrum.*] See the note on ver. 115.

193. *Curſibus.*] In the old Nurenberg edition it is *cruribus*.

194. *Provocet.*] In one of the Arundelian manuſcripts it is *advocet*.

196. *Hyperboreis.*] The Hyperboreans are a people of whom not only the ſeat, but even the exiſtence is called in queſtion. The mention of them is very ancient, for we find Herodotus denying that there were any ſuch people; and not without reaſon, if by Hyperborean be meant, as he underſtands the word, a people who lived beyond the riſing of the north wind. But others, as Strabo tells us in his firſt book, call thoſe Hyperboreans, who live in the moſt northern parts of the world: Τοῦ γὰρ Ἡροδότου μηδένας Ὑπερβορέους εἶναι φήσαντος. . . . Εἰ δ' ἄρα, τοῦ Ἡρ-

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the Scythian ſtorms and dry Incubuit, Scythiæque hyemes atque arida differt nu

NOTES.

Ἡροδότου τοῦτ' ἐχρῆν αἰτιᾶσθαι ὅτι τοὺς Ὑπερβορέους τούτους ὑπέλαβε λέγεσθαι, παρ' οἷς ὁ Βορέας οὐ πνεῖ. καὶ γὰρ εἰ ὁι ποιηταὶ μυθικώτερον οὕτω φασὶν, ὅι τ' ἐξηγούμενοι τὸ ὑγιὲς ἂν ἀκούσαιεν, Ὑπερβορέους τοῦς Βορειοτάτους φασὶ λέγεσθαι. In his ſeventh book he treats them as fabulous: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιοῦσιν. In his eleventh book he tells us that the ancient Grecians called all the northern nations Scythians and Celto-Scythians; but that the moſt ancient of all called thoſe which lie to the north of the Black Sea, the Danube, and the Gulph of Venice, Hyperboreans, Sauromatae and Arimaſpians: Ἀπαιδίας μὲν δὴ τοὺς προσῳκέους, κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς, Σκύθας καὶ Κελτοσκύθας ἐκάλουν. Οἱ δ' ἔτι πρότερον διελόντες, τοὺς μὲν ὑπὲρ τοῦ Εὐξείνου, καὶ Ἴστρου, καὶ Ἀδρίου καλοικοῦντας, Ὑπερβορέους ἔλεγον, καὶ Σαυρομάτας, καὶ Ἀριμασπούς. Pliny mentions the Hyperboreans as fabulous, and places their ſuppoſed Habitation at the very pole: "At per oram ad Tanaim "uſque Maeotae, a quibus lacus "nomen accepit: ultimique a ter- "go eorum Arimaſpi. Mox Riphaei "montes, et aſſiduo nivis caſu pin- "narum ſimilitudine, Pterophoros "appellata regio: pars mundi dam- "nata a natura rerum, et denſa "merſa caligine: neque in alio "quam rigoris opere gelidiſque A- "quilonis conceptaculis. Pone eos "montes, ultraque Aquilonem, gen "felix, ſi credimus, quos Hyperbo- "reos appellavere, annoſo degit ae "vo, fabuloſis celebrata miraculis. "Ibi creduntur eſſe cardines mun "di, extremique ſiderum ambitus "ſemeſtri luce et una die ſolis r "verſi: non, ut imperiti dixere, a "aequinoctio verno in autumnum "Semel in anno ſolſtitio oriuntur "ſoles; brumaque ſemel occidunt." We find here that the Arimaſpians lived to the northward of the river Tanais, and the lake Maeotis. They inhabited therefore the country which is now called Muſcovy. In the north part of this country we ſituated the Riphaean mountains where the ſnow is continually fa ling, in the ſhape of feathers, which perhaps were meant of mountains of Lapland, on the nor ſide of which the Hyperboreans we ſuppoſed to inhabit. Virgil alſo men tions the Hyperboreans and the Ti nais together, in the fourth Georgic

"Solus *Hyperboreas glacies, Tanain*
"*que nivalem*
"Arvaque Riphaeis nunquam v
"duata pruinis
"Luſtrabat."

We find in the foregoing paſſage o Pliny, that the Riphaean mountain were imagined to be the ſource o the north wind, and that the Hy perboreans dwelt ſtill farther nort ward: which opinion, however ab ſurd, ſeems to have been the origin of

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Nubila: tum segetes altae, campique natantes — *clouds: then the tall corn, and waving fields shake with*

NOTES.

of their name. These Hyperboreans were said to live to a great age, in wonderful felicity, and to dwell in woods and groves, without diseases or discord. This is true of the Laplanders, as all travellers testify. I shall content myself with quoting the authority of my learned friend Dr Linnaeus of Upsal, who travelled thither in 1732, and was pleased to send me an excellent account of the plants of that country, under the title of *Flora Laponica*, printed at Amsterdam, in 1737, in 8°. Speaking of a dwarf sort of birch, which is greatly used in the Lapland oeconomy, he takes occasion to extol the felicity of the Laplanders. He says they are free from cares, contentions, and quarrels, and are unacquainted with envy. They lead an innocent life, continued to a great age, free from myriads of diseases, with which we are afflicted. They dwell in woods like the birds, and neither reap nor sow: "O felix Lappo, qui in ultimo angulo "mundi sic bene lates contentus et "innocens. Tu nec times annonae charitatem, nec Martis praelia, quae ad tuas oras pervenire "nequeunt, sed florentissimas Europae provincias et urbes, unico "momento, saepe dejiciunt, delent. Tu dormis hic sub tua "pelle ab omnibus curis, contentionibus, rixis liber, ignorans quid "sit invidia. Tu nulla nosti, nisi "tonantis Jovis fulmina. Tu ducis "innocentissimos tuos annos ultra "centenarium numerum cum facili "senectute et summa sanitate. Te "latent myriades morborum nobis "Europaeis communes. Tu vivis "in sylvis, avis instar, nec semen"tem facis, nec metis, tamen alit "te Deus optimus optime. Tua "ornamenta sunt tremula arbo"rum folia, graminosique luci; "Tuus potus aqua crystallinae pel"luciditatis, quae nec cerebrum in"sania adficit, nec strumas in Al"pibus tuis producit. Cibus tuus "est vel verno tempore piscis re"cens, vel aestivo serum lactis, vel "autumnali tetrao, vel hyemali caro "recens rangiferina absque sale et "pane, singula vice unico constans "ferculo, edis dum securus e lecto "surgis, dumque eum petis, nec "nosti venena nostra, quae latent "sub dulci melle. Te non obruit "scorbutus, nec febris intermittens, "nec obesitas, nec podagra, fibroso "gaudes corpore et alacri, animo"que libero. O sancta innocentia, "estne hic tuus thronus inter Fau"nos in summo septentrione, inque "viliffima habita terra? numne sic "praefers stragula haec betulina "mollibus serico tectis plumis? Sic "etiam credidere veteres, nec ma"le." The learned reader will compare this with the latter part of the twelfth chapter of the fourth book of Pliny's Natural History.

197. *Scythiae.*] See the note on book I. ver. 240.

Arida differt nubila.] Thus Lucretius:

"..Venti vis verberat incita pontum,

"Ingen-

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gentle blaſts, and the tops of the woods ruſtle, and the long waves preſs towards the ſhoar; the wind flies ſwift along, ſweeping the fields and ſeas at the ſame time in his flight. Such a horſe will either ſweat at the goals and largeſt rings of the Elean plain, and will champ the bloody foam; or will better bear the Belgic chariots with his obedient neck.

Lenibus horreſcunt flabris, ſummaeque ſonorem
Dant ſylvae, longique urgent ad littora fluctus. 200
Ille volat, ſimul arva fuga, ſimul aequora verrens.
Hic vel ad Elei metas et maxima campi
Sudabit ſpatia, et ſpumas aget ore cruentas:
Belgica vel molli melius feret eſſeda collo.

NOTES.

" Ingenteſque ruit naves, et *nubila* " *differt.*"

In the moſt northern countries the miſts hang about the tops of the mountains, till they are diſpelled by the north wind. Thus M. de Maupertuis obſerved under the arctic circle: " Je ne ſçai ſi c'eſt parce " que la préſence continuelle du " ſoleil ſur l'horiſon, fait élever des " vapeurs qu' aucune nuit ne fait " deſcendre; mais pendant les deux " mois que nous avons paſſé ſur les " montagnes, le ciel étoit toujours " chargé, juſqu' à ce que le vent de " Nord vint diſſiper les brouillards."

198. *Tum.*] In the King's manuſcript it it is *cum*: in one of the Arundelian, and in one of Dr Mead's manuſcripts it is *dum*.

200. *Longi.*] Pierius ſays it is *longe* in the Medicean, and ſome other ancient manuſcripts.

201. *Ille.*] In one of the Arundelian manuſcripts it is *ipſe*.

Arva.] It is *arma* in the King's manuſcript; which muſt be an error of the tranſcriber.

202. *Hic vel ad.*] " In the Lom- " bard manuſcript, and in another " very ancient one, it is *hic vel ad*, " as we read in the common copies. " In the Roman manuſcript it is " *hinc et ad Elei.* In the oblong " manuſcript alſo it is *et*; not *vel.*" PIERIUS.

Elei campi.] Servius tells us, that Elis is a city of Arcadia, where the chariot-races were celebrated: but it is certain that the Olympic games were celebrated, not at Elis, but at Olympia. The Piſaeans, in whoſe country Olympia was ſituated, had many contentions with the Eleans, about the government of the Olympic games: but at laſt, the Eleans prevailing, the whole country between Achaia, Meſſenia, and Arcadia, came to be called Elis. The reader will find a long account of this in the eighth book of Strabo's Geography. The plains of Elis therefore are not the plains about the city of Elis, as Servius erroneouſly imagines, but the plains about Olympia, in the region of Elis.

202. *Spatia.*] See the note on book I. ver. 513.

204. *Belgica vel molli melius feret eſſeda collo.*] This is generally underſtood to mean, that the horſe will be better for drawing common carriages: thus Dryden tranſlates it:

" Or, bred to Belgian *waggons*, lead " the way;
" Untir'd at night, and chearful all " the day."

But I think it is plain that the Poet ſpeaks

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Tum demum crassa magnum farragine corpus 205 *Then at last when they are*
Crescere jam domitis sinito: namque ante domandum *tamed, let their ample bodies be*
Ingentes tollent animos, prensique negabunt *distended with plenty of meat*
Verbera lenta pati, et duris parere lupatis. *provender: for if they are high*
fed before they are tamed, they
will be too full of mettle, and
refuse to bear the tough whips, and to obey the biting curbs.

NOTES.

speaks only of the generous horse, which is fit either for the races or war:

" Sin ad bella magis studium, turmasque feroces,
" Aut Alphaea rotis praelabi flumina Pisae,
" Et Jovis in luco currus agitare volantes."

Here is no mention of domestic labour, but only of chariots and war. La Cerda observes that the *esseda* were used by private persons, in travelling, as well as in war; as appears from one of Cicero's Epistles: "Hic Vedius venit mihi obviam "cum duobus *essedis*, et rheda equis "juncta, et lectica, et familia magna." There is another passage of the same kind in the second Philippic oration: "Vehebatur in *essedo* "tribunus plebis." But Virgil shews that he does not mean the common chariots, or *esseda*, by adding the epithet *Belgica*, or perhaps *bellica*, as it is in one of Dr Mead's manuscripts, for we do not find the chariots of war ascribed to the Gauls, but to the Britons. Cicero mentions them in some of his Epistles to Trebatius, who was in Britain with Caesar: "Tu qui caeteris cavere didiceris, *in Britannia* ne ab *essedariis* decipiaris, caveto:" and "*In Britannia* nihil esse audio, neque auri, neque argenti. Id si ita est, *essedum* aliquod suadeo rapias, "et ad nos quam primum recurras:" and "Sed tu in re militari multo es "cautior, quam in advocationibus: "qui neque in oceano natare voluerit, studiosissimus homo natandi, "neque spectare *essedarios*." Caesar does not once mention the *essedum*, in his war with the *Belgae*: but we find them taken notice of, as soon as he approaches the British shoar: "At barbari, consilio Romanorum "cognito, praemisso equitatu, et "*essedariis*, quo plerumque genere in "praeliis uti consuerunt, reliquis co"piis subsecuti, nostros navibus egre"di prohibebant." A little afterwards we find him describing the manner in which the Britons fought with these *esseda*, as if he had not met with them in his other wars. I must therefore confess, I do not understand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr Mead's manuscript, if I did not think it too presumptuous to alter the text, which has been generally received, upon the authority of a single manuscript.

204. *Molli.*] "Domito: ut *mollia* "*colla* reflectunt." SERVIUS.

"I take *molli* for *domito*, in op"position to *reluctanti*, &c." Dr TRAPP.

205. *Tum.*] It is *tu* in the King's manuscript.

208. *Lenta.*] In the King's manuscript it is *dura*.

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But no industry, that you can use, more confirms their strength, than to keep them from venery, and the stings of blind lust: whether you delight more in bulls or in horses. And therefore the bulls are removed to a distance, and into solitary pastures, behind the obstacle of a mountain, and beyond broad rivers: or are kept shut up within at full stalls. For the female by being seen consumes their strength, and wastes them by degrees, and makes them forget the groves and pastures. She also with sweet allurements often impels the proud lovers to combat and with their horns. The beauteous heifer feeds in the spacious wood,

Sed non ulla magis vires industria firmat,
Quam Venerem et caeci stimulos avertere amoris: 210
Sive boum, sive est cui gratior usus equorum.
Atque ideo tauros procul, atque in sola relegant
Pascua, post montem oppositum, et trans flumina lata:
Aut intus clausos satura ad praesepia servant.
Carpit enim vires paullatim, uritque videndo 215
Faemina: nec nemorum patitur meminisse, nec herbae.
Dulcibus illa quidem illecebris, et saepe superbos
Cornibus inter se subigit decernere amantes.
Pascitur in magna sylva formosa juvenca:

NOTES.

Lupatis.] The curb is said to have been called *lupatum*, because it had unequal iron teeth, like the teeth of wolves. This strongly expresses the mettle of a headstrong horse, that he cannot be governed by such severe curbs, as we find were used by the Ancients. It is here put in opposition to *mollibus capistris*, mentioned before, by which perhaps is meant what we call a *snaffle bit*, as Dryden translates it:

"And then betimes in a soft *snaffle*
"wrought."

209. *Sed non ulla magis, &c.*] Having just mentioned the strengthening of horses with rich food, the Poet takes occasion to tell us, that nothing preserves the strength either of horses or bulls so much as keeping them from venery. Hence he slides into a beautiful account of the violent effects of lust on all the animated part of the creation. He first begins with bulls, describes their fighting for the female, and the various passions, with which the vanquished bull is agitated.

Firmat.] Pierius says it is *servat* in some ancient manuscripts: but that it is *firmat* in much the greater number.

211. *Equorum.*] Columella advises, that the good horses should be kept separate from the mares, except the time designed for covering: "equos autem pretiosos reliquo tempore anni removere oportet a foetminis, ne aut cum volent, ineant, aut si id facere prohibeantur, cupidine sollicitati noxam contrahant. Itaque vel in longinqua pascua marem placet ablegari, vel ad praesepia contineri." These last words are almost the same which Virgil has used, with relation to bulls:

"Atque ideo tauros procul, atque
"in sola relegant
"Pascua. — — — — — —
"Aut intus clausos satura ad praesepia servant."

216. *Meminisse nec herbae.*] "In the oblong manuscript it is *neque*, which seems softer." PIERIUS.

219. *Sylva.*] Servius says that some would read *Sila*, a mountain of Lucania; which alteration he justly thinks unnecessary.

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Illi alternantes multa vi proelia miſcent
Vulneribus crebris: lavit ater corpora ſanguis,
Verſaque in obnixos urgentur cornua vaſto
Cum gemitu, reboant ſylvaeque et magnus Olympus.
Nec mos bellantes una ſtabulare: ſed alter
Victus abit, longeque ignotis exulat oris,
Multa gemens ignominiam, plagaſque ſuperbi
Victoris; tum quos amiſit inultus amores;
Et ſtabula aſpectans regnis exceſſit avitis.
Ergo omni cura vires exercet, et inter
Dura jacet pernix inſtrato ſaxa cubili,
Frondibus hirſutis, et carice paſtus acuta:

while they mutually engage with great force in battle with frequent wounds: the black gore diſtains their bodies: their horns are violently urged againſt each other, with vaſt roaring, and the woods and great Olympus rebellow. Nor do the warriors uſe to dwell together: but the vanquiſhed retires, and becomes an exile in unknown diſtant coaſts; grievouſly lamenting his diſgrace, and the wounds of the proud victor, and his loves which he has loſt unrevenged; and caſting his eye back at the ſtalls, departs from his hereditary realms. Therefore with all diligence he exerciſes his ſtrength, and obſtinately makes his bed on the hard ſtones, and feeds on rough leaves and ſharp ruſhes:

NOTES.

220. *Illi alternantes multa vi proelia miſcent.*] Thus in the twelfth Aeneid:

"Illi inter ſeſe multa vi vulnera
"miſcent,
Cornuaque obnixi infigunt, et ſanguine largo
Colla armoſque lavant: gemitu
"nemus omne remugit."

It is *tollunt* inſtead of *miſcent* in one of Dr Mead's manuſcripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerda is of another opinion, who thus paraphraſes this paſſage: "Gemit doletque multa, videlicet ignominiam amiſſae gloriae acceptas plagas, amores perditos."

230. *Pernix.*] So I read with Servius, who explains *pernix perſeverans*, and derives it *a pernitendo*. Servius ſays it is *pernix* in all the manuſcripts, which he had ſeen, and ſpeaks of *pernox* as an innovation. The King's, and one of the Arundelian manuſcripts, moſt of the old editions, Paul Stephens, La Cerda, Heinſius, and Maſvicius, have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr Mead's manuſcripts have *pernox*. Ruaeus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the ſignification which Servius aſſigns to it, but always means ſwift, as *pernix Saturnus*, and *pedibus celerem et pernicibus alis*. He ſays it cannot be ſuppoſed that Virgil would call his wearied bull *ſwift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus alſo reads *pernox*. La Cerda ſays all the old copies read *pernix*, which he explains *laborioſus*, *obſtinatus*, *pertinax*, and derives from the old verb *pernitor*, with Servius. If *pernox* be admitted, our tranſlation muſt be: "and makes his bed *all night* on "the hard ſtones."

231. *Carice acuta.*] This plant has ſo little ſaid of it by the Roman writers, that it is hard to aſcertain what ſpecies we are to underſtand by the name *carex*. It is here called *ſharp*,

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and tries himself, and practises his horns against the trunk of a tree: and pushes against the wind, and spurning the sand prepares to fight. Afterwards, when his strength is collected, and his force regained, he marches on, and rushes headlong on his unsuspecting enemy. Just as when a wave begins to whiten far off in the middle

Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco: ventosque lacessit
Ictibus, et sparsa ad pugnam proludit arena.
Post, ubi collectum robur, viresque receptae,
Signa movet, praecepsque oblitum fertur in hostem.
Fluctus uti medio coepit cum albescere ponto

NOTES.

sharp, which, if it be meant of the end of the stalk, is no more than what Ovid has said of the *juncus*, or *common rush*; "acuta cuspide junci:" It is mentioned but once more by Virgil;

"—— Tu post *carecta* latebas:

From which passage we can gather no more, than that these plants grew close enough together, for a person to conceal himself behind them. Catullus mentions the *carex* along with the *juncus*, as being used to thatch a poor cottage:

"Hunc ego juvenes locum, villu-
"lamque paluſtrem,
"Tectam vimine junceo, *caricisque*
"maniplis,
"Quercus arida, rustica conformata
"securi
"Nutrivi."

Columella mentions the *carex* together with fern, and tells what season is best to destroy them: "Filix "quoque, aut *carex* ubicunque nas-"citur, Augusto mense recte extir-"patur, melius tamen circa Idus "Julias ante caniculae exortum." Since therefore it is so difficult to determine what the *carex* is, from what the Ancients have said of it; we must depend upon the authority of Anguillara, who assures us that about Padua and Vicenza they call a sort of *rush*, *careze*, which seems to be the old word *carex* modernized. Caspar Bauhinus says it is that sort of rush which he has called *Juncus acutus panicula sparsa*. It is therefore our *common hard rush*, which grows in pastures, and by way sides, in a moist soil. It is more solid, hard, and prickly at the point, than our *common soft rush*, which seems to be what the Ancients called *juncus*.

232. *Irasci in cornua*, &c.] Thus also in the twelfth Aeneid:

"Mugitus veluti cum prima in proe-
"lia taurus
"Terrificos ciet, atque *irasci in*
"*cornua* tentat.
"*Arboris obnixus trunco, ventosque*
"*lacessit*
"*Ictibus, et sparsa ad pugnam pro-*
"*ludit arena.*"

234. *Et.*] Pierius says it is *aut* in the Roman manuscript, but he does not approve of it.

235. *Receptae.*] Fulvius Ursinus says it is *refectae* in the old Colotian manuscript. Heinsius acknowledges the same reading, in which he is followed by Masvicius.

237. *Fluctus uti medio.*] So I find it in both the Arundelian, and in

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Longius, ex altoque sinum trahit; utque volutus *of the sea, and swells up from the deep: and rolling to*

NOTES.

one of Dr Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, the Lombard, and other very ancient manuscripts. In the oblong manuscript he found *Fluctus* uti in *medio*, which he seems to approve: it is the same in the King's manuscript. Dr Mead's other manuscript has *fluctus* aut in *medio*, where *aut* no doubt is an error of the transcriber for *ut*. In the Cambridge and Bodleian manuscripts it is *Fluctus* ut in *medio*, which reading is received in almost all the printed editions. We have almost the same line in the seventh Aeneid:

"Fluctus uti primo coepit cum albescere vento."

This simile seems to be taken from the fourth Iliad:

Ὡς δ' ὅτ' ὐπ' αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὄρνυ' ἐπασσύτερον ζεφύρου ὑπαὶ πνοιῇσιν ἰόντος,
Πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Χέρσῳ ἔπιβρίσας μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
Κορτύσσῃ ἰὼν κορυφοῦται ἀφρὸν ἐρεύγων· δ' ἀλὸς ἄχνη.
Ὡς τοὶ ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Πολεμόνδε πόλεμόνδε.

"As when the winds, ascending by
"degrees,
"First move the whitening surface
"of the seas,
"The billows float in order to the
"shore,
"The wave behind rolls on the
"wave before,
"Till, with the growing storm, the
"deeps arise,
"Foam o'er the rocks, and thunder
"to the skies,
"So to the fight the thick battalions
"throng,
"Shields urg'd on shields, and men
"drove men along."

Mr Pope.

238. *Longius, ex altoque sinum trahit.*] The comma is generally placed at the end of the preceding verse, which makes the interpretation of these words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's first preparing himself to renew the fight, to a wave beginning to whiten and swell, at a great distance from the shore, in the middle of the sea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the shore like a huge mountain; so the bull comes furiously roaring against his unsuspecting enemy, and impetuously rushes upon him.

Sinum trahit is, I believe, a singular expression; and I do not find it explained by the Commentators. *Sinus* usually signifies some sort of cavity, as the bosom of any person, or a bay: it is used also to signify a waving line, like the motion of a

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the land, makes a dreadful roaring among the rocks, and falls like a huge mountain: the bottom of the water boils with whirlpools, and toſſes the black ſand on high. Every kind alſo of living creatures, both men and wild beaſts, and the inhabitants of the ſeas, cattle, and painted birds, ruſh into fury and flames: luſt is the ſame in all. At no other times does the lioneſs forgetting her whelps wander over the plains with greater fierceneſs: nor do the ſhapeleſs bears make ſuch havock in the woods: then is the boar fierce, and the tiger moſt dangerous. Then alas! it is ill wandering in the deſart fields of Lybia.

Ad terras, immane ſonat per ſaxa, neque ipſo
Monte minor procumbit: at ima exæſtuat unda
Vorticibus, nigramque alte ſubjectat arenam.
Omne adeo genus in terris hominumque ferarumque,
Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio catulorum oblita leæna
Sævior erravit campis: nec funera vulgo
Tam multa informes urſi ſtragemque dedere
Per ſylvas: tum ſævus aper, tum peſſima tigris.
Heu! male tum Lybiæ ſolis erratur in agris.

NOTES.

ſnake. The Poet ſeems to conceive a wave to be a hollow body, and therefore calls the inner part of it its *ſinus* or *boſom*. Thus in the eleventh Aeneid, he ſpeaks of a wave pouring its *boſom* over the fartheſt part of the ſhore:

"Qualis ubi alterno procurrens gur-
"gite pontus,
"Nunc ruit ad terras, ſcopuloſque
"ſuperjacit undam
"Spumeus, extremamque ſinu per-
"fundit arenam."

In the ſeventh Aeneid, where we have a ſimile, not much unlike that now under conſideration, we have *altius undas erigit*, which I take to mean the ſame with *ex alto ſinum trahit*.

"Fluctus uti primo coepit cum al-
"beſcere vento:
"Paulatim ſeſe tollit mare, et *altius*
"*undas*
"*Erigit*, inde imo conſurgit ad
"aethera fundo."

239. *Neque.*] Pierius ſays it is *neque* in the Lombard manuſcript, which he approves. Heinſius alſo has *neque*. In moſt editions it is *nec*.

240. *At.*] In the King's manuſcript it is *ac*.

241. *Vorticibus.*] Heinſius and Maſvicius read *verticibus*, which Pierius alſo obſerved in the Roman and Medicean manuſcripts.

Subjectat.] Pierius found *ſubvectat* in the Roman manuſcript, which he ſeems to approve.

242. *Omne adeo genus*, &c.] Having ſpoken of the fury which luſt cauſes in bulls, he takes occaſion to mention the violent effects of it in other animals, and alſo in mankind.

In this whole paragraph, the Poet ſeems to have had before him the eighteenth chapter of Ariſtotle's fifth book of the Hiſtory of Animals.

248. *Sylvas.*] It is *ſylvam* in one of the Arundelian manuſcripts, and in ſome printed editions.

249. *Heu! male tum Lybiae*, &c.] Ariſtotle ſpeaking of bears, wolves, and lions, ſays they are dangerous to thoſe that come near them, not having frequent fights between themſelves, becauſe they are not gregarious: Τὸν αὐτὸν δὲ τρόπον ἔχει καὶ τῶν ἀγρίων. καὶ γὰρ ἄρκοι, καὶ λύκοι,

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Nonne vides, ut tota tremor pertentet equorum
Corpora, si tantum notas odor attulit auras?
Ac neque eos jam fraena, virum neque verbera saeva,
Non scopuli, rupesque cavae, aut objecta retardant
Flumina, correptosque unda torquentia montes
Ipse ruit, dentesque Sabellicus exacuit sus,

Do you not see how the horse trembles all over, if he does but snuff the well known gales? And now neither bridles, nor the severe scourges of the riders, not rocks and caverns, and rivers interposed, that whirl mountains along with their torrents, can restrain them. Even the Sabellian boar rushes, and whets his tusks.

NOTES.

λέαιν, καὶ λέοντες χαλεποὶ τοῖς θηριαίζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἰτέον μάχονται, διὰ τὸ μὴ φιλαίτιον εἶναι μᾶλλον τῶν τοιούτων ζώων.

Lybia is the Greek name for Africa, according to Pliny: "Afri-"cam Graeci Lybiam appellavere." This country abounds with the fiercest wild beasts.

249. *Erratur.*] Pierius says it is *arrsatur* in a very ancient manuscript, and *errasvit* in the Medicean.

Agris.] It is *arvis* in the Cambridge, the Arundelian, and one of Dr Mead's manuscripts.

252. *Ac.*] It is *at* in the old Nuremberg edition.

Fraena, virum neque verbera saeva.] The comma is usually placed after *virum*; I have ventured to place it after *fraena*.

253. *Non.*] It is *nec* in the King's manuscript.

254. *Correptosque unda torquentia montes.*] The common reading is *correptos* without *que*: but Pierius found *correptosque* in the Medicean, the Roman, the Lombard, and other ancient manuscripts. The same reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius, Schrevelius, Masvicius, and some others also admit *que*.

255. *Ipse ruit, &c.*] Aristotle speaking of the wild boars says, that at this time they rage horribly, and fight one with another, making their skins very hard by rubbing against trees, and by often rolling themselves in the mud, and letting it dry, make their backs almost impenetrable; and fight so furiously that both of them are often killed: Καὶ οἱ ὗες οἱ ἄγριοι χαλεπώτατοι, καίτοι αὐθαδίζονται περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ὀχείαν, πρὸς ἀλλήλους μὲν ποιοῦνται μάχας θαυμαστὰς θηριαζόντως ἑαυτούς, ποιοῦνται τὸ δέρμα ὡς παχύτατον ἐν παρασκευῇ, πρὸς τὰ δένδρα διατρίβοντες καὶ τῷ πηλῷ κυλινδοῦντες πολλάκις, καὶ ξηραίνοντες ἑαυτούς. μάχονται δὲ πρὸς ἀλλήλους ἐξαλαίνοντες ἐκ τῶν συνφορβίων ὄντω σφοδρῶς, ὥστε πολλάκις ἀμφότεροι ἀποθνήσκουσιν. La Cerda contends that the Poet is here speaking of the wild boar, contrary to the opinion of Servius and the other Commentators. But I believe they are in the right; for Virgil had spoken before of the wild boar; "*tum saevus a-*"*per*:" and here he says *even* the Sabellian boar rages; "*ipse* Sabelli-"cus sus:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his description the stronger, he a-

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and tears the ground with his feet, and rubs his sides backwards and forwards against a tree, and hardens his shoulders against wounds. What does the young man, in whose bones cruel love excites the mighty fire? In the dead of night he swims the seas tossed with bursting storms: over whom the vast

Et pede prosubigit terram, fricat arbore costas
Atque hinc atque illinc, humerosque ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat caeca serus freta: quem super ingens

NOTES.

scribes to the tame boar, what Aristotle has said of the wild one.

256. *Et pede prosubigit.*] In the old Paris edition of 1494, it is *Et pedibus subigit.*

Fricat arbore costas atque hinc atque illinc, humerosque ad vulnera durat.] So I read with the Bodleian, one of the Arundelian, and one of Dr Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, and other ancient manuscripts. It is the same in the old Nurenberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and some other old editions. The common reading is thus, *fricat arbore costas, atque hinc atque illinc humeros ad vulnera durat.* I take *atque hinc atque illinc* to belong to *fricat arbore costas*; for the boar rubs his sides backwards and forwards against a tree; but the *humeros ad vulnera durat*, the hardening his shoulders against wounds, relates to the rolling in mud, and baking it upon his skin, so as to make a sort of coat of armour, as we read just now, in the quotation from Aristotle.

258. *Quid juvenis, &c.*] Here the Poet no doubt alludes to the well known story of Leander and Hero. But with great judgment he avoids mentioning the particular story, thereby representing the whole species, as ready to encounter the greatest dangers, when prompted by lust. Dryden was not aware of this, who in his translation, has put all the verbs in the preterperfect tense, and even mentioned Sestos, the habitation of Hero:

"What *did* the youth, when love's
"unerring dart
"*Transfixt* his liver; and *inflam'd*
"his heart?
"Alone, by night, his wat'ry way
"he *took*;
"About him, and above, the billows *broke*:
"The sluces of the sky *were* open
"spread;
"And rowling thunder *rattled* o'er
"his head.
"The raging tempest *call'd* him
"back in vain;
"And every boding omen of the
"main.
"Nor *could* his kindred; nor the
"kindly force
"Of weeping parents, change his
"fatal course.
"No not the dying maid, who
"must deplore
"His floating carcass on the Sestian
"*shore.*"

Cui.] It is *cum* in the King's manuscript.

261. *Perta*

Porta tonat cæli, et scopulis illisa reclamant 261 *gate of heaven thunders; and whom the seas dashed on the rocks*

NOTES.

261. *Porta tonat cæli, &c.*] The Commentators are greatly divided about the meaning of the *gate of heaven*. Servius interprets it the air full of clouds, thro' which the passage lies to heaven: "Aër nubibus plenus, per quem iter in cælum est." Grimoaldus paraphrases it according to this interpretation: "Cum interim aër (per quem iter est factum) nubibus erat obsitus." La Cerda's note on this passage deserves to be transcribed entire, and I shall here present the reader with a translation of it: "By the gate of heaven Turnebus understands the hemisphere: Manutius the air full of clouds, thro' which the passage lies to heaven. Others interpret it the east and west, of which notion I speak in another place: others a cloud, which is not much amiss; for as that noise is made in a cloud, which bursts out together with the thunder, it seems to have the appearance of a gate opening to let out the fire. You may take it for the north, where is the hinge of heaven, which the Greeks call πόλον, and, by the help of imagination, may be called a gate and a threshold. Ovid will invite you to this interpretation, who makes Leander, in his Epistle, address himself to Boreas, which blows from that quarter of the heavens, as withstanding his attempt. But I have ventured to differ from all others, in explaining this passage of Virgil. Virgil, Ennius, Homer have spoken of the gate of heaven according to the following notion: the Antients feigned Jupiter to be in a certain temple of heaven, especially when he thundered and lightened. Thus Varro, *in Satyra Bimarco:*

"—— *Tunc repente cælitum*
"*Altum tonitribus templum tonescit:*

for so we must read, and not *cælum:* and Lucretius, *lib.* 1.

"*Cæli tonitralia templa,*

And *lib.* 6.

"*Fumida cum cæli scintillant omnia templa.*

Terence, *in Eunucho,*

"—— *Qui templa cæli summa sonitu concutit.*

Hence I gather, that gates may be imagined in heaven, temples being feigned already: so that we may understand that those gates of the temples opened to let out the thunderbolts. Hence Silius, *lib.* 1.

"——— *Tonat alti regia cæli.*

Therefore they understand by *templum cæli*; sometimes a particular part of the heavens, as it were the palace of Jupiter; sometimes the whole heaven, which I rather believe,

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forbid: nor can his miserable Aequora; nec miseri possunt revocare parentes,
parents recall him,

NOTES.

" believe, certainly it is natural,
" that they should ascribe doors to
" this temple. Not very different
" from this is the fiction of Homer,
" in the eighth Iliad:

" Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἂς
" ἔχον Ὧραι
" Τῇς ἐπιτέτραπται μέγας οὐρανὸς, ἠλυμ-
" πός τε,
" Ἢ μὰν ἀρακλῆαι πυκινὸν νέφος, ἢ ἐπι-
" θεῖναι.

" Heav'n gates spontaneous open
" to the pow'rs,
" Heav'ns golden gates, kept by
" the winged hours,
" Commission'd in alternate watch
" they stand,
" The sun's bright portals, and the
" skies command;
" Close, or unfold, th' eternal gates
" of day,
" Bar heav'n with clouds, or roll
" those clouds away."

Mr POPE.

" As Virgil uses *porta caeli*, so Ca-
" tullus *caeli janua*, and before them
" both Ennius; *Mi soli caeli maxi-*
" *ma porta patet:* and before all
" Homer; αὐτόμαται δὲ πύλαι μύκον
" οὐρανοῦ." Ruaeus highly approves of this interpretation. But Catrou thinks it means the east and west; and will have Virgil here be supposed to express that the storm came from the west, because Sestos is to the westward of Abydos: " Ces expressions, *porta tenat caeli*,
" meritent attention. Par la porte
" du Ciel il faut entendre, où celle
" par où le soleil entre sur l'hori-
" et c'est l'Orient: ou celle par
" il en sort, et c'est l'Occident.
" Virgile semble vouloir dire,
" l'orage venoit d'Occident, p
" que Sestos est occidental, en e
" à Abydos." This is being
minute indeed: but I beli
Virgil would not have used the
of heaven, to express the *west*, w
it might as well have signified
east, without adding some epit
to make his meaning evident.
sides, it is the north wind that wo
have withstood Leander's inte
and Ovid, as La Cerda rightly
serves, supposed the north wind
oppose his passage:

" At tu de rapidis immansuetis
" ventis,
" Quid mecum certa praelia m
" te geris?
" In me si nescis, *Borea*, non
" quora, saevis.
" Quid faceres, esset ni tibi n
" amor?
" Tam gelidus cum sis, non te
" men, improbe, quondam
" Ignibus Actaeis incaluisse neg
" Gaudia rapturo si quis tibi cl
" dere vellet
" Aërios aditus; quo patere
" modo?
" Parce precor; facilemque mo
" moderatius auram.
" Imperet Hippotades sic tibi tri
nihil."

To conclude; as Virgil did not d
sign to give a minute account o
Leander's particular action, it cannot be

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Nec moritura super crudeli funere virgo. 263 *nor the maid whose death must*
Quid Lynces Bacchi variae, et genus acre luporum, *be the consequence of his unhappy*
Atque canum? quid, quae imbelles dant praelia cervi *end. What do the spotted ounces*
of Bacchus, and the fierce kind
of wolves, and dogs? What do
the timorous stags, what fierce war do they wage?

NOTES.

imagined, that he would have en pains to let his readers know, t the west wind was opposite to se who would sail from Abydos; that had been true. But, in rea-, it is the north wind, or Boreas, ch was always reckoned to blow n Thrace; and Sestos is known have been on the Thracian shore.

261. *Scopulis illisa reclamant aequo-*] Catrou interprets this of the es pushing back Leander from coast of Sestos; "Les flots re-poussoient Leandre de la côte de Sestos, vers Abydos sa patrie." But ely the Poet's meaning is, that the es dashing violently on the rocks a storm ought to prevent any one m venturing out to sea.

263. *Virgo.*] This word is not d by the Poets in so strict a sense, we use the word *virgin*. Thus aphaë is called *virgo*, in the sixth logue, in two places:

Ah, virgo infelix, quae te de-
" mentia cepit:

d

Ah, virgo infelix, tu nunc in
" montibus erras."

264. *Lynces Bacchi variae.*] The nce, the tiger, and the leopard, e said to be the animals, by which e chariot of Bacchus was drawn. Thus Ovid:

Ipse racemiferis frontem circum-
" datus uvis,
" Pampineis agitat velatam frondi-
" bus hastam.
" Quem circa *tigris*, simulacraque
" mania *lyncum*,
" Pictarumque jacent fera corpora
" *pantherarum*."

The difference between these animals not being commonly well known, I shall here set down the marks by which they are distinguished. The tiger is as large, or larger than a lion, and marked with long streaks. The leopard is smaller than the tiger, and marked with round spots. The ounce or *lynx* is of a reddish colour, like a fox, marked with black spots: the hairs are grey at the bottom, red in the middle, and whitish at the top; those, which compose the black spots, are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick shining hairs, like black velvet. It is an animal of exceeding fierceness.

265. *Quid, quae imbelles dant praelia cervi?*] In the Cambridge, one of Dr Mead's manuscripts, and several of the old printed editions, it is *quidque*.

Our great Harvey, who had particularly studied these animals, and had perhaps better opportunities of being acquainted with their nature, than any man, observes, in his treatise of the Generation of Animals, that stags are very furious about rutting

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But the rage of mares far exceeds all the rest; and Venus herself inspired them, when the Potnian mares tore Glaucus in pieces with her jaws. Lust leads them beyond Gargarus, and beyond roaring Ascanius: they climb over the mountains, and swim thro' the rivers: and no sooner has the flame insinuated itself into their marrow, especially in the spring, for in the spring the heat returns into their bones,

Scilicet ante omnes furor est insignis equarum:
Et mentem Venus ipsa dedit, quo tempore Glauc
Potniades malis membra absumpsere quadrigae.
Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant. 270
Continuoque avidis ubi subdita flamma medullis,
Vere magis, quia vere calor redit ossibus, illae

NOTES.

ting time, and assault men and dogs, tho' at other times they are very timorous, and run away at the barking of the smallest dog: "Eodem "tempore, furore libidinis saeviunt; "canes, hominesque adoriuntur: "alias vero timidi valde, et imbelles "sunt; ac vel a minimae cani- "culae latratu, sese continuo in "fugam proripiunt." The same author observes, that after the stag has impregnated all his females, he grows exceedingly timorous: "Mas, "postquam foemellas suas implevit, "deserevescit; simulque timidior "factus, ac macilentior, gregem "deserit; vagatur solus; avideque "pascitur, ut attritas vires resarciat; "nec foeminam aliquam postea toto "anno aggreditur."

266. *Scilicet ante omnes.*] Having digressed, to give an account of the mischievous effects of lust on the whole animal creation; he now returns to speak of horses, which seem all this while to have been forgotten. Here he describes the extraordinary venereal fury of mares; and then corrects himself, for having spent so much time in excursions about this passion.

Furor est insignis equarum.] Aristotle says, that mares are the most libidinous of all female animals: that this fury of theirs is called ἱππομα whence that word is applied, by w of reproach, to lascivious wome Τῶν δὲ θηλειῶν ὁρμητικῶς ἔχουσι πρὸς σύνδυασμὸν, μάλισθαι μὲν ἵππος, ἵππ βους. αἱ μὲν δὴ ἵππον αἱ δ' θήλειαι ἵπ μαοῦσιν. ὅθεν καὶ ἐπὶ τὴν βλασφημίαν ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μόνου ζώων τὴν ἐπὶ τῶν ἀκολάστων, περὶ ἀφροδισιάζ ισθαι.

267. *Glauci Potniades malis m bra absumpsere quadrigae.*] Po was a town of Boeotia, near The Of this town was Glaucus the so Sisyphus, who restrained the f mares, which drew his chariot, f the company of horses, in orde make them more swift for the r Venus is said to have been so hi offended at this violation of her r that she raised such a fury in mares, that they tore their m limb from limb.

269. *Gargara.*] See the note o book I. ver. 102.

270. *Ascanium.*] This is the nam of a river of Bithynia. But Garg rus and Ascanius seem to be put he for any mountain and river.

271. *Continuo.*] See the note ver. 75.

272. *Quia vere calor redit.*] Pi rius says it is *quia vere redit calor*, the Roman manuscript.

273. C

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Ore omnes verſae in Zephyrum ſtant rupibus altis,
Exceptantque leves auras: et ſaepe ſine ullis
Conjugiis vento gravidae, mirabile dictu!

but all turning their faces to the weſt wind, they ſtand on the rocks, and receive the gentle breeze: and often wonderful to tell

NOTES.

273. *Ore omnes verſae in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. Homer ſpeaks of the horſes of Achilles, as being begotten by the weſt wind: See the notation from Homer, in the note on *magni currus Achilles*, ver. 91.

Ariſtotle ſays, that at the time mares have this fury upon them, they are ſaid to be impregnated by the wind: for which reaſon, in the iſland of Crete, they never ſeparate the mares from the ſtallions. When they are thus affected, they leave the weſt, and run, not towards the eaſt or weſt, but towards the north or ſouth, and ſuffer no one to come near them, till either they are quite tired down, or come to the ſea. At this time they emit ſomething, which is called Hippomanes, and is gathered to be uſed as a charm: ἵπποι δὲ καὶ ἐξαυτμοῦσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ὀχεῖα, ἀπὸ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, φέρουσιν ἐκ τῶν ἄλλων ἵππων. ἔοικε δὲ τὸ πάθος, ὅπερ ἐπὶ νότῳ λέγεται τὸ καπριζειν. φέρουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπίσῃ τὸ πάθος, οὐδένα ἐῶσι πλησιάζειν, ἕως ἂν ἢ κατάπαυσι διὰ τὸν φόνον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκβάλλουσί τι. καλοῦσι δὲ καὶ τοῦτο, ὥσπερ ἐπὶ τοῦ τικτομένου, ἱππομανὲς. ἔστι δὲ οἷον ἡ καπρία. καὶ ζητοῦσι τοῦτο φιλόσοφοι φάσκοντες εἰ περὶ τὰς φαρμακείας. Varro affirms it is a certain truth, that about Liſbon ſome mares conceive by the wind at a certain ſeaſon, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: "In foetura res incredibilis "eſt in Hiſpania, ſed eſt vera, quod "in Luſitania ad oceanum, in ea "regione ubi eſt oppidum Olyſippo, "monte Tagro, quaedam e vento "concipiunt certo tempore equae; "ut hic gallinae quoque ſolent; "quarum ova ὑπωΐμια appellant." Columella ſays great care muſt be taken of the mares about their horſing time, becauſe if they are reſtrained, they rage with luſt, whence that poiſon is called ἱππόμανες which excites a furious luſt, like that of mares: that there is no doubt, but that in ſome countries the females burn with ſuch vehement deſires, that if they cannot enjoy the male, they conceive by the wind, like hens: and that in Spain, which runs weſtward towards the ocean, the mares have frequently foaled, without having had the company of a ſtallion, but theſe foals are uſeleſs, becauſe they die in three years: "Maxime ita- "que curandum eſt praedicto tem- "pore anni, ut tam foeminis, quam "admiſſariis deſiderantibus coëundi "fiat poteſtas, quoniam id praecipue "armentum ſi prohibeas, libidinis "extimulatur furiis, unde etiam ve- "neno inditum eſt nomen ἱππόμανες, "quod equinae cupidini ſimilem "mortalibus amorem accendant. "Nec dubium quin aliquot regioni- "bus

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without the ſtallion's aſſiſtance, Saxa per, et ſcopulos, et depreſſes convallea
being impregnated by the wind,
they fly over hills, and rocks,

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" bus tanto flagrent ardore coëundi " foeminae, ut etiam ſi marem non " habeant, aſſidua et nimia cupidi- " tate figurantes ſibi ipſae venerem, " cohortalium more avium, vento " concipiant. Quae enim poëta li- " centius dicit: *Scilicet ante om-* " *nes, &c.* Cum ſit notiſſimum " etiam in Sacro monte Hiſpaniae, " qui procurrit in occidentem juxta " oceanum, frequenter equas ſine " coitu ventrem pertuliſſe, foetum- " que educaſſe, qui tamen inutilis " eſt, quod triennio prius quam a- " doleſcat, morte abſumitur. Quare, " ut dixi dabimus operam, ne circa " aequinoctium vernum equae deſi- " deriis naturalibus angantur." Pliny mentions Liſbon as a place famous for mares conceiving by the weſt wind: " Oppida memorabilia " a Tago in ora, Oliſippo equarum " e favonio vento conceptu nobile." In another place he ſays, it is well known, that in Portugal, about Liſbon and the river Tagus, the mares turn themſelves againſt the weſt wind, are impregnated by it, and bring forth colts of exceeding ſwiftneſs, but dying at three years old: " Conſtat in Luſitania circa " Olyſſiponem oppidum et Tagum " amnem, equas Favonio flante ob- " verſas animalem, concipere ſpiri- " tum, idque partum fieri, et gigni " perniciſſimum ita, ſed triennium " vitae non excedere." Theſe quotations are ſufficient to ſhew, that it was generally believed by the Ancients that mares were impregnated by the weſtern wind. We ſee that even the graveſt proſe writers aſſert the truth of this, and that they even bring forth colts which live three years. Virgil however is very cautious: he does not mention the colts; but ſuppoſes only a falſe conception, within which bounds Ariſtotle alone contains himſelf, of all the writers whom we have juſt now quoted. The weſt wind, or Zephyrus, was always reckoned to lead on the ſpring, and to infuſe a genial warmth thro' the whole creation. Pliny ſays this wind opens the ſpring, beginning uſually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: " Primus eſt conceptus, flante " incipiente vento Favonio circiter " fere ſextum Idus Februarii. Hoc " enim maritantur viveſcentia e terra, quo etiam equae in Hiſpania, " ut diximus. Hic eſt genitalis ſpi- " ritus mundi, a fovendo dictus, ut " quidam exiſtimavere. Flat ab oc- " caſu aequinoctiali, ver inchoans. " Catulitionem ruſtici vocant, geſti- " ente natura ſemina accipere, eaque " animam inferente omnibus ſatis." Thus alſo our Poet, in the ſecond Georgick:

" Parturit almus ager: Zephyrique
" tepentibus auris
" Laxant arva ſinus: ſuperat tener
" omnibus humor."

How far the mares are really affected we muſt leave to be decided by the Philoſophers of Spain and Portugal. But that hens will lay eggs without the aſſiſtance of the cock, is a well known

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Diffugiunt; non, Eure, tuos, neque ſolis ad ortus; *and dales: not towards the riſing, O Eurus, nor towards that of the ſun, nor towards*

NOTES.

own fact: and it is as well known, t ſuch eggs never produce a living mal. Theſe fruitleſs eggs are cal- by us *wind eggs*, as Varro calls ἀνεμίαι: and thus Ariſtotle a like expreſſion with regard to mares, ἐξανεμοῦσθαι.

277. *Non Eure, tuos, &c.*] Here gil widely differs from Ariſtotle; o ſays expreſsly that they run ther towards the eaſt, nor weſt, towards the north and ſouth. nce ſome of the Criticks have n great pains to draw the Philo- her and the Poet into the ſame nion. In order to this ſome have poſed the Poet's meaning to be they run, not towards the eaſt, towards the north, weſt, and th. Thus Grimoaldus paraphraſes "Non orientem ſolem verſus, ſed in ſeptentrionem, in occiden- tem, et in auſtrum nebuloſum atque pluvioſum." Thus alſo La nda: "Quin uno excepto Euro, ium cum hoc nullus eſt illis amor, ios quoque amant ventos. Cur- runt enim verſus Septentrionem, unde flant Boreas et Caurus: cur- runt verſus Auſtrum, his enim ventis maritantur." This laſt ommentator, not content with ining Virgil, lays hold on Ari- otle in the next place, and com- him to ſay the very ſame. In- ead of Θέουσι δὲ ὄντε πρὸς ἕω, ὄντε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον, wou'd fain read Θέουσι δὲ οὐ πρὸς ἕω, ἀλλὰ πρὸς δυσμὰς, ἢ ἄρκτον, ἢ νότον. might, with as little vio- nce, have made Ariſtotle ſay Θέουσι δὲ πρὸς ἕω, ἀλλὰ πρὸς δυσμάς, οὐ πρὸς ἄρκτον ἢ νότον, which would have ex- actly agreed with the moſt obvious meaning of Virgil's words. Vir- gil ſays expreſsly, that they turn to the weſt; "ore omnes verſae in "Zephyrum; which ſeems the moſt probable, if he ſpake of the mares of Liſbon; for the neareſt ſea to them is the weſtern ocean, and we have heard Ariſtotle ſay, that they run towards the ſea. As for the mares which Ariſtotle mentions, they ſeem to have been thoſe of Crete, and probably fed about mount Ida, the moſt celebrated place in that iſland. This being admitted, we need but conſider, that as Crete extends in length, from eaſt to weſt, and as Ida is in the middle of the iſland, the running directly to the ſea, and to the north or ſouth is exactly the ſame thing.

The *Eurus*, according to Pliny, is the ſouth-eaſt: "Ab oriente æ- "quinoctiali ſubſolanus, ab oriente "brumali Vulturnus: illum Ape- "lioten, hunc Eurum Graeci ap- "pellant." According to Aulus Gellius, *Eurus* is the eaſt, and the ſame with the *Subſolanus* and Ape- liotes: "Qui ventus igitur ab ori- "ente verno, id eſt, æquinoctiali ve- "nit, nominatur Eurus, ficto vo- "cabulo, ut iſti ἐτυμολογικοὶ aiunt, "ἀπὸ τῆς ἕω ἕως, is alio quoque a Grae- "cis nomine ἀπηλιώτης, a Romanis "nauticis ſubſolanus cognomina- "tur..... Hi ſunt igitur tres "venti orientales, Aquilo, Vultur- "nus, Eurus: quorum medius Eu- "rus eſt."

278. *Be-*

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Boreas or *Caurus*, or *nubifer*. In Boream, Caurumque, aut unde nigerrimus Auster
black Auster

NOTES.

278. *Boream.*] *Boreas* is frequently used to signify the north: but strictly speaking, it is the north-east. Pliny says the north wind is called *Septemtrio*, and by the Greeks *Aparctias*, and that the *Aquilo*, called by the Greeks *Boreas* is the north-east: "A Septentrionibus septem "trio, interque eum et exortum "solstitialem Aquilo, Aparctias dicti "et Boreas." I believe there is an error in the copies of Pliny, and that instead of *interque eum et exortum solstitialem* we should read *juxtaque eum ad exortum solstitialem*; for the *exortus solstitialis* is the north-east; and therefore, according to the common reading *Boreas* will be the north-north-east; whereas Pliny is evidently speaking of the compass, as divided only into eight points: "Veteres "quatuor omnino servavere, per to-"tidem mundi partes, idco nec Ho-"merus plures nominat, hebeti ut "mox judicatum est ratione: secuta. "aetas octo addidit, nimis subtili et "concisa: proximis inter utramque "media placuit, ad brevem ex nu-"merosa additis quatuor. Sunt er-"go bini in quatuor caeli partibus." Aulus Gellius says expressly, that Boreas is the north-east: "Qui ab "aestiva et solstitiali orientis meta "venit, Latine Aquilo, Boreas "Graece dicitur: eumque propterea "quidam dicunt ab Homero αἰθρη-"γενέτην appellatum. Boream autem "putant dictum ἀπὸ τῆς βοῆς, quo-"niam sit violenti flatus et sonori."

Caurum.] *Caurus*, or *Corus*, according to Pliny is the north-west: "Ab occasu aequinoctiali Favonius, "ab occasu solstitiali Corus; Ze-"phyron et Argesten vocant..... "Huic est contrarius Vulturnus.... "Ventorum frigidissimi sunt quos a "Septentrione diximus spirare, et "vicinus iis Corus." Aulius Gellius makes *Caurus* the south-west, for he places it opposite to Aquilo: "His "oppositi et contrarii sunt alii tres "occidui: Caurus quem solent "Graeci ἀφρικὸν vocare, is adversus "Aquilonem flat." But I believe Gellius is mistaken, for Virgil in ver. 356, represents *Caurus* as an exceeding cold wind:

"Semper hyems, semper spirantes "frigora Cauri."

It will not perhaps be unacceptable to the reader, if in this place I shew what names the Ancients gave to the points of the compass, as they are mentioned by Pliny. I have already observed that this author divided the compass into eight parts. These I think were evidently the North, North-East, East, South-East, South, South-West, West, and North-West. For in *lib.* 18. *c.* 34. where he is speaking of describing the parts of heaven in a field, he says the meridian line is to be cut transversly thro' the middle by another line, which will shew the place of the sun's rising and setting at the equinox, that is, due east and west. Then two other lines must be drawn obliquely from each side of the north to each side of the south, all thro' the same centre, all of equal length and at equal distances: "Diximus ut in "medio linea designaretur umbili-"cus. Per hunc medium trans-"versa currat alia. Haec erit ab "exortu

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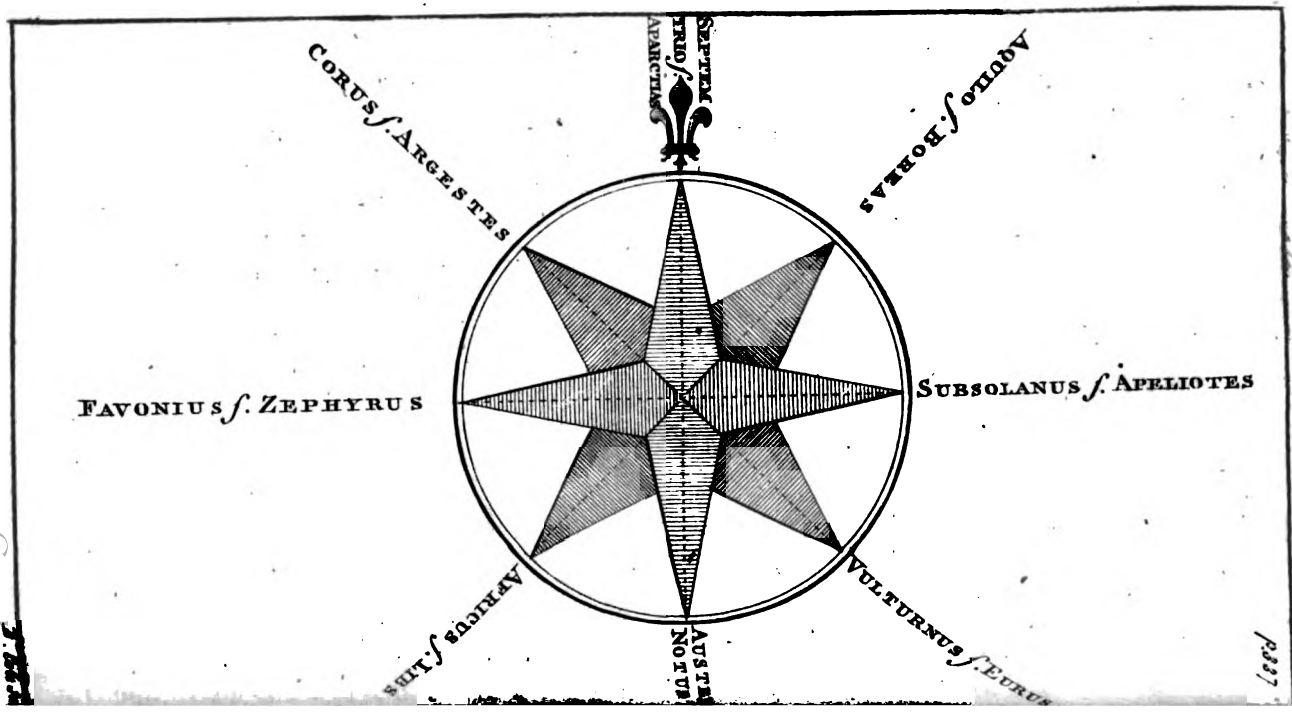
CORUS s. ARGESTES
SEPTEM TRIO s. APARCTIAS
AQUILO s. BOREAS
FAVONIUS s. ZEPHYRUS
SUBSOLANUS s. APELIOTES
AFRICUS s. LIBS
AUSTER NOTUS
VULTURNUS s. EURUS

Nascitur, et pluvio contristat frigore caelum. 279 *arises, and saddens all the sky with cold rain.*

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"exortu aequinoctiali ad occasum "aequinoctialem. Et limes, qui ita "secabit agrum, decumanus voca- "bitur. Ducantur deinde aliae duae "lineae in decussis oblique, ita ut "a septentrionis dextra laevaque ad "austri dextram laevamque descen- "dant. Omnes per eundem cur- "rant umbilicum, omnes inter se "pares sint, omnia intervalla paria." The next line to the north; towards the east, that is the north east, is called *Aquilo*, and by the Greeks *Boreas*: "Ita caeli exacta parte, "quod fuerit lineae caput septentri- "oni proximum a parte exortiva, "solstitialem habebit exortum, hoc "est, longissimi diei, ventumque "Aquilonem, Boream a Graecis "dictum." The point opposite to this, that is, the south-west is named *Africus*, and by the Greeks *Libs*: "Ex adverso *Aquilonis* ab occasu "brumali *Africus* flabit, quem Grae- "ci Liba vocant." The wind which blows from the east point is called *Subsolanus*, by the Greeks *Apeliotes*; opposite to which is the *Favonius*, called *Zephyrus* by the Greeks, "Tertia a septentrione linea, quam "per latitudinem umbrae duximus, "et decumanam vocavimus, exor- "tum habet aequinoctialem, ven- "tumque *Subsolanum*, Graecis *Ape- "liotem* dictum. . . . . Favonius ex "adverso ejus ab aequinoctiali oc- "casu, *Zephyrus* a Graecis nomina- "tus." Between the east and the south rises the *Vulturnus*, the Greek name of which is *Eurus*; and opposite to this, between the north and west is the *Caurus*, or as the Greeks call it, *Argestes*: "Quarta "a septentrione linea, eadem austro "ab exortiva parte proxima, bru- "malem habebit exortum, ventum- "que *Vulturnum*, *Eurum* a Graecis "dictum. . . . . Ex adverso *Vulturni* "flabit *Corus*, ab occasu solstitiali et "occidentali latere septentrionis, a "Graecis dictus *Argestes*." In *lib.* 2. *c.* 47. he says the south is called *Auster*, by the Greeks *Notus*, the north *Septem trio*, by the Greeks *Aparctias*: "A meridie *Auster* et "ab occasu brumali *Africus*, *Notos* "et *Liba* nominant. . . . . A sep- "tentrionibus *Septem trio*, interque "eum et [*or rather, as was observed before*, juxtaque eum ad] exortum "solstitialem *Aquilo*, *Aparctias* dicti "et *Boreas*."

278. *Nigerrimus Auster.*] The south wind is called black, because of the darkness it occasions, by means of the thick showers, which it brings with it. Thus in the fifth Aeneid:

"— — — Ruit aethere toto
"Turbidus imber aquis, densisque
"nigerrimus Austris."

279. *Pluvio contristat frigore caelum.*] The South was always accounted a rainy wind. Thus in the first Georgick:

"— — — Quid cogitet humidus
"Auster:"

And

"— — — Jupiter humidus Austris
"Densat erant quae rara modo."

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thence a slimy juice at length distils from their groins, Hinc demum, Hippomanes vero quod nomine dicunt 280

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And in the third 3.

" Vere madent udo terrae ac pluvi-
" alibus Auſtris."

And in the ninth Aeneid:

" —— — Jupiter horridus Auſtris
" Torquet aquoſam hyemem."

But I think it ſeems not quite ſo plain, that it ever was accounted a cold wind. I have ſometimes inclined to think, that we ought to read *fidere* inſtead of *frigore*, with the Roman and Cambridge manuſcripts: but that will not fully anſwer our purpoſe, for we have another inſtance of the ſouth-wind's being called *cold* by Virgil. It is in the fourth Georgick, where he ſays,

" *Frigidus* ut quondam ſylvis im-
" murmurat Auſter."

Macrobius endeavours to ſolve this difficulty, by ſaying the ſouth-wind is cold at its origin, and is only accidentally warm, by paſſing thro' the torrid zone. But this is a very trifling ſolution. For what ſignifies the coldneſs of this wind at it's origin, when it is warm with regard to us? Beſides, if I am not much miſtaken, the Ancients had no notion of it's coming from the pole, but thought it aroſe in Africa, which was the moſt ſouthern part of the world, that they knew: *Lybiae devexus in Auſtros*, ſays our Poet himſelf in the firſt Georgick. And Pliny ſpeaks of a rock in the Cyrenaic province, which is in Africa, that is ſacred to the ſouth wind: " Quin
" et in Cyrenaica provincia, rupes
" quaedam Auſtro traditur ſacra,
" quam profanum ſit attrectari ho
" minis manu, confeſtim auſtro vol
" vente arenas." Ruaeus will have *frigus* in this place to ſtand only for a rainy ſeaſon, as *hyems* is alſo uſed frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty, is by obſerving that the ſouth-wind was not always accounted warm. Columella ſpeaks of it's blowing in January and February, and bringing hail: " XVII
" Cal. Feb. Sol in Aquarium tranſit
" Leo mane incipit occidere, Afri
" cus, interdum Auſter cum pluvi
" . . . . Cal. Feb. Fidis incipit occi
" dere, ventus eurinus, et interdum
" Auſter cum grandine eſt. . . . .
" Nonas April. Favonius aut Au
" ſter, cum grandine." Now it ap
pears from the ſame author, that the time when the mares are ſeized with this fury is about the vernal equinox: " Generoſis *circa vernum aequinoc
" tium* mares jungentur. . . . Maxim
" itaque curandum eſt *praedicto tem
" pore anni*, ut . . . . deſiderantibus
" coëundi fiat poteſtas, quoniam i
" praecipue armentum ſi prohibeat
" libidinis extimulatur furiis." Virgil therefore ſpeaking of the ſouth-wind about the beginning of our March calls it *cold* at that ſeaſon, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius ſpeaks of an herb men-

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Paſtores, lentum deſtillat ab inguine virus. 281 *which the ſhepherds properly call* Hippomanes.

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mentioned by *Heſiod*, under the name of Hippomanes; but I believe there is an error in the copy of Servius, which I make uſe of, for Fulvius Urſinus, repreſents Servius as quoting Theocritus: "Putat Ser-"vius intelligendum hoc loco de "Hippomane planta, cujus meminit "*Theocritus*." I do not find the mention of any ſuch plant in Heſiod, but it is ſpoken of in the Pharmaceutria of Theocritus:

Ἱππομανὲς, φυτὸν ἰσὶ πας' Ἀρκάσι. τῶδ' ἴπι πᾶσαι
Καὶ πῶλοι μαίνωλαι ἄν ὄρια καὶ θοαὶ ἵπποι.

"Hippomanes, a plant Arcadia "bears;
"This makes ſteeds mad, and this "excites the mares."

CREECH.

The Scholiaſt upon Theocritus, as I find him quoted by Fulvius Urſinus, tells us that Cratevas deſcribed the plant Hippomanes, as having the fruit of the wild cucumber, and the leaves of the prickly poppy: Κρατεύας φασὶ τὸ φυτὸν ἴχειν καρπὸν ὡς πεπονῦ ἀγριοῦ. μελάντερον δὲ τὸ φύλλον ὡσεὶ μήκωνος ἀκανθώδες. It is plain however, that Virgil does not here ſpeak of the plant. Servius thinks he adds *vero nomine*, to inſinuate that the plant is erroneouſly called Hippomanes, and that it belongs properly to the ſlime he is ſpeaking of. The Poet might perhaps allude to the tubercle ſaid to be found on the forehead of a young colt, when he is juſt foaled, which is by ſome called Hippomanes, and was ſought for in incantations, as we find in the fourth Aeneid:

"Quaeritur et naſcentis equi de "fronte revulſus
"Et matri praereptus amor."

Pliny ſays the mare lieks this tubercle off, as ſoon as the colt is foaled; otherwiſe ſhe does not love him, nor will ſhe admit him to ſuckher: "Et ſane equis amoris innaſci "veneficium, Hippomanes appella-"tum, in fronte, caricae magnitu-"dine, colore nigro: quod ſtatim "edito partu devorat foeta, aut par-"tum ad ubera non admittit, ſi "quis praereptum habeat." Ariſtotle alſo mentions it in the eighth book of his Hiſtory of Animals, but he treats it as an old woman's ſtory: Τὸ δὲ ἱππομανὲς καλούμενον ἐπιφύεται μὲν, ὥσπερ λέγεται τοῖς πώλοις αἱ δὲ ἵπποι περιλείχουσαι καὶ κοθαίρουσαι, περιτρώγουσιν αὐτό. τὸ δὲ ἐπιμυθευόμενα πέπλασθαι μᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἱπποδάς. Virgil therefore, who had Ariſtotle in his eye throughout this paſſage, ſays that this ſlime is properly called Hippomanes, in contradiſtinction to that fictitious tubercle, which has uſurped that name.

281. *Deſtillat.*] It is generally printed *diſtillat:* but Pierius ſays it is *deſtillat* in the Roman, the Medicean, the Lombard, and other ancient manuſcripts. Heinſius alſo admits *deſtillat.*

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The Hippomanes is often gathered by wicked stepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time, flies away, whilst we, being drawn away by love, pursue so many particulars. Enough of herds: there remains another part of our care, to manage the woolly flocks, and the shaggy goats. This is a labour: hence, ye strong husbandmen, hope for praise. Nor am I at all ignorant, how difficult it is to raise this subject with lofty expressions, and to add due honour to so low an argument. But sweet love carries me away thro' the rugged deserts of Parnassus: I delight in passing over the hills, where no tract of the

Hippomanes, quod saepe malae legere novercae;
Miscueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc satis armentis: superat pars altera curae,
Lanigeros agitare greges, hirtasque capellas:
Hic labor: hinc laudem sortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quam sit, et angustis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor: juvat ire jugis, qua nulla priorum

NOTES.

283. *Miscuerunt.*] It is *miscuerint* in one of Dr Mead's manuscripts, and in the Roman manuscript, according to Pierius. This line is also in the second Georgick:

"Pocula si quando saevae infecere
"*novercae*,
"*Miscueruntque herbas, et non in-*
"*noxia verba.*"

286. The Poet having now done with bulls and horses, proceeds to speak of sheep and goats. But being aware of the great difficulty in making such mean subjects shine in poetry, he invokes Pales to his assistance.

288. *Hic.* Pierius says it is *hinc* in the Medicean, and in most of the ancient manuscripts, tho' many of them have *hic*. The King's, both the Arundelian, and both Dr Mead's manuscripts have *hinc*. The Cambridge and the Bodleian copies have *hic*, which reading is admitted also by Heinsius, and most of the editors.

Laudem.] It is *laudes* in the King's and in one of Dr Mead's manuscripts.

Sperate.] It is *sperare* in the old edition printed at Venice, by Jacobus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

289. *Nec sum animi dubius, &c.*] This passage is an evident imitation of the following lines of Lucretius:

"Nunc age, quod superest, cog-
"nosce, et clarius audi
"Nec me animi fallit quam sint ob-
"scura, sed acri
"Percussit thyrso laudis spes magna
"meum cor,
"Et simul incussit suavem mi in
"pectus amorem
"Musarum: quo nunc instinctus,
"mente vigenti
"Avia Pieridum peragro loca, nul-
"lius ante
"Trita solo: juvat integros acce-
"dere fontes,
"Atque haurire: juvatque novos
"decerpere flores:
"Insignemque meo capiti petere
"inde coronam,
"Unde prius nulli velarint tempora
"Musae."

291. *Parnassi deserta per ardua.*] Parnassus is a great mountain of Phocis,

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Caſtaliam molli devertitur orbita clivo.
Nunc veneranda Pales, magno nunc ore ſonandum.
Incipiens ſtabulis edico in mollibus herbam

Antients turns with an eaſy deſcent to Caſtalia. Now, O adored Pales, now muſt I raiſe my ſtrain. In the firſt place I pronounce that ſheep ſhould be foddered in ſoft cotes,

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Phocis, ſacred to Apollo and the Muſes. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Caſtalian ſpring, ſacred to the Muſes.

293. *Devertitur.*] In many copies it is *divertitur*: but Pierius ſays it is *devertitur* in all the ancient manuſcripts which he has ſeen.

Molli clivo.] *Clivus* is uſed both for the aſcent and deſcent of a hill. Servius underſtands it in this place to ſignify a *deſcent*: "facili itinere "et *deſcenſione.*" This interpretation ſeems to agree beſt with Virgil's ſenſe; for he ſpeaks of paſſing over the mountain; and therefore he muſt deſcend again, to come to the Caſtalian ſpring. Grimoaldus however takes it to mean an *aſcent*: "per "quae nemo veterum Poëtarum fa- "cili *aſcenſu* trajicere potuit hacte- "nus." Of the ſame opinion is La Cerda: "Eſt Caſtalius fons Mu- "ſarum, non in ipſo vertice Parnaſſi, "ſed ad ima, ideo tantum per mol- "lem quendam clivum *aſcenſus* eſt "ad illum." Dr Trapp follows this interpretation:

"——— By ſoft *aſcent*
"Inclining to the pure Caſtalian
"ſtream."

We find an expreſſion like this in the ninth Eclogue:

"——— Qua ſe ſubducere colles
"Incipiunt, *mollique jugum demittere*
"*clivo*,
"Uſque ad aquam, et veteris jam fracta cacumina fagi."

Here *molli clivo* plainly ſignifies an eaſy *deſcent*; and thus it is underſtood by La Cerda himſelf: "A clivo "quopiam molli leniterque ſubducto "uſque ad aquam Mincii fluminis, "et fagum, cui prae ſenio fracta ca- "cumina." Thus alſo Dr Trapp tranſlates this paſſage;

"——— Where the hills begin
"To leſſen by an eaſy ſoft *deſcent*,
"Down to the water and the
"ſtunted beech."

294. *Pales.*] See the note on ver. 1.

Sonandum.] It is *canendum* in one of Dr Mead's manuſcripts.

295. *Incipiens, &c.*] In this paſſage the Poet treats of the care of ſheep and goats, during the winter ſeaſon.

Stabulis in mollibus.] Servius interprets *mollibus warm*: "clemen- "tioribus et aëris temperati; vel "propter plagam auſtralem, vel "propter ſuppoſitas herbas animali- "bus." In this he is followed by Dr Trapp:

"Firſt, I ordain, that in *warm*
"huts the ſheep
"Be fodder'd."

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till the leafy summer returns: Carpere oves, dum mox frondosa reducitur aestas:
and that the hard ground should be strewed with good a quantity Et multa duram stipula filicumque manipli 297

NOTES.

I rather chuse, with La Cerda, to give *mollibus* it's usual sense *soft*, because he immediately tells us that the *hard* ground should be littered with straw and brakes. Thus also May translates it:

"—— But first I counsell to con-
"taine
"Your sheep within soft stals to
"feed at home."

Besides, Columella expresly says, that this litter is used, that the sheep may lie soft: "Deturque opera, "aequis humor subsistat, ut semper "quam aridissimis filicibus, vel cul-"mis stabula constrata sint, quo pu-"rius et mollius incubent foetae." It is not very usual with us, to house our sheep, notwithstanding our climate is less mild, than that of Italy. But Mr Mortimer observes, that "In Glocestershire they house their "sheep every night, and litter them "with clean straw, which affords a "great advantage to their land by "the manure, and they say makes "their wool very fine."

Herbam carpere.] Cato says the sheep should be foddered with the leaves of poplars, elms, and oaks: "Frondem populneam, ulmeam, "querneam caedito, per tempus "eam condito, non peraridam, pa-"bulum ovibus." Varro mentions fig-leaves, chaff, grape-stones, and bran: "His quaecunque jubentur, "vescuntur, ut folia ficulnea, et pa-"lea, et vinacea: furfures objiciun-"tur modice, ne parum, aut nimium "saturentur." Columella speaks also of elm and ash leaves: "Aluntur "autem commodissime repositis ul-"meis, vel ex fraxino frondibus."

296. *Dum mox frondosa reducitur aestas.*] The meaning of this is, that the sheep are to be housed, till the warm weather has produced a sufficient quantity of fresh food for them in the open fields. We cannot suppose that summer is to be taken here in a strict sense; for that season began on the ninth of May; and surely they never housed their sheep till that time.

297. *Duram bumum.*] He calls the ground hard, because it was usual to pave their sheep cotes with stone: "Horum praesepia ac stabula, ut "sint pura, majorem adhibeant di-"ligentiam quam hirtis. Itaque fa-"ciunt lapide strata, ut urina ne-"cubi in stabulo consistat."

Stipula filicumque manipli.] For *filix* see ver. 189. of the second book.

The writers of agriculture are particularly careful, to give instructions about keeping the sheep clean and dry in their cotes. Thus Cato: "Pecori et bubus diligenter subster-"natur, ungulae curentur.... Stra-"menta si deerunt, frondem ilig-"neam legito, eam substernito ovi-"bus bubusque." Varro says the pavement should be laid sloping, that it may easily be swept clean; because wet spoils the wool and disorders the sheep. He adds that fresh litter

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Sternere ſubter humum, glacies ne frigida laedat
Molle pecus, ſcabiemque ferat, turpeſque podagras.

of ſtraw, and bundles of brakes; that cold ice may not hurt the tender cattle, and bring the ſcab and foul gouts.

NOTES.

litter ſhould be often given them; that they may lie ſoft and clean: "Ubi ſtent, ſolum oportet eſſe eruderatum, et proclivum, ut everri facile poſſit, ac fieri purum: non enim ſolum ea uligo lanam corrumpit ovium, ſed etiam ungulas, ac ſcabras fieri cogit. Cum aliquot dies ſteterunt, ſubjicere oportet virgulta alia, quo mollius requieſcant, purioreſque ſint: libentius enim ita paſcuntur."

298. *Glacies ne frigida laedat molle pecus.*] Columella ſays that ſheep, tho' they are the beſt cloathed of all animals, are nevertheleſs the moſt impatient both of cold and heat: "Id pecus, quamvis ex omnibus animalibus veſtitiſſimum, frigoris tamen impatientiſſimum eſt, nec minus aeſtivi vaporis."

299. *Scabiem.*] See ver. 441.

Turpeſque podagras.] I have ventured to tranſlate *podagra* the *gout*, tho' I have not been informed that our ſheep are ever ſubject to ſuch a diſtemper. The Poet certainly means ſome kind of tumour in the feet: and probably it is the ſame diſtemper with that, which Columella has deſcribed under the name of *clavi*. He ſays they are of two ſorts: one is, when there is a filth and galling in the parting of the hoof; the other, when there is a tubercle in the ſame place, with a hair in the middle, and a worm under it. The former is cured by tar; or by alum and ſulphur mixt with vinegar; or by a young pomegranate, before the ſeeds are formed, pounded with alum, and then covered with vinegar; or by verdegris crumbled upon it; or by burnt galls levigated with auſtere wine, and laid upon the part. The tubercle, which has the worm at the bottom, muſt be cut carefully round, that the animalcule be not wounded, for if that ſhould happen, it ſends forth a venemous ſanies, which makes the wound incurable, ſo that the whole foot muſt be taken off: and when you have carefully cut out the tubercle, you muſt drop melted ſuet into the place: "Clavi quoque dupliciter infeſtant ovem, ſive cum ſubluvies atque intertrigo in ipſo diſcrimine ungulae naſcitur, ſeu cum idem locus tuberculum habet, cujus media fere parte canino ſimilis extat pilus, eique ſubeſt vermiculus. Subluvies, et intertrigo pice per ſe liquida, vel alumine et ſulfure, atque aceto miſtis rite eruentur, vel tenero punico malo, prius quam grana faciat, cum alumine pinſito, ſuperfuſaque aceto, vel aeris aerugine infriata, vel combuſta galla cum auſtero vino levigata, et ſuperpoſita: tuberculum, cui ſubeſt vermiculus, ferro quam acutiſſime circumſecari oportet, nedum amputatur etiam, quod infra eſt, animal vulneremus: id enim cum ſauciatur, venenatam ſaniem mittit, qua reſperſum vulnus ita inſanabile facit, ut totus pes amputandus ſit: et cum tuberculum diligenter circumcideris, candens ſevum vulneri per ardentem tae-

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Then leaving the sheep, I order the leafy arbutes to suffice the goats: and that they should have fresh water, and that the cotes should be turned from the winds opposite to the winter sun, being exposed to the south; when cold Aquarius now sets, and pours forth his water at the end of the year. Nor are these to be tended by us with less care, nor are they less useful; tho' the Milesian

Post hinc digressus jubeo frondentia capris
Arbuta sufficere, et fluvios praebere recentes;
Et stabula à ventis hyberno opponere soli
Admedium conversa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hae quoque non cura nobis leviore tuendae,
Nec minor usus erit: quamvis Milesia magno

NOTES.

"dam instillato." Perhaps Virgil "means the first sort, and therefore gives this disease the epithet *turpis*.

300. *Frondentia arbuta.*] In the first book, Virgil uses *arbutum* for the fruit, and in the second, *arbutus* for the tree: but here *arbutum* is used for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever green, and therefore supplies the goats with browze in winter, of which season Virgil is now speaking. Columella mentions the *arbutus* among those shrubs which are coveted by goats: "Id autem "genus dumeta potius, quam cam-"pestre situm desiderat: asperisque "etiam locis, ac sylvestribus optime "pascitur. Nam nec rubos aver-"satur, nec vepribus offenditur, et "arbusculis, frutetisque maxime "gaudet. Ea sunt *arbutus*, atque "alaternus, cytisusque agrestis. Nec "minus ilignei, querneique frutices, "qui in altitudinem non prosiliunt."

303. *Cum frigidus olim jam cadit, &c.*] In one of the Arundelian manuscripts it is *dum* instead of *cum*.

In this place, as Ruaeus well observes, Virgil must mean that year, which began with March, for Aquarius was reckoned to rise about the middle of January, and to set about the middle of February. Aquarius is represented pouring wate out of an urn, and was esteemed rainy sign.

305. *Hae . . . . tuendae.*] Se vius reads *haec . . . . tuenda*, a says the Poet uses the neuter gend figuratively. In this he is followe by several of the oldest editors. B Heinsius, and almost all the la editors read *hae . . . . tuend* which reading I find also in all t manuscripts, which I have collate In one of Dr Mead's manuscript it is *nec* instead of *hae*.

306. *Nec minor usus erit.*] Go are of no less value than sheep: f they are very fruitful, and yield bundance of milk, which is ve little, if at all inferior to that the ass, in nourishing weak, a restoring wasting bodies. They kept with very little expence, f they will feed on briars, and almo any wild shrubs. The kids are ve good meat: they climb the steep rocks and precipices: tho' their fe do not at all seem to be made f that purpuse.

Quamvis Milesia magno vellera mutentur.] Miletus was a city the borders of Ionia and Caria, f mous for the best wool, of which t Milesian garments were made, wh were

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Vellera mutentur, Tyrios incocta rubores.
Denſior hinc ſoboles; hinc largi copia lactis.
Quam magis exhauſto ſpumaverit ubere mulctra;
Laeta magis preſſis manabunt flumina mammis.
Nec minus interea barbas incanaque menta

fleeces being ſtained with Tyrian dye ſell for a large price. Theſe are more fruitful, theſe afford a greater plenty of milk. The more the pail froths with their exhauſted udders, the larger ſtreams will flow from their preſſed dugs. Beſides, the beards and hoary chins,

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were greatly eſteemed by the ladies, for their delicate ſoftneſs.

In *magno mutentur* the Poet alludes to the ancient cuſtom of changing one commodity for another, before the general uſe of money.

307. *Tyrios incocta rubores.*] See the note on *Tyrio conſpectus in oſtro*, ver. 17.

308. *Denſior hinc ſoboles.*] Columella ſays a goat, if ſhe is of a good ſort, frequently brings forth two, and ſometimes three kids at a time: "Parit autem ſi eſt generoſa proles, "frequenter duos, nonnunquam tri- "ugeminos."

309. *Quam magis.*] Pierius ſays it is *quo magis* in the Roman, and other ancient manuſcripts.

310. *Flumina.*] So I read with Heinſius, and Ruaeus. Pierius ſays it is *ubera*, in the Roman, the Lombard, and other very ancient manuſcripts. He ſeems to think *ubera* the true reading; and that the tranſcribers, obſerving *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore ſubſtituted *flumina*. La Cerda alſo thinks that thoſe who read *flumina*, deprive this paſſage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr Mead's manuſcripts. In the Cambridge manuſcript, and in moſt of the later editions, it is *flumina*, which appears to be no inelegant reading. Pierius alſo allows that *flumina* is a metaphorical hyperbole, very proper in this place, to expreſs an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augylae ipſi medio fere ſpatio lo- "cantur ab Aethiopia, quae ad oc- "cidentem vergit, et a regione quae "duas Syrtes interjacet, pari utrin- "que intervallo, ſed littore inter "duas Syrtes, ccl. M. paſſ. Ibi ci- "vitas Oenſis, Cynips fluvius ac "regio." This country ſeems to be that which is now called Tripoly, Oea being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longeſt hair; whence theſe animals are often called Cyniphian. Thus Martial:

"Cujus livida naribus caninis
"Dependet glacies, rigetque barba,
"Qualem forficibus metit ſupinis
"Tonſor *Cyniphio* Cylix *marito*:"

And

"Non hos lana dedit, ſed olentis
"barba mariti:
"*Cyniphio* poterit planta latere
"ſinu."

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and shaggy hairs of the Cinyphian goats are shorn, for the use of the camps, and for coverings to miserable mariners. But they feed in the woods, and on the summits of Lycaeus, and browze on the prickly brambles, and the bushes that love high places. And the she-goats remember to return to their cotes of their own accord, and carry their kids with them, and can scarce step over the threshold with their swelling udders. Therefore, as they take less care to provide against want, you must be the more careful to defend them from ice and snowy winds;

Cinyphii tondent hirci, ſetaſque comantes,
Uſum in caſtrorum, et miſeris velamina nautis,
Paſcuntur vero ſylvas et ſumma Lycaei,
Horrenteſque rubos, et amantes ardua dumos.
Atque ipſae memores redeunt in tecta, ſuoſque
Ducunt, et gravido ſuperant vix ubere limen.
Ergo omni ſtudio glaciem ventoſque nivales,
Quo minor eſt illis curae mortalis egeſtas,

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Some Grammarians take *Cyniphii hirci* to be the nominative caſe, and *tondent* to be put for *tondentur*. But the general opinion is, that *Cinyphii hirci* is the genitive caſe; and that *paſtores* underſtood is the nominative caſe before the active verb *tondent*. Perhaps *Ciniphii* is the nominative caſe to *tondent*: and then this paſſage ſhould be thus tranſlated: "the "Cinyphians ſhave the beards and "hoary chins of the goat." This ſenſe is admitted by Grimoaldus: "*Libyci paſtores* abradunt hirquinas "barbas, &c." Cinyphius is uſed for the people by Martial:

"Stat caper Aeolio Thebani vellere Phryxi
"Cultus: ab hoc mallet vecta fuiſſe ſoror.
"Hunc nec *Cinyphius tonſor* viola-verit, et tu
"Ipſe tua paſci vite, Lyaee, velis."

Pierius ſays it is *hircis* in the Roman, and in ſome other ancient manuſcripts.

313. *Uſum in caſtrorum, et miſeris velamina nautis.*] Varro ſays that goats are ſhorn for the uſe of ſailors, and engines of war: "Ut fructum "ovis e lana an veſtimentum: ſic "capra pilos miniſtrat at uſum nau-"ticum, et ad bellica tormenta, et "fabrilia vaſa."

314. *Lycaei.*] *Lycaeus* is a mountain of Arcadia. It ſeems to be put here for mountains in general.

315. *Horrenteſque rubos.*] *Rubus* is the bramble or black-berry buſh; for Pliny ſays they bear a fruit like mulberries: "Rubi mora ferunt."

316. *Suoſque ducunt.*] Servius interprets *ſuos* their *young*; in which he is followed by moſt of the Commentators and Tranſlators. But La Cerda thinks it means their *paſtors*.

319. *Minor.*] Servius reads *minor*. It is *minor* alſo in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr Mead's manuſcripts. In the other manuſcript of Dr Mead, it is *minus*, which is admitted by Heinſius, and moſt of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a diſagreeable ſibilation. In the old Nurenberg edition it is *minor*. In the King's manuſcript it is *major*, which cannot be right.

The ſenſe of this paſſage ſeems to be, that as goats give us ſo ſo little trouble, browſing upon any wild buſhes,

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Avertes; victumque feres, et virgea laetus,
Fabula; nec tota claudes foenilia bruma.
At vero, zephyris cum laeta vocantibus aestas,
In saltus utrumque gregem atque in pascua mittes.
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenera pecori gratissimus herba,

and joyfully supply them with food, and twigy pasture: nor must you shut up your stores of hay during the whole winter. But when the warm weather rejoices with inviting Zephyrs, you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the first rising of Lucifer, whilst the morning is new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle.

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bushes, which sheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a shepherd; we ought in justice to take care of them, and allow them a sufficient quantity of food in winter.

322. *At vero*, &c.] In this passage we are informed how sheep and goats are to be managed, when the weather begins to grow warm.

Zephyris cum laeta vocantibus aestas.] The west wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the spring. Thus Pliny: "Tertia a septentrione linea, quam "per latitudinem umbrae duximus, "et decumanam vocavimus, exortum habet aequinoctialem, ventumque Subsolanum, Graecis Apelioten dictum. In hunc salutribus "locis villae vineaque spectent. Ipse "leniter pluvius, tamen est siccior "Favonius, ex adverso ejus ab aequinoctiali occasu, Zephyrus a "Graecis nominatus. In hunc spectare oliveta Cato jussit. Hic ver "inchoat, aperitque terras tenui frigore saluber. Hic vites putandi, "frugesque curandi, arbores serendi, "poma inserendi, oleas tractandi jus "dabit afflatuque nutricium exercebit."

I have translated *aestas* warm weather in this place. He means by this word, from the beginning of the spring, to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Ursinus says it is *mittet* in some ancient manuscripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when she appears in the evening, is called Vesper or Hesperus; in the morning she is called Lucifer. Columella approves of the time of feeding and watering, mentioned by the Poet: "De temporibus autem "pascendi, et ad aquam ducendi per "aestatem non aliter sentio, quam "ut prodidit Maro: *Luciferi primo*, &c."

325. *Dum mane novum*, &c.] Here the Poet follows Varro: "Aestate . . . . prima luce exeunt "pastum, propterea quod tunc herba "roscida meridianam, quae est aridior, jucunditate praestat."

326. *Herba.*] Most of the editors have *est* after *herba*: I find it also in both Dr Mead's manuscripts. It is wanting however in the King's, the Cambridge,

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And then when the fourth hour of heaven shall have brought on thirst, and the complaining cicadae shall rend the trees with their singing,

Inde, ubi quarta sitim caeli collegerit hora, 327
Et cantu querulae rumpent arbusta cicadae;

NOTES.

Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius also and Masvicius leave out *est*.

This verse is also in the eighth Eclogue.

327. *Ubi quarta sitim caeli collegerit hora.*] The Poet is thought to mean such hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the solstice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: "Sic fit, ut "vario lucis incremento in Meroë "longissimus dies xii horas aequi- "noctiales, et octo partes unius ho- "rae colligat, Alexandriae vero xiv "horas. In Italia quindecim. In Bri- "tannia xvii." In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus seems to understand the Poet to mean by the words now under consideration, *when the fourth hour has gathered the drought of the air*: "cum hora post exortum solem "quarta siccitatem aëris contraxerit, "roremque calore absumpserit." In this sense May translates it:

"——— That dew away
"Tane by the fourth houres thirsty
"sun."

But I rather believe, with La Cerda, that Virgil's meaning is, *when the fourth hour of the day has made the cattle thirsty*. Ovid uses *sitim colligere* not for *gathering up the dew*, but for *growing thirsty*:

"Jamque Chimaeriferae, cum so
"gravis ureret arva,
"Finibus in Lyciae longo dea fes
"labore,
"Sidereo siccata *sitim collegit* a
"aestu."

Dr Trapp's translation is accordi to this sense:

"——————But when advanci
"day,
"At the fourth hour, *gives thirst* t
"men and beasts."

Dryden comprehends both interp tations:

"But when the day's fourth ho
"has *drawn the dews*,
"And the sun's sultry heat the
"*thirst renews*."

328. *Et cantu querulae rumpe arbusta cicadae.*] This line is an im tation of Hesiod, if Hesiod is the au thor of the Ἀσπὶς Ἡρακλέους:

Ἧμος δὲ χλοιρῇ κυανόπλευρος ἀκρίτα τέτηξ
Ὀζῳ ἰφθίμῳ. Θέρος αὐθρώποισιν ἀείδω
Ἄρχεται.

It has been usual to render *cicada* a *grass-hopper*, but very erroneously; for

Ad puteos; aut alta greges ad ſtagna jubeto
Currentem ilignis potare canalibus undam;
Aeſtibus at mediis umbroſam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut ſicubi nigrum
Ilicibus crebris ſacra nemus accubet umbra.
Tum tenues dare rurſus aquas, et paſcere rurſus
Solis ad occaſum: cum frigidus aëra veſper

command the flocks to drink the running water in oaken troughs, at the wells, or at the deep pools: but in the heat of noon let them ſeek the ſhady valley, where ſome large old oak of Jupiter extends its ſpreading boughs, or where ſome duſky grove of thick holm-oaks lets fall its ſacred ſhade. Then let them have clear water again, and be fed again at the ſetting of the ſun: when cool Veſper tempers the air,

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for the *cicada* is an inſect of a very different ſort. It has a rounder and ſhorter body, is of a dark green colour, ſits upon trees, and makes a noiſe five times louder than a graſshopper. They begin their ſong as ſoon as the ſun grows hot, and continue ſinging till it ſets. Their wings are beautiful, being ſtreaked with ſilver, and marked with brown ſpots. The outer wings are twice as long as the inner, and more variegated. They are very numerous in the hot countries, but have not been found on this ſide the Alps and Cevennes. The proper Latin name for a graſshopper is *locuſta*.

Tithonus the ſon of Laomedon, king of Troy, was beloved by Aurora, and obtained of her an exceeding long life. When he had lived many years, he at length dwindled into a *cicada*: thus Horace:

"Longa Tithonum minuit ſenectus."

The Poet is thought to allude to this fable, when he uſes the epithet *querulae*.

330. *Ilignis canalibus.*] *Ilex* is the ever-green or holm-oak. Pierius ſays it is *lignis* for *ligneis* in the Roman manuſcript: I find *in lignis* in the King's manuſcript.

331. *Aeſtibus at mediis umbroſam exquirere vallem.*] "In the Lombard "manuſcript it is *aeſtibus* aut *mediis*: "in ſome other antient copies *ac me-* "*diis*: in the Lombard *adquirere*, "which I do not like. But I am not "diſpleaſed with *at* inſtead of *aut*; "for thus there are four precepts to "be obſerved every day; to feed "them in the morning, to give them "drink at the fourth hour, to ſhade "them at noon, and to feed them "again in the evening." PIERIUS.

I find *ac* in ſome old editions: it is *aut* in the King's manuſcript, *et* in one of Dr Mead's, and *ut* in the old Venice edition of 1482. But *at* is generally received.

This precept of ſhading the ſheep at noon is taken from Varro: "Cir- "citer meridianos aeſtus, dum de- "ferveſcant, ſub umbriferas rupes, "et arbores patulas ſubjiciunt, quoad "refrigerato aëre veſpertino, rurſus "paſcant ad ſolis occaſum." We find an alluſion to this cuſtom, in the Canticles: "Tell me, O thou "whom my ſoul loveth, where thou "feedeſt, where thou makeſt thy "flock to reſt at noon."

338. *Li-*

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and the dewy moon now refreshes the lawns, and the shores resound with halcyons, and the bushes with gold-finches. Why should my verse proceed to tell you of the shepherds of Libya,

Temperat, et saltus reficit jam roscida luna, 337
Litoraque Alcyonen resonant, acalanthida dumi.
Quid tibi pastores Libyae, quid pascua versu

NOTES.

338. *Litoraque Alcyonen resonant.*] See the note on *dilectae Thetidi Alcyones*, Book I. ver. 399.

Acalanthida dumi.] Most editors agree in reading *et Acanthida dumi*: but Pierius affirms, that it is *acalanthida* in all the manuscripts, which is admitted by Heinsius and Masvicius. In the King's, and in one of Dr Mead's manuscripts, it is *athlanthida*; in both the Arundelian copies, it is *athalantida*; in the old Nurenberg edition it is *achantida*. *Acalanthis* is seldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθὶς, εἶδος ὀρνέου. It is thought to be the same with ἀκανθὶς, which seems to be derived from ἄκανθα, a *prickle*, because it lives amongst thorns, and eats the seeds of thistles. Hence in Latin it is called *carduelis*, from *carduus*, a *thistle*, in *Italian cardello* or *cardellino*, and is by us a *thistle-finch*, and, from a beautiful yellow stripe across its wing, a *gold-finch*. Some take it to be a nightingale, others a linnet. May translates it a linnet:

"—— Kings-fishers play on shore,
"And thistles tops are fill'd with
"linnets store."

And Dryden:

"When linnets fill the woods with
"tuneful sound,
"And hollow shoars the halcions
"voice rebound."

La Cerda thinks it is what they call in Spanish *silguero*, and Ruaeus says it is the *chardoneret*, both which names belong to the bird, which we call a *gold-finch*. Thus also Dr Trapp translates it:

"—— The shores halcyone re-
"sound;
"And the sweet goldfinch warbles
"thro' the brakes."

As the Poet describes the evening by the singing of this bird, it is not improbable, that he might mean the nightingale: but as I do not find any sufficient authority to translate *acalanthis* a *nightingale*, I have adhered to the common opinion, in rendering it a *gold-finch*.

339. *Quid tibi pastores, &c.*] Having just mentioned the care of keeping sheep and goats without doors, he takes occasion to digress poetically into an account of the African shepherds, who wander with their flocks over the vast deserts without any settled habitation.

Libya was used by the Ancients to express not only a part of Africa adjoining to Egypt, but also all the division of the world, which is usually called Africa. It is generally thought that the Poet, in this place, means the Numidians, or Nomades, so called from νομὴ *pasture*, who used to change their habitations, carrying their tents along with them, according

Prosequar, et raris habitata mapalia tectis? 340 *and their thinly inhabited cottages?*

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ing in Pliny: "Numidae vero No-
"mades, a permutandis pabulis:
"mapalia sua, hoc est domus, plau-
"stris circumferentes." Salluſt also gives an account of the origin of these Numidians, and describes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was composed of divers nations, dispersed and settled colonies in several places. The Medes, Persians, and Armenians, passed over into Africa, and possessed those parts, which were nearest the Tyrrhene sea. The Persians settling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeness of the sea between them, and of their not understanding each other's language, had no other way of making houses, than by turning the keels of their vessels upwards, and living under the shelter of them. They intermarried with the *Gaetuli*, and because they often changed their seats, according to the difference of pasture, they called themselves *Numidians*. He adds, that even in his time the wandering Numidians made their houses or tents with long bending roofs, like hulks of ships, which they call *mapalia*. "Sed postquam
"in hispania Hercules, sicut Afri
"putant, interiit: exercitus ejus com-
"positus ex gentibus variis, amisso
"duce, ac passim multis sibi quisque
"imperium petentibus, brevi dila-
"bitur. Ex eo numero Medi, Per-
"sae, et Armenii, navibus in Afri-
"cam transvecti, proximos nostro
"mari locos occupavere. Sed Per-
"sae intra Oceanum magis: hique
"alveos navium inversos pro tugurio
"habuere: quia neque materia in
"agris, neque ab Hispanis emundi,
"aut mutandi copia erat. Mare
"magnum, et ignara lingua com-
"mercia prohibebant. Hi paulatim
"per connubia Gaetulos secum mis-
"cuere, et quia saepe tentantes agros,
"alia, deinde alia loca petiverant,
"semetipsi, *Numidas* appellavere.
"Caeterum adhuc aedificia Numi-
"darum agrestium, quae *mapalia*
"illi vocant, oblonga, incurvis late-
"ribus tecta, quasi navium carinae
"sunt." The Numidians therefore being famous for feeding cattle, and having no settled habitation, the Poet is supposed to use Libya or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gaetuli* and the *Libyes*, and lived upon cattle, being governed by no law, but wandering up and down, and pitching their tents, where night overtook them. We learn this from the Carthaginian books, ascribed to king Hiempsal, as they are quoted by Salluſt: "Sed qui mortales initio Afri-
"cam habuerint, quique postea ac-
"cesserint, aut quo modo inter se
"permixti sint; quanquam ab ea
"fama, quae plerosque obtinet, di-
"versum est; tamen uti ex libris
"Punicis, qui regis Hiempsalis dice-
"bantur,

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Their flocks often graze both day and night, for a whole month together, and go through long deserts, without any fixt abode: so far do the plains extend: the African shepherd carries his all with him, his house, his gods, his arms, his Amyclean dog, and his Cretan quiver.

Saepe diem noctemque, et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitiis: tantum campi jacet: omnia secum
Armentarius Afer agit, tectumque. Laremque,
Armaque, Amyclaeumque canem, Cressamque pha-
retram. 34

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"bantur, interpretatum nobis est;
"utique rem sese habere cultores ejus
"terrae putant; quam pauciſſimis
"dicam: caeterum fides ejus rei pe-
"nes autores erit. Africam initium
"habuere Gaetuli, et Libyes, asperi
"incultique; queis cibus erat caro
"ferina, atque humi pabulum, uti
"pecoribus. Hi neque moribus, ne-
"que lege, aut imperio cujusquam
"regebantur: vagi, palantes, quas
"nox coëgerat sedes habebant." The nations, which in the most ancient times dwelled on the east of Egypt, seem to have been shepherds, as we may gather from many passages in the history of Abraham and his descendants. The religion and customs of these people were very opposite to those of the Egyptians, who were often invaded by them. Hence we find in the history of Joseph, that *every shepherd was an abomination to the Egyptians.* When the children of Israel departed out of Egypt, the inheritance which God gave them, was in the country inhabited by these shepherds; who being expelled by Joshua, invaded the lower Egypt, easily conquered it, and erected a kingdom, which was governed by a succession of kings of the race of these shepherds. They were afterwards expelled by the kings of the upper Egypt, and fled into Phoenicia, Arabia, Lybia, and other places, in the days of Eli, Samuel, Saul and David. This seems to be the most ancient account of the inhabitants of Libya; whom therefore we find to have been originally shepherds.

I am not ignorant that this system is contrary to the opinion of some Chronologers, who make the invasion of Egypt by the shepherds much more ancient, and suppose that king of Egypt, with whom Abraham conversed, to have been of that race. But, as Sir Isaac Newton observes, it is plain that Egypt was not under the government of the shepherds in the time of Joseph, but were either driven out before that time, or did not invade Egypt till after the departure of the children of Israel: which latter opinion seems most probable, as the best authorities place the time of their expulsion a little before the building of the temple of Solomon.

343. *Campi.*] In one of the Arundelian, and in one of Dr Mead's manuscripts, it is *campis.*

344. *Laremque.*] It is *laberem* in the Roman manuscript, according to Pierius. But *laremque* is certainly the right reading: for it was customary with these shepherds to carry their gods about with them. Thus we find in the book of Genesis, that Rachel had stolen her father's gods and carried them with her in her flight.

345. *Amyclaeumque canem.*] Amyclae was a city of Laconia, which region

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Non secus ac patriis acer Romanus in armis
Injusto sub fasce viam cum carpit, et hosti
Ante expectatum positis stat in agmine castris.
At non, qua Scythiae gentis, Maeotiaque unda,
Turbidus et torquens flaventes Ister arenas:
Quaque redit medium Rhodope porrecta sub axem.

Just as when the fierce Roman under arms takes his way under a heavy load, and pitches his camp against an enemy before he is expected. But quite otherwise, where are the Scythian nations, and the water of Maeotis, and where the turbid Ister rolls the yellow sands: and where Rhodope returns, being extended under the middle of the pole.

gentes

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egion was famous for the best dogs. Thus in ver. 405. we have *veloces Spartae catulos*. Varro also mentions the Laconian dogs in the first place: "Item videndum ut boni seminii sint: itaque a regionibus appellantur *Lacones*, Epirotici, Sallentini."

346. *Non secus ac patriis, &c.*] The Poet here compares the African aded with his arms and baggage a Roman soldier on an expedition. e learn from Cicero, that the Romans carried not only their shields, ords, and helmets, but also provision for above half a month, utens, and stakes: "Nostri exercitus primum unde nomen habeant, vides: deinde qui labor, quantus agminis: ferre plus dimidiati mensis cibaria: ferre, si quid ad usum velint: ferre vallum: nam scutum, gladium, galeam, in onere nostri milites non plus numerant, quam, humeros, lacertos, manus."

347. *Injusto.*] It is used for very eat; as *iniquo pondere rastri*, and *bor improbus urget*.

Hosti.] Some read *hostem*.

348. *Agmine.*] Pierius tells us, at Arusianus Messus reads *ordine*.

349. *At non qua Scythiae, &c.*] rom Africa, the Poet passes to Scythia, and describes the manners of the northern shepherds. The description of winter, in these cold climates, has been justly admired as one of the finest pieces of poetry extant.

Scythice gentes.] The Ancients called all the northern nations Scythians.

Maeotiaque unda.] So I read with Heinsius and Masvicius. The common reading is *Maeoticaque unda*. Pierius says it is *Maeotia* in the Roman, the Medicean, and most of the ancient manuscripts. I find *Maeotia* in the Cambridge and Bodleian manuscripts.

The lake Maeotis, or sea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muscovy.

350. *Ister.*] He seems to mean Thrace and the adjoining countries; for it is only the lower part of the Danube, that the Antients called Ister; as was observed in the note on ver. 497. of the second Georgick.

351. *Quaque redit medium Rhodope porrecta sub axem.*] "Rhodope "is a mountain of Thrace, which "is extended eastward, and is there "joined with Haemus; then part-"ing from it, it returns to the "northward." RUAEUS.

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There they keep their herds from in ſtalls: and no herbs appear in the fields, no leaves on the trees: the earth lies deformed with heaps of ſnow, and deep froſt, and riſes ſeven ells in height. There is always winter, always north-weſt winds blowing cold. And then the ſun hardly ever diſpels the pale ſhades

Illic clauſa tenent ſtabulis armenta; neque ullae
Aut herbae campo apparent, aut arbore frondes;
Sed jacet aggeribus niveis informis, et alto
Terra gelu late, ſeptemque aſſurgit in ulnas.
Semper hyems, ſemper ſpirantes frigora cauri.
Tum ſol pallentes haud unquam diſcutit umbras;

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352. *Neque ulla aut herbae campo apparent, aut arbore frondes.*] Thus alſo Ovid:

"Orbis in extremi jaceo deſertus
"arenis:
"Fert ubi perpetuas obruta terra
"nives.
"Non ager hic pomum, non dulces
"educat uvas:
"Non ſalices ripa, robora monte
"virent."

355. *Septemque aſſurgit in ulnas.*] It has been much controverted, what meaſure we are to aſſign to the *ulna*. Some will have it to be the meaſure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr Trapp tranſlates it:

"— — — Ridgy heaps of ſnow
"Sev'n ells in height, deform the
"country round."

Others are of opinion that it means no more than a cubit, or foot and half, being the meaſure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from ὠλένη. Thus Dryden tranſlates it:

"The frozen earth lies buried there
"below
"A hilly heap, ſev'n cubits deep
"in ſnow:"

and before him, May:

"The hidden ground with hard
"froſts evermore,
"And ſnow ſeven cubites deepe
"cover'd o'er."

356. *Cauri.*] See the note on ver. 278.

357. *Tum ſol pallentes, &c.*] This and the following lines are an imitation of Homer's deſcription of the habitation of the Cimmerians:

Ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε
Ἠέρι καὶ νεφέλῃ κεκαλυμμένοι οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν,
Οὔτ' ἐπιβαίνων οὐρανὸν ἀστερόεντα,
Οὔθ' ὅταν αὖθι ἐπιγαίῃ ἀπ' οὐρανόθεν πρὸς γαῖαν τραπέηται.
Ἀλλ' ἐπὶ νὺξ ὀλοὴ τέτατα δειλοῖσι βροτοῖσι.

There in a lonely land, and glo cells,
The duſky nation of Cimmeria dwell

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Nec cum invectus equis altum petit aethera, nec cum
Praecipitem Oceani rubro lavit aequore currum.

neither when being carried by his horses he mounts the sky; nor when he washes his headlong chariot in the red waves of the ocean.

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The sun ne'er views th' uncomfortable seats,
When radiant he advances, or retreats:
Unhappy race! whom endless night invades,
Clouds the dull air, and wraps them round in shades.

Mr POPE.

The habitation of the Cimmerians was near the Bosphorus, to the north-west, being part of the country here designed by Virgil. It cannot be imagined however, that Homer, in the passage just now cited, supposes that Ulysses sailed in one day from the island of Circe to the Bosphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were said to have their habitation near the lake Avernus, under ground, where they lived all the day long, without seeing the sun, not coming up till after sun-set. They conducted those who came to consult the infernal oracle, being a sort of priests to the Manes. Καὶ ὅτι χωρίον Πλουτώνιόν τι ὑπολαμβανον, τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. καὶ γὰρ ἀεὶ γε οἱ περιθυσάμενοι καὶ ἱλασόμενοι τὰς καταχθονίους δαίμονας, οἷον τῶν ὑφηγημένων τὰ τοιαῦτ' ἐστὶν, ἐργολαβεῖσθαι τὸν τόπον. . . . . Ἔφορος δὲ τοὺς ἐπιφανεῖς προσοικεῖν φησὶν αὐτοὺς ἐν καλουμέναις οἰκίαις ὑπαίθροις, ἃς καλοῦσιν ἀργιλλοδίους καὶ διὰ τίνων ὀρυγμάτων φασὶ ἀλλήλοις τι φοιτᾶν, καὶ τοὺς ξένους εἰς τὸ μαντεῖον διέχεσθαι, πολὺ ὑπὸ γῆς ἐδρυμένον. ζῶν δ' ἀπὸ μεταλλείας καὶ τῶν μαντευομένων, καὶ τοῦ βασιλέως ἀποδείκνυσι· αὐτοὺς συλλέξεις, Εἶναι δὲ τοῖς περὶ τὸ χρηστήριον ἔθος· μήτριον, μηδένα τὸν ἥλιον ὁρᾶν, ἀλλὰ τῆς νυκτὸς ἔξω πορεύεσθαι τῶν χασμάτων. καὶ διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὡς ἄρα

—— οὐδέ ποτ' αὐτοὺς
Ἠελίῳ φαέθοντι διδέρκεται.

359. *Oceani rubro aequore.*] The waves of the ocean seem to be called red in this place, on account of the reflection of the setting sun. It is however very frequent amongst the Poets, to call the sea purple. Thus also our Poet, in the fourth Georgick:

"Eridanus, quo non alius per pinguia culta
"In *mare purpureum* violentior influit amnis."

Cicero, in a fragment of the second book of Academicks, preserved by Nonius, describes the waves of the sea as growing purple, when it is cut by oars: "Quid? mare nonne "caeruleum? at ejus unda, cum "est pulsa remis, *purpurascit*." In the fourth book he mentions the sea as being purple on the blowing of Favonius: "Mare illud quidem, "nunc Favonio nascente, purpu-"reum videtur."

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Sudden cruſts grow over the running river: and the water now ſuſtains iron wheels on it's back, and what before admitted broad ſhips, now is made a road for carriages: and braſs frequently burſts in ſunder, their cloaths freeze on their backs, and they cleave the liquid wine with axes,

Concreſcunt ſubitae currenti in flumine cruſtae 360
Undaque jam tergo ferratos ſuſtinet orbes,
Puppibus illa prius patulis, nunc hoſpita plauſtris.
Aeraque diffiliunt vulgo, veſteſque rigeſcunt
Indutae, caeduntque ſecuribus humida vina,

NOTES.

360. *Concreſcunt ſubitae currenti in flumine cruſtae.*] *In* is wanting in the King's manuſcript.

This is meant of the ſudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo, &c.*] Ovid alſo ſpeaks of the freezing of the Danube ſo hard, that carriages were drawn where ſhips had ſailed:

"Quid loquar, ut vincti concreſcant "frigore rivi,
"Deque lacu fragiles effodiantur "aquae?
"Ipſe, papyrifero qui non anguſtior "amne
"Miſcetur vaſto multa per ora "freto,
"Caeruleos ventis latices durantibus "Iſter
"Congelat, et tectis in mare ſer- "pit aquis.
"Quaque rates ierant, pedibus nunc "iter: et undas
"Frigore concretas ungula pulſat "equi.
"Perque novos pontes ſubter laben- "tibus undis
"Ducunt Sarmatici barbara plau- "ſtre boves.

Strabo mentions the freezing of the lake Maeotis ſo hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, in the very place where, in the following ſummer, he vanquiſhed them in a ſea fight: Ὁ δὲ πάγος τοιοῦτός τις ἐστὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὅσῃ ἐν χειμῶνι ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἱππομαχῶν ἐπὶ τοῦ πάγου, τοὺς αὐτοὺς καταναυμαχῆσαι ῥους, λυθέντος τοῦ πάγου:

363. *Aeraque diffiliunt.*] Eratoſthenes, as he is quoted by Strabo, ſpeaks of a copper or brazen veſſel being placed in the temple of Aeſculapius, in memory of it's having been burſten by froſt: Ὁ δ' Ἐρατοσθένης καὶ τοῦδε τὸ γράμμα προφέρεται τὸ ἐν τῷ Ἀσκληπιείῳ, τῶν Παιλικαταίων ἐπὶ ῥαγίσῃ χαλκῇ ὑδρία διὰ τὸν πάγον.

Εἴ τις ἄρ' ἀνθρώπων μὴ πείθεται εἶα σὺ ἡμῖν
Γίνεται, εἰς τήνδε γνώτω ἰὼν ὑδρίαν,
Ἣν οὐχ ὡς ἀνάθημα Διὸς καλὸν, ἀλλ' ἐπίδειγμα
Χειμῶνος μεγάλου θῆκ' ἱερεὺς Στρατίης.

364. *Caeduntque ſecuribus humida vina.*] This freezing of wine has by ſome been ſuppoſed to be only a poetical fiction. But Ovid, who was baniſhed into theſe countries, mentions it:

"Unda-

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Et totae ſolidam in glaciem vertere lacunae,
Stiriaque impexis induruit horrida barbis.
Interea toto non ſecius aëre ningit;
Intereunt pecudes, ſtant circumfuſa pruinis
Corpora magna boum; confertoque agmine cervi

and whole pools are turned into ſolid ice, and rigid icicles harden on their uncombed beards. In the mean while it ſnows inceſſantly over all the air: the cattle periſh: the large bodies of oxen ſtand covered with froſt: and whole herds of deer lie

NOTES.

"Udaque conſiſtunt formam ſervantia teſtae,
"Vina: nec hauſta meri, ſed data frusta bibunt."

Captain James, who in his voyage to diſcover the north-weſt paſſage, wintered in Groenland in 1631 and 1632, ſays their vinegar, oil, and ſack, which they had in ſmall caſks in the houſe, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was ſtrong enough to be proof againſt the cold, but froze to the bottom, and that the veſſels ſplit in pieces, ſo that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with ſome other Academicians, was ſent by the king of France, in 1736, to meaſure a degree of the meridian under the arctic circle, ſays that brandy was the only liquor, which could be kept ſufficiently fluid for them to drink: "Pendant un froid ſi grand, que la langue et les lévres ſe géloient ſur le champ contre la taſſe, lorſqu'on vouloit boire de l'eau-de-vie, qui étoit la ſeule liqueur qu'on pût tenir aſſez liquide pour la boire, et ne s'en arrachoient que ſanglantes." And a little afterwards he tells us, that the ſpirit of wine froze in their thermometers. The epithet *humida* does not ſeem to be an idle epithet here, as many have imagined. The Poet uſes it to expreſs the great ſeverity of the cold; that even wine, which above all other liquors preſerves its fluidity in the coldeſt weather in other countries, is ſo hard frozen in theſe northern regions, as to require to be cut with hatchets. Ovid alſo, in the verſes quoted at the beginning of this note, uſes the epithet *uda*, on the ſame occaſion.

365. *Et totae ſolidam in glaciem.*] "In the Roman manuſcript it is "*Et totae in ſolidam*: but *ſolidam in* "*glaciem* is much more elegant." PIERIUS.

366. *Stiriaque impexis induruit horrida barbis.*] Thus Ovid:

"Saepe ſonant moti glacie pendente capilli,
"Et nitet inducto candida barba gelu."

367. *Aëre.*] In one of the Arundelian manuſcripts it is *aequore*.

369. *Confertoque agmine cervi.*] Pierius ſays it is *confecto* in the Roman manuſcript. It is *conſerto* in the King's manuſcript.

The poet mentions herds of deer, becauſe thoſe animals do not live ſolitary, but in herds.

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benumbed under an unusual weight, and scarce the tips of their horns appear. These are not hunted with dogs, or ensnared with toils, or affrighted with crimson feathers: but they are stabbed directly, whilst they mainly strive to move the opposing hill, and make a loud braying, and are carried home with a joyful noise. The inhabitants themselves live in secure rest in caves which they have digged deep in the ground: and roll whole oaks and elms to the hearth, and set them on fire. Here they spend the night in sport,

Torpent mole nova, et summis vix cornibus exstant. 370
Hos non immissis canibus, non cassibus ullis
Puniceaeve agitant pavidos formidine pennae:
Sed frustra oppositum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Caedunt, et magno laeti clamore reportant. 375
Ipsi in defossis specubus secura sub alta
Otia agunt terra, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula laeti

NOTES.

371. *Non cassibus.*] In one of the Arundelian manuscripts it is *nec cassibus.*

372. *Puniceaeve agitant pavidos formidine pennae.*] In one of Dr Mead's manuscripts it is *puniceaque.* In the King's manuscript it is *pecudes* instead of *pavidos.*

It was the custom to hang up coloured feathers on lines, to scare the deer into the toils.

373. *Sed frustra.*] Pierius says it is *et frustra* in the Roman manuscript.

376. *In defossis specubus.*] Pomponius Mela, speaking of the Sarmatae, says they dig holes in the earth for their habitations, to avoid the severity of winter: "Sarmatae "auri et argenti, maximarum pe- "stium, ignari, vice rerum com- "mercia exercent: atque ob saeva "hyemis admodum assiduae, de- "mersis in humum sedibus, specus "aut suffossa habitant, totum brac- "cati corpus; et nisi qua vident, "etiam ora vestiti." And Tacitus also says the Germans used to make caves to defend them from the severity of winter, and conceal their corn: "Solent et subterraneos spe- "cus aperire, eosque insuper multo "simo onerant, suffugium hyemi, "et receptaculum frugibus."

377. *Totasque.*] Pierius says *que* is left out in many ancient manuscripts. I find the same reading in the King's, the Bodleian, and in one of Dr Mead's manuscripts, and in some of the old printed editions.

379. *Pocula laeti fermento atque acidis imitantur vitea sorbis.*] Ruaeus interprets this passage to mean beer and syder. *Fermentum*, he says, signifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain swells and grows acid, which are the two effects of fermentation; which is therefore named from *ferveo*, as it were *fervimentum*: and thus beer is made. The other liquor is expressed from acid berries and fruits squeezed, such as apples, pears, cornels, services: and is called *syder*, *&c.* Dr Trapp interprets *fermentum* yest or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yest or barm, I should rather think the Poet speaks only of one sort of liquor, made of the juice of services, fermented with yest;

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Fermento atque acidis imitantur vitea sorbis. 380 *and imitate the juice of the grape with barm and sour services.*

NOTES.

yest: not of two sorts, as Dr Trapp translates this passage;

"And *beer* and *cyder* quaff, instead "of wine."

Yest alone will not make any potable liquor. But let us see what the Ancients did really mean by the word *fermentum*. We shall find this in Pliny, who plainly enough describes it to be what we call leaven: for he says it is made of dough, kept till it grows sour: "Nunc fermen- "tum fit ex ipsa farina quae subigi- "tur; prius quam addatur sal, ad "pultis modum decocta, et relicta "donec acescat." I must acknowledge, that it is somewhat difficult to conceive what sort of liquor could be made of this leaven. Perhaps instead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations also used drink made of corn. Thus Pliny ascribes this liquor to the western people, and to the Egyptians: "Est et Occidentis populis "sua ebrietas, fruge madida: plu- "ribus modis per Gallias Hispaniasque "que nominibus aliis, sed ratione "eadem. Hispaniae jam et vetu- "statem ferre ea genera docuerunt. "Aegyptus quoque e fruge sibi po- "tus similes excogitavit: nullaque "in parte mundi cessat ebrietas." The same author tells us that various liquors are made of corn, in Egypt, Spain, and Gaul, under different names: "Et frugum quidem haec "sunt in usu medico. Ex iisdem "fiunt et potus, zythum in Aegyp- "to, caelia et caeria in Hispania, "cervisia in Gallia, aliisque pro- "vinciis." Tacitus, in his book *de moribus Germanorum*, says expressly, that the common drink of that people was made of corn, corrupted into a resemblance of wine: "Po- "tui humor ex hordeo aut *frumento*, "in quandam similitudinem vini "corruptus." Strabo mentions drink being made of corn and honey in Thule: Παρ' οἷς δὴ σῖτος καὶ μέλι γίγνεται, καὶ τὸ πόμα ἐντεῦθεν ἔχειν.

As for the drink made of services, I do not find it mentioned by any Roman writer, except Palladius, who speaks of it only by hearsay: "Ex "sorbis maturis, sicut ex pyris, vi- "num fieri traditur et acetum." We find in the same author, that in his time wines were made of several sorts of fruit: "Hoc mense [*Octobri*] "omnia, quae locis suis leguntur, ex "pomis vina conficies." He mentions perry, or the wine made of pears, and describes the manner of making it: "Vinum de pyris fit, si "contusa, et sacco rarissimo con- "dita ponderibus comprimantur, "aut praelo." He speaks also of syder: "Vinum et acetum fit ex "malis, sicut ex pyris ante prae- "cepi."

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Such is the unbridled nation of man, who live under the north pole, Talis Hyperboreo ſeptem ſubjecta trioni,

NOTES.

381. *Hyperboreo.*] See the note on ver. 196.

Septem ſubjecta trioni.] This *Tmeſis*, as the Gramarians call it, or diviſion of *ſeptemtrio* into two words, is not infrequent. Thus Ovid:

"—— Scythiam, *ſeptemque trio-*
"*nem.*"
"Horrifer invaſit Boreas:

And

"Gurgite caeruleo *ſeptem* prohibete
triones;

And

"——— Interque triones
"Flexerat oblico plauſtrum temone
"Bootes."

Nay we often find *triones* without *ſeptem*. Thus our Poet in the firſt and third Aeneids:

"Arcturum pluviaſque Hyadas, ge-
"minoſque triones."

Thus alſo Ovid:

"Tum primum radiis gellidi caluere
"triones:
"——— Interque triones
"Flexerat obliquo plauſtrum te-
mone Bootes."

The *triones* or *ſeptem triones* are the two northern conſtellations, commonly known by the names of the greater and leſſer bear, in each of which are ſeven ſtars placed nearly in the ſame order, and which were fancied by the Ancients to repreſent a waggon, and were therefore called ἅμαξαι and *plauſtra*: whence we alſo call the ſeven ſtars in the rump and tail of the great bear *Charles's wain*. Aelius and Varro, as they are quoted by Aulus Gellius, tell us that *triones* is as it were *terriones*, and was a name by which the old huſbandmen called a team of oxen: "Sed ego quidem cum L. Aelio et "M. Varrone ſentio, qui *triones* "ruſtico certo vocabulo boves ap-"pellatos ſcribunt, quaſi quoſdam "*terriones*, hoc eſt arandae colen-"daeque terrae idoneos. Itaque hoc "fidus, quod a figura poſituraque "ipſa, quia ſimile plauſtri videtur, "antiqui Graecorum ἅμαξαν dixe-"runt, noſtri quoque veteres a bu-"bus junctis *ſeptentriones* appel-"larunt, id eſt, a ſeptem ſtellis, ex "quibus quaſi juncti *triones* figuran-"tur." I believe that Virgil, by uſing *trioni* in the ſingular number, and adding the epithet *Hyperboreo*, means the leſſer bear, under which are ſituated thoſe who live within the arctic circle. Dr Trapp ſeems to underſtand our Poet in this ſenſe:

"Such is th' unbroken race of men,
"who live
"Beneath the pole.

Dryden has introduced the Dutch in this place, and beſtowed the epithet *unwarlike* upon them, which is not in

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Gens effraena virum Riphaeo tunditur euro,
Et pecudum fulvis velatur corpora ſetis.

and are pierced by the Riphaean eaſt wind: and have their bodies covered with the yellow ſpoils of beaſts.

NOTES.

in the leaſt countenanced either by hiſtory, or the words of his author:

"Such are the cold Ryphean race,
" and ſuch
"The ſavage Scythian, and *unwar-*
" *like Dutch.*"

382. *Riphaeo tunditur euro.*] It has been already obſerved, that the Riphaean hills are probably that great ridge of mountains which divides Lapland from the northern part of Muſcovy.

Why the Poet mentions the eaſt wind in this place, as blowing on the Hyperboreans from the Riphaean hills, ſeems not very clear. It has already been obſerved, that thoſe people were ſuppoſed to dwell on the north ſide of thoſe hills, which was imagined to be even beyond the riſing of the north wind. Strabo ſeems to treat the Riphaean hills themſelves as a fabulous invention: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα, ἤτοι ἢ τοὺς Ὑπερβορείους μυθοποιοῦντες, ψόγου ἔξιονται. Pliny ſpeaks of them as joining to Taurus: "Taurus
" mons ab Eois veniens littoribus,
" Chelidonio promontorio diſtermi-
" nat. Immenſus ipſe, et innumera-
" rum gentium arbiter dextero latere
" ſeptentrionalis, ubi primum ab In-
" dico mari exurgit, laevo meridia-
" nus, et ad occaſum tendens: me-
" diamque diſtrahens Aſiam, niſi op-
" primenti terras occurrerent maria.
" Reſilit ergo ad ſeptentriones flexuſ-
" que immenſum iter quaerit, velut
" de induſtria rerum natura ſubinde
" aequora opponente, hinc Phoeni-
" cium, hinc Ponticum, illinc Caſ-
" pium et Hyrcanium, contraque
" Maeoticum lacum. Torquetur
" itaque colliſus inter haec clauſtra,
" et tamen victor, flexuoſus evadit
" uſque ad *cognata Riphaeorum mon-*
" *tium juga*, numeroſis nominibus
" et novis quacunque incedit inſig-
" nis." And in another place he ſays, "Subjicitur Ponti regio Col-
" chica, in qua juga Caucaſi ad *Ri-*
" *phaeos montes* torquentur, ut dic-
" tum eſt, altero latere in Euxinum
" et Maeotin devexa, altero in Caſ-
" pium et Hyrcanium mare."

383. *Pecudum fulvis velatur corpora ſetis.*] I read *velatur* with Heinſius and Maſvicius: the common reading is *velantur*. Pierius ſays it is *velatur* in the Roman manuſcript, and in another of great antiquity, where *n* has been interlined by ſome other hand.

Ovid mentions the Getae as being clothed with ſkins:

" Hic mihi Cimmerio bis tertia du-
" citur aeſtas
" Littore pellitos inter agenda
" Getas."

Tacitus alſo, ſpeaking of the northern people, ſays, "Gerunt et fe-
" rarum pelles, proximi ripae negli-
" genter, ulteriores exquiſitius, ut
" quibus nullus per commercia cul-
" tus."

384. *Si*

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If wool is your care; in the firſt place avoid prickly buſhes, and burrs and caltrops; and ſhun the fat paſtures; and from the beginning chooſe for your flock thoſe which are white with ſoft wool. Nay, tho' the ram ſhould be of the pureſt white, yet if his tongue be black under his moiſt palate,

Si tibi Lanicium curae; primum aſpera ſylva,
Lappaeque tribulique abſint: fuge pabula laeta;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries ſit candidus ipſe,
Nigra ſubeſt udo tantum cui lingua palato,

NOTES.

384. *Si tibi*, &c.] The Poet here gives directions about taking care of the wool: he obſerves, that prickly places and fat paſtures are to be avoided; and then gives directions about the choice of the ſheep, and particularly of the rams:

Si.] It is *ſit* in the old Nuremberg edition.

Aſpera ſylva.] All prickly buſhes are injurious to ſheep, by rending their fine wool, and wounding their fleſh, which he mentions ſoon after amongſt their diſeaſes: "ſecuerunt "corpora vepres."

385. *Lappaeque tribulique.*] See the note on book I. ver. 153.

Fuge pabula laeta.] The wool is thought not to be ſo good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the moſt valuable ſheep: "Nunc gallicae pre-"tioſiores habentur, earumque prae-"cipue altinates: item quae circa "Parmam et Mutinam *macris* ſtabu-"lantur campis"

386. *Continuo.*] See the note on ver. 75.

Greges villis lege mollibus albos.] Varro mentions the ſoftneſs of the wool, as eſſential in a good ſheep: "De forma, ovum eſſe oportet cor-"pore amplo, quae lana multa ſit "et molli, villis altis et denſis toto "corpore, maxime circum cervicem "et collum, ventrem quoque ut ha-"beat piloſum, itaque quae id non "haberent, majores noſtri apicas ap-"pellabant, at rejiciebant." Columella ſays the whiteſt are moſt eſteemed; "Color albus cum ſit op-"timus, tum etiam eſt utiliſſimus, "quod ex eo plurimi fiunt, neque "hic ex alio." Palladius alſo obſerves, that regard is to be had to the ſoftneſs of the wool: "Eligenda eſt "vaſti corporis, et prolixi velleris, ac "molliſſimi, lanoſi, et magni uteri."

388. *Nigra ſubeſt udo tantum cui lingua palato.*] Ariſtotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: Λευκὰ δὲ τὰ ἔκγονα γίνεται ἢ μέλανα, ἐὰν ὑπὸ τῇ τοῦ κριοῦ γλώττῃ λευκὰ φλέβες ὦσιν ἢ μέλαιναι· λευκὰ μὲν, ἐὰν λευκαὶ, μέλαινα δὲ, ἐὰν μέλαιναι· ἐὰν δὲ ἀμφότεραι, ἀμφότερα. συμβαίνει δὲ ἐὰν τῷ ἐσω. Varro alſo, from whom Virgil took this obſervation, gives a caution to obſerve if the tongue of a ram be black, or ſpeckled, becauſe the lambs will be of the ſame colour: "Animadvertendum "quoque linguane nigra, aut va-"ria ſit, quod fere qui ea habent, "nigros aut varios, procreant ag-"nos." Columella, who quotes our Poet on this occaſion, enlarges on what he has ſaid. He obſerves, that it is not enough for the fleece of a ram

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Rejice, ne maculis infuscet vellera pullis
Nascentum: plenoque alium circumspice campo.
Munere sic niveo lanae, si credere dignum est,

reject him, for fear he should sully the fleece of his offspring with dusky spots: and search all over the plain for another.

NOTES.

a ram to be white, but his palate and tongue must be white also. For if these parts of the body are dark or spotted, the lambs will be dark and spotted too. He adds, that it is the same with black and red rams; and that if any regard is had to the wool, the marks of the male parent are chiefly to be observed: "Itaque non "solum ea ratio est probandi arietis, "si vellere candido vestitur, sed "etiam si palatum, atque lingua "concolor lanae est. Nam cum hae "corporis partes nigrae aut macu- "losae sunt, pulla vel etiam varia "nascitur proles. Idque inter cae- "tera eximie talibus numeris signi- "ficavit idem, qui supra: *Illum au- "tem, quamvis aries*, &c. . . . Una "eademque ratio est in erythraeis, et "nigris arietibus, quorum similiter, "ut jam dixi, neutra pars esse debet "discolor lanae, multoque minus ip- "sa universitas tergoris maculis va- "riet. Ideo nisi lanatas oves emi "non oportet, quo melius unitas co- "loris appareat: quae nisi praecipua "est in arietibus, paternae notae "plerumque natis inhaerent." Palladius also affirms, that if the tongue of the ram is spotted, the same defect will appear in his offspring: "In quibus non solum corporis can- "dor considerandus est, sed etiam "lingua, quae si maculis fuscabitur, "varietatem reddit in sobole."

390. *Nascentum.*] In one of Dr Mead's manuscripts it is *nascentis.*

Plene.] In the King's manuscript it is *plane.*

391. *Munere sic niveo*, &c.] This and the following line are transposed, in both Dr. Mead's manuscripts.

Servius accuses Virgil of having changed the story, for it was not Pan, but Endymion, who was said to be beloved by the moon, on account of his milk white sheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occasion to take pains to seduce the Moon. On the contrary, she fell in love with him, as he lay asleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a sleep on purpose that she might have that opportunity of enjoying him: "Endy- "mion vero, si fabulas audire volu- "mus, nescio quando in Latmo ob- "dormivit, qui est mons Cariae, "nondum opinor exporrectus. Num "igitur eum curare censes, cum "Luna laboret, *a qua consopitus* pu- "tatur *ut eum dormientem osculare- "tur?*" This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgicks of Nicander, which are now lost. The fable itself is variously related. Probus tells us, that Pan being in love with the Moon offered her the choice of any part of his flock; that she choosing the whitest,

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Thus Pan the god of Arcadia, if we may give credit to the story, deceived thee, O Moon, being captivated with a snowy offering of wool: nor did you despise his invitation to come into the lofty woods. But those who desire to have milk, must give them with their own hands plenty of cytisus and water-lilies, and lay salt herbs in their cribs. This makes them fonder of drinking, and more distends their udders, and gives an obscure relish of salt to their milk. Many restrain the kids from their dams as soon as they are grown big, and fasten muzzles with iron spikes about their mouths. What they have milked at sunrising, and in the day-time,

Pan deus Arcadiae captam te, Luna, fefellit,
In nemora alta vocans: nec tu aspernata vocantem.
At cui lactis amor, cytisos, lotosque frequentes
Ipse manu, falsasque ferat praesepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent a matribus hoedos,
Primaque ferratis praefigunt ora capistris.
Quod surgente die mulsere, horisque diurnis,

NOTES.

whitest, was deceived, because they were the worst sheep. But surely, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose, to have alluded to the fable. I rather believe the fable, which our Poet meant, was as Philargyrius and some others have related it; that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

394. *At cui lactis amor*, &c.] This paragraph informs us, that those who feed sheep for the sake of their milk, must afford them great plenty of proper nourishment.

394. *Cytisum.*] See the note on book II. ver. 431.

Lotos.] I have ventured to translate this water-lilies on the credit of Prosper Alpinus. See the note on book II. ver. 84. The great white water lily grows in rivers and deep ditches.

395. *Ipse.*] Pierius says it is *ille* in the Roman and Medicean manuscripts, but he justly prefers *ipse*, as being more emphatical. I find *ille* in the King's and both the Arundelian manuscripts, and some of the oldest printed editions.

Salsasque ferat praesepibus herbas.] Columella does not approve the giving of marsh herbs to sheep that are in health; he recomends salt to be given them when they are sick, and refuse their food and drink. "Jucundissimas herbas esse, quae aratro prosciss arvis nascantur: deinde quae pratis uligine carentibus: "palustres, sylvestresque minime idoneas haberi: nec tamen ulla sunt "tam blanda pabula aut etiam pascua, quorum gratia non exolescat "usu continuo, nisi pecudum sastidio pastor occurrerit praebito sale, "quod velut ad pabuli condimentum "per aestatem canalibus ligneis impositum cum e pastu redierint oves, "lambunt, atque eo sapore cupidinem bibendi, pascendique concipiunt."

398. *Jam.*] It is *etiam* in the King's, and in both the Arundelian manuscripts.

399. *Ferratis capistris.*] These muzzles, of which the Poet speaks, are not such as confine the mouth of the lamb or kid, for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.

402. *Ca-*

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Nocte premunt; quod jam tenebris et sole cadente,
Sub lucem exportans calathis adit oppida pastor;
Aut parco sale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit postrema; sed una
Veloces Spartae catulos, acremque molossum
they press at night; but what they milk in the night and at sun-setting, the shepherd carries at day-break in baskets to the town, or else they mix it with a small quantity of salt, and lay it up for winter. Nor let your care of dogs be the last: but feed with fattening whey both the swift hounds of Sparta, and the fierce mastiff of Molossia;

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402. *Calathis.*] Servius interprets *calathis* brazen vessels, in which they used to carry milk and new cheese to town. But it was certainly a vessel not at all fit to carry milk: for it was made on purpose for the whey to run thro' and leave the curd behind, in order to make cheese, as we find it described by Columella: "Nec tamen admovenda est flam-"mis, ut quibusdam placet, sed haud "procul igne constituenda, et con-"sestim cum concrevit, liquor in "fiscellas, aut in *calathos*, vel for-"mas transferendus est. Nam maxi-"me refert primo quoque tempore "serum percolari, et a concreta ma-"teria separari."

404. *Nec tibi cura canum, &c.*] Immediately after sheep and goats, the Poet makes mention of dogs; some of which are necessary to defend the folds against robbers and wolves, and others are of service in hunting.

Hesiod also advises us to take good care to have our dogs well fed, least the man that sleeps by day should derive us of our goods:

καὶ κύνα παρχαρόδοντα κομεῖν. μὴ φείδεο σίτου.
ὡς σοί σ' ἠμαρέοντος ἀνὴρ ἀπὸ χρήματ' ἐλάσσῃ.

405. *Veloces Spartae catulos.*] The dogs of Sparta were famous, thus we have seen already *Taygetique canes* and *Amyclaeumque canem.* I take these Spartan dogs to be what we call Hounds, for we find they were used in hunting; and Aristotle says they have long snouts, and very quick scent: Διὸ ὅσων οἱ μυκτῆρες μακροὶ, οἷον τῶν Λακωνικῶν κυνιδίων, δοφραντικά. We may observe also that Aristotle calls them κυνίδια, and Virgil *catuli*, whence we may judge that they were a smaller sort of dogs, than those which were used for the defence of the folds.

Acremque Molossum.] This dog has its name from Molossia, a city of Epirus. I take it to be that sort which we call a mastiff. Aristotle says there are two sorts of Molossian dogs: that, which is used for hunting, is not different from the common sort; but that, which is used by the shepherds, is large, and fierce against wild beasts: Τὸ δ' ἐν τῇ Μολοττίᾳ γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς προβάτοις τῷ μεγέθει, καὶ τῇ ἀνδρίᾳ τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of these dogs. Thus Lucretius:

"Irritata canum cum primum mag-"na Molossum
"Mollia ricta fremunt duros nudan-"tia dentes:"

And

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trusting to these guards you need never to fear the nightly robber in your fold, nor the incursions of wolves, nor the restless Spaniards coming upon you by stealth. With dogs you will often course the timorous wild asses;

Pasce sero pingui: nunquam custodibus illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horrebis Iberos.
Saepe etiam cursu timidos agitabis onagros,

NOTES.

And Horace:

"—— Simul domus alta Molossis
"Personuit canibus.

Columella speaks of two sorts of dogs, one to guard the house, and the other to defend the folds. That which he recommends for the house, seems to be the mastiff, or *molossus*. He says it should be of the largest size, should bark deep and loud, that he may terrify the thieves with his voice as well as with his look, nay and sometimes without being seen affright them with a horrid growling: "Villae "custos eligendus est ampliffimi cor-"poris, vasti latratus, canorique, ut "prius auditu maleficum, deinde "etiam conspectu terreat, et tamen "nonnunquam ne visus quidem "horribili fremitu suo fuget insidi-"antem."

408. *Iberos.*] The *Iberi* have by some been supposed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that these Iberians were some of the people, who settled in Spain: "In uni-"versam Hispaniam M. Varro per-"veniisse Iberos et Persas, et Phoe-"nicas, Celtasque et Poenos tradit." The same author soon after informs us, that all Spain was called *Iberia* from the river *Iberus*: "Iberus am-"nis navigabili commercio dives, "ortus in Cantabris haud procul "oppido, Juliobrica, cccl. M. pas. "fluens, navium per cclx. M. a Va-"ria oppido capax, quem propter "universam Hispaniam Graeci ap-"pellavere Iberiam." The Iberus is now called the *Ebro*, and has the city of *Saragosa* on its banks. The Spaniards were so famous for their robberies, that the poet makes use of their name, in this place, for robbers in general. It cannot be supposed, that he means literally the Spaniards themselves; for those people were too far removed from Italy, to be able to come by night to rob their sheep-folds. La Cerda has taken much pains to justify his countrymen, by shewing that it was anciently very glorious to live by rapine.

409. *Timidos.*] It is *tumidos* in one of the Arundelian manuscripts.

Onagros.] The *Onager* or wild ass is an animal of Syria, frequent about Aleppo and Apamia. The skin of it is very hard, and is dressed into that sort of knotty leather, which we call *chagrin*. Varro says the wild asses are very numerous in Phrygia and Lacaonia, and are easily made tame: "Unum ferum, quos vocant Ona-"gros, in Phrygia et Lycaonia sunt "greges multi .... Ad semina-"tionem onagrus idoneus, quod e "fero sit mansuetus facile, et e man-"sueto ferus nunquam." We find that their flesh was in great esteem amongst the Ancients. Pliny mentions it as a singular taste in Maecenas,

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Et canibus leporem, canibus venabere damas.
Saepe volutabris pulſos ſylveſtribus apros
Latratu turbabis agens, monteſque per altos
Ingentem clamore premes ad retia cervum.
Diſce et odoratam ſtabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros.

with dogs you will hunt the hare and hind. Oftentimes alſo with the barking of your dogs you will rouze the wild boar from his muddy habitations: and with their noiſe drive the vaſt flag over the lofty mountains into the toils. Learn alſo to burn the odorous cedar in your folds, and to drive away the ſtinking chelydri with the ſtrong ſmell of galbanum.

NOTES.

cenas, that he preferred the colts of the tame aſs to thoſe of the wild one: "Pullos earum epulari Maecenas in- "ſtituit, multum eo tempore prae- "latos onagris: poſt eum interiit "autoritas ſaporis." The ſame author ſpeaks of the wild aſſes of Africa, as excelling all others in taſte: "Onagri in Phrygia et Lycaonia "praecipui. Pullis eorum ceu prae- "ſtantibus ſapore, Africa gloriatur, "quos laliſiones appellant." Virgil has been cenſured for mentioning the hunting of theſe animals, of which there were none in Italy. Varro indeed ſeems to ſpeak as if there was no ſort of aſſes in Italy, except the tame: "Alterum manſuetum, ut "ſunt in Italia omnes." But, as we have juſt now been told that Maecenas preferred the fleſh of the tame aſs to that of the wild one, we may conclude, that the wild aſſes were in Italy in Virgil's time.

411. *Volutabris.*] This word properly ſignifies the muddy places in which the ſwine delight to roll. Thus Varro: "Admiſſuras cum faciunt, "prodigunt in lutoſos limites, ac "luſtra, ut volutentur in luto, "quae eſt illorum requies, ut lava- "tio hominis."

414. *Diſce et odoratam.*] The Poet now proceeds to ſhew the injuries to which cattle are ſubject: and begins with a beautiful account of ſerpents.

Odoratam cedrum.] I have obſerved already, in the note on book II. ver. 443. that the Cedar of the Greek and Roman writers is not the Cedar of Lebanon, but a ſort of Juniper. Thus May tranſlates this paſſage:

"But learne to burne within thy
"ſhekring roomes
"Sweet Juniper."

This tree was accounted good to drive away ſerpents with it's ſmoak. Palladius ſays that ſerpents are driven away by burning Cedar, or galbanum, or woman's hair, or hart's horns: "Propter ſerpentes, qui ple- "rumque ſub praeſepibus, latent, "cedrum, vel galbanum, vel muli- "eris capillos, aut cervina cornua "frequenter uramus."

415. *Galbaneo nidore.*] *Galbanum* is the concreted juice of a plant called *Ferula.* It is probably taken from more than one ſpecies. Herman, in his *Paradiſus Batavus*, has given us a figure and deſcription of a plant, under the name of *Ferula Africana Galbanifera, liguſtici foliis et facie*, which being wounded yields a juice in all reſpects agreeing with the *Galbanum.* "Acredine aromatica ſat pe- "netranti guſtantium linguam per- "ſtringit. Sauciata lac fundit viſ- "cidum

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Often under the neglected mangers either the

Saepe ſub immotis praeſepibus aut mala tactu 41

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"cidum ſed dilutius et paucum, in "lachrymam Galbano omnibus no- "tis reſpondentem concreſcens. E "trimuli quadrimulive caulis geni- "culis ſua ſponte nonnunquam ema- "nat." Dioſcorides ſays it is the juice of a ſort of *Ferula*, growing in Syria, that it has a ſtrong ſmell, and drives away ſerpents with it's fume; Χαλβάνη ὀπὸς ἐστὶν Νάρθηκος ἐν Συρίᾳ γινομένου . . . . . ὀσμὴ βαρεῖα . . . . . θηρία τε δυσιωμένη διώκει. Pliny has almoſt the ſame words: "Dat et "Galbanum Syria in eodem Amano "monte e ferula . . . . . Sincerum ſi "uratur, fugat nidore ſerpentes." Columella alſo recommends the ſmoak of Galbanum, to drive away ſerpents: "Cavendumque ne a ſer- "pentibus adflentur, quarum odor "tam peſtilens eſt, ut interimat uni- "verſos: id vitatur ſaepius incenſo "cornu cervino, vel galbano vel "muliebri capillo; quorum omnium "fere nidoribus praedicta peſtis ſub- "movetur."

Graves.] Servius reads *gravi*, making it agree with *galbaneo nidore*; which is not amiſs: for the ſmell of galbanum is very ſtrong. But the ancient manuſcripts have *graves*, which is generally admitted by the editors. And indeed this is a proper epithet for the *chelydri*, on account of their offenſive ſmell, as will be ſeen in the next note.

Chelydros.] In the King's manuſcript it is *chelindros*.

S. Iſidore makes the *chelydros* and *cherſydros* to be the ſame: "Che- "lydros ſerpens, qui et cherſydros "dicitur, qui et in aquis et in terris "moratur." But the *cherſydros* is deſcribed by our Poet ten lines be- low. Lucan alſo makes the *cherſy- drus* and *chelydrus* two different ſort of ſerpents:

"Natus et ambiguae coleret q "Syrtidos arva
"Cherſydros, tractique via fuman "chelydri."

The *Chelydrus* ſeems to be that ſo of ſerpent, of which we find freque mention among the Greek writ under the name of δρυῖνος. Nica der ſays the *dryinus* is called alſo *drus* and *chelydrus*, and that it ha ſtrong ſmell. Galen ſays the bite them is very venemous, and ſmell ſo very offenſive, that it ca thoſe who attempt to deſtroy the to think the moſt agreeable ſm ſtinking. Aetius ſays this ſerp ſtinks ſo grievouſly, as even to cover the place where it lurks. T we ſee that Virgil might well g theſe ſerpents the epithet *graves*.

416. *Sub immotis praeſepibus*] erius ſays it is *ignotis* in the Ron manuſcript; but he juſtly pref *immotis*.

Columella recommends in a p ticular manner, the diligent ſweep and cleanſing of the ſheepcotes, only to free them from mud dung, but alſo from noxious ſerpe "Stabula vero frequenter everren "et purganda, humorque om "urinae deverrendus eſt, qui co "modiſſime ſiccatur perforatis "bulis, quibus ovilia conſternunt "ut grex ſupercubet: nec tant "coeno

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ipera delituit, caelumque exterrita fugit:
ut tecto adſuetus coluber ſuccedere et umbrae,
eſtis acerba boum, pecorique adſpergere virus,
ovit humum. Cape ſaxa manu: cape robora, paſtor,

viper of dangerous touch conceals it's ſelf, and affrighted flies the light; or that ſnake, the dreadful plague of kine, which uſes to creep into houſes and ſhady places, and ſpread his venom on the cattle, keeps cloſe to the ground: Be quick with ſtones, ſhepherd; be quick with clubs:

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coeno aut ſtercore, ſed exitioſis quoque ſerpentibus tecta liberentur." *Immotis* therefore in this place means ſuch places as have not been duly ſwept and cleanſed.

417. *Vipera.*] Servius thinks that *vipera* is ſo called *quod vi pariat*; others, with better reaſon, think it ſo called *quod vivum pariat*. And indeed this animal differs from moſt other ſerpents, in bringing forth it's young alive; whereas the reſt lay eggs. It is known in England under the name of Viper or Adder. The bite of it is very venemous; tho' it ſeldom, if ever, proves mortal in our climate. The moſt immediate remedy for this bite is found to be olive oil applied inſtantly to the injured part. See *Phil. Tranſ. N.* 443. p. 313. and *N.* 444. *p.* 394.

418. *Coluber . . . . . peſtis acerba boum.*] I take the ſerpent here meant, to be that which Pliny calls *boas*. This author affirms that they grow ſometimes to a prodigious bigneſs, and that there was a child found in the belly of one of them, in the reign of Claudius. He adds, that they feed on cow's milk, whence they have obtained their name. The words of Pliny are quoted in the note on book II. ver. 374.

420. *Fovit.*] Pierius ſays it is *fodit* in ſome ancient manuſcripts. *Foveo* properly ſignifies to foment, cheriſh, or embrace. In the twelfth Aeneid it is uſed to expreſs the fomenting of a wound:

" Fovit ea vulnus lympha longaevus
" Iapis.

In the ſecond Georgick, it is uſed for chewing medicinally:

" — — — Animos et olentia Medi
" Ora fovent illo.

In the fourth Georgick it is uſed for holding water in the mouth till it is warm:

" — — — Prius hauſtu ſparſus
" aquarum
" Ora fove."

In the firſt Aeneid, it is uſed for embracing:

" — — — Haec oculis, haec pec-
" tore toto
" Haeret, et interdum gremio fo-
" vet:"

And in the eighth:

" — — — Niveis hinc atque hinc
" Diva lacertis
" Cunctantem amplexu molli fo-
" vet."

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and, whilſt he riſes threatning, and ſwells his hiſſing neck, knock him down: and now he is fled, and hides his fearful head; and his middle folds, and the laſt wreaths of his tail are extended, and his utmoſt ſpires are ſlowly dragged along. There is alſo that grievous ſnake in the Calabrian lawns, raiſing his breaſt, and waving his ſcaly back, and having his long belly marked with large ſpots, who, ſo long as any rivers burſt from their ſprings, and whilſt their lands are moiſt with the dewy ſpring and rainy ſouth winds, frequents the pools, and making his habitation in the banks, greedily crams his horrid maw with fiſhes, and loquacious frogs. But after the ſun is burnt up, and the earth grows with heat,

Tollentemque minas et ſibila colla tumentem
Dejice: jamque fuga timidum caput abdidit alte,
Cum medii nexus, extremaeque agmina caudae
Solvuntur, tardoſque trahit ſinus ultimus orbes.
Eſt etiam ille malus Calabris in ſaltibus anguis, 425
Squamea convolvens ſublato pectore terga,
Atque notis longum maculoſus grandibus alvum:
Qui dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terrae, ac pluvialibus auſtris,
Stagna colit, ripiſque habitans, hic piſcibus a-
tram 430
Improbus ingluviem raniſque loquacibus explet,
Poſtquam exuſta palus, terraeque ardere dehiſcunt,

NOTES.

Hence it ſignifies the aſſiduous attendance of a lover on his miſtreſs, in the third Eclogue:

" ——— Ipſe Neaeram
" Dum fovet."

Thus alſo in the ninth Aeneid, it ſignifies the keeping cloſe of an army in their trenches:

" ——— Non obvia ferre
" Arma viros; ſed caſtra fovere."

In much the ſame ſenſe it ſeems to be uſed here, for a ſerpent's keeping cloſe to the ground, under the muck of an uncleanſed ſheep-cote. Beſides it is uſual for ſerpents to lay their eggs under dung, in order to be hatched.

Cape ſaxa manu.] The rapidity of this verſe finely expreſſes the neceſſary haſte on this occaſion, to catch up ſtones and ſticks to encounter the ſerpent. This is one of the many beautiful paſſages, which Vida has ſelected from our poet:

" At mora ſi fuerit damno, propera-
" re jubebo.
" Si ſe forte cava extulerit male vi-
" pera terra,
" Tolle moras, cape ſaxa manu, ca-
" pe robora paſtor;
" Ferte citi flammas, date tela, ar-
" pellite peſtem."

422. *Timidum.*] It is *tumidum* in the Bodleian manuſcript, in the old Nurenberg edition, and in the Venice edition, of 1475.

425. *Eſt etiam ille malus, &c.*] It is univerſally agreed, that the Poet here deſcribes the *Cherſydrus*, which is ſo called from χέρσος *earth* and ὕδωρ *water*, becauſe it lives in both theſe elements. The form and nature of this ſerpent are no where ſo well deſcribed, as in this paſſage of our Poet.

428. *Ulli.*] It is *ullis* in the Kin manuſcript.

431. *Explet.*] Pierius ſays it is in many of the ancient manuſcri

432. *Exuſta.*] It is generally *exhauſta*. Pierius found *exuſta* in oblon

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Exilit in ſiccum, et flammantia lumina torquens
Saevit agris, aſperque ſiti atque exterritus aeſtu.
Ne mihi tum molles ſub dio carpere ſomnos,
Neu dorſo nemoris libeat jacuiſſe per herbas:
Cum poſitis novus exuviis nitiduſque juventa
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad ſolem et linguis micat ore triſulcis.
Morborum quoque te cauſas et ſigna docebo.
Turpis oves tentat ſcabies, ubi frigidus imber

he leaps on the dry ground, and rowling his flaming eyes rages in the fields, being exaſperated by thirſt, and terrified with the heat. May I never at ſuch a time indulge myſelf with ſleeping in the open air, or lie upon the graſs on the edge of a wood: when renewed by caſting it's ſlough, and glittering with youth, it leaves it's young ones or eggs at home, and ſlides along, raiſing it's ſelf up to the ſun, and brandiſhes it's three-forked tongue. I will alſo teach you the cauſes and ſigns of their diſeaſes. The filthy ſcab affects the ſheep, when a cold rain,

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oblong, the Lombard, and ſome other ancient copies. It is *exuſta* in the Bodleian manuſcript, and in ſeveral of the oldeſt editions. Heinſius alſo, and after him Maſvicius read *exuſta*. I believe that Virgil wrote *exuſta*, and that his tranſcribers have altered it to *exhauſta*, imagining it to be ſufficient to ſay the fens are exhauſted, thoſe watry places not being eaſily burnt up. But whoſoever is converſant in fenny countries, muſt know that in dry ſeaſons no lands are more ſcorched up than the fens. In the firſt Georgick we have

"Et cum exuſtus ager morientibus aſtuat herbis."

This whole 432d verſe is wanting in one of Dr Mead's manuſcripts.

433. *Exilit.*] Pierius ſays it is *ilit* in the Lombard and Medicean manuſcripts. I find the ſame reading in one of the Arundelian and in one of Dr Mead's manuſcripts. But *exilit* is generally received.

Torquens.] It is *linquens* in the King's manuſcript: *et* alſo is there reading between *ſiccum* and *flammantia*.

434. *Exterritus.*] Fulvius Urſinus ſays it is *exercitus* in the old Colotian manuſcript, which is no inelegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr Mead's manuſcripts, and in an old Quarto edition printed at Paris in 1494.

Dio.] It is *divo* in the King's, the Bodleian, one of the Arundelian, one of Dr Mead's manuſcripts, and in ſeveral of the old editions. In the other Arundelian copy it is *clivo*.

437.] In one of the Arundelian manuſcripts, after this Verſe follows

Lubrica convolvens ſublato pectore terga,

which is a repetition of *ver.* 426. there being only *lubrica* put for *ſquamea*.

The Poet now deſcribes the diſeaſes, to which ſheep are ſubject.

441. *Turpis oves tentat ſcabies.*] Columella obſerves, that no animal is ſo ſubject to the ſcab as ſheep. He adds that it uſually ariſes on their being injured by cold rain or froſt; or after ſhearing, if they are not well waſhed, or if they are permitted to

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and winter ſtiff with hoary froſt, Altius ad vivum perſedit, et horrida cano
have pierced them to the quick: Bruma gelu; vel cum tonſis illotus adhaeſit
or when their ſweat not being waſhed off after ſhearing has Sudor, et hirſuti ſecuerunt corpora vepres.
ſtuck to them, and rough thorns Dulcibus idcirco fluviis pecus omne magiſtri 445
have torn their bodies. On this Perfundunt, udiſque aries in gurgite villis
account the ſhepherds waſh all Merſatur, miſſuſque ſecundo defluit amni.
their cattle in ſweet rivers, and the ram is plunged in the river, Aut tonſum triſti contingunt corpus amurca,
and ſent to float along the ſtream.
Or elſe they anoint their ſhorn bodies with bitter lees of oil,

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feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horſes, or aſſes have ſtabled; or if they are lean for want of ſufficient paſture, than which nothing ſooner brings the ſcab. "Oves frequentius, quam ullum aliud animal infeſtantur ſcabie, quae fere naſcitur, ſicut noſter memorat poëta,

" ——— Cum frigidus imber
" Altius ad vivum perſedit, et horrida cano
" Bruma gelu:

" vel poſt tonſuram, ſi remedium praedicti medicaminis non adhibeas, ſi aeſtivum ſudorem mari, vel flumine non abluas, ſi tonſum gregem patiaris ſylveſtribus rubis, ac ſpinis ſauciari: ſi ſtabulo utaris, in quo mulae, aut equi, aut aſini ſteterunt: praecipue tamen exiguitas cibi maciem, macies autem ſcabiem facit."

Ubi.] Pierius ſays it is *cum* in the Roman manuſcript.

445. *Dulcibus idcirco fluviis &c.*] Columella ſays, that a ſheep, as ſoon as it is ſheared, ſhould be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be waſhed four days afterwards in the ſea, or in rain water ſalted: and quotes the authority of Celſus, who affirms that a ſheep treated after this manner will be free from the ſcab for a whole year; and that the wool will be the longer and ſofter for it. "Verum ea quandocunque detonſa fuerit, ungi debet tali medicamine: ſuccus excocti lupini, veteriſque vini faex, et amurca pari menſura miſcentur, eoque liquamine totus ovis imbuitur, atque ubi per totum delibato tergore medicamen perbiberit, quarto die, ſi eſt vicinia maris, ad littus deducta mergatur: ſi minus eſt, caeleſtis aqua ſub dio ſalibus in hunc uſum duratis paulum decoquitur; eaque gregi perluitur. Hoc modo curatus pecus anno ſcabrum fieri non poſſe Celſus affirmat, nec dubium eſſe quin etiam ob eam rem lana quoque mollior atque prolixior renascatur." Thus Columella recommends the ſalt water as a preſervative againſt the ſcab; but Virgil adviſes the uſe of ſweet river water, as a cure, after the diſtemper has ſeized them.

448. *Aut tonſum triſti, &c.*] We have ſeen already in the preceding note, the compoſition which Columella preſcribes againſt the ſcab. The

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Et ſpumas miſcent argenti, vivaque ſulphura, *and add litharge, and native ſulphur,*

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The ſame author adds Hellebore to his liniment, when it is to be applied to a ſheep in which the diſeaſe is already begun: "Facit autem commode primum ea compoſitio, quam paulo ante demonſtravimus, ſi ad faecem et amurcam, ſuccumque decocti lupini miſceas portione aequa detritum album Elleborum." It muſt be allowed that the ointment which Virgil here deſcribes is an excellent compoſition.

Amurca.] The lees of oil are much in uſe in Italy, and other countries where oil is made. We find it recommended by Cato for many purpoſes. We find the virtues of it collected by Dioſcorides. It is, ſays he, the dregs of oil. Being boiled in a copper veſſel to the conſiſtence of honey, it is aſtringent, and has the other effects of Lycium. It is applied to the tooth-ach and to wounds with vinegar and wine: it is added to medicines for the eyes, and to thoſe which obſtruct the pores. It is the better for being old. It is applied with ſucceſs to ulcers of the *anus* and *pudenda*. If it is boiled again with verjuice to the conſiſtence of honey it draws out rotten teeth. It heals the ſcab in cattle, being made into a liniment with the decoction of lupines and chamaeleon. It is of great ſervice to anoint the gout and pains of the joints with dregs of oil. A ſkin with the hair on ſmeared with it, and applied to the dropſy diminiſhes the ſwelling: Ἀμόργη, ὑποστάθμη ἐστὶν ἐλαίας τῆς ἐκθλιβομένης· ἣ τις ἐψηθεῖσα ἐν χαλκῷ κυπρίῳ μέχρι μελιτώδους συστάσεως, στύφει. ποιοῦσα πρὸς ἃ καὶ τὸ λύκιον. ἐκπυρισσοῦ δὲ καὶ πρὸς ὀδοντολογίας καὶ τραύματα. ἐπίχριομένη μετ' ὄξους ἢ οἴνου ἢ οἰνομέλιτος. μίγνυται δὲ καὶ ὀφθαλμικαῖς δυνάμεσι καὶ ἐμπλαστικαῖς. παλαιουμένη τὸ βέλτιον γίνεται. ἔγκλυσμά τι ἕδρας καὶ αἰδοίων καὶ μήτρας εἰλκωμένας ἐστὶ χρήσιμος. ἐκβάλλει δὲ καὶ τοὺς ὀφθαρμένους ὀδόντας σὺν ὀμφακίνῳ ἐψηθεῖσα ἄχρι μελιτώδους συσλάσεως, καὶ περιπλασθεῖσα. ψώρας τὰ κτήνη σὺν θέρμῃ ἀφεψήματι καὶ χαμαιλέοντος καταχριομένη θεραπεύει. ἡ δὲ ἀνύψηλος καὶ πρόσφατος ποδαγρικοὺς καὶ ἀρθριτικοὺς ὠφελεῖ. θερμὴ καταπλασθεῖσα ἐγχριομένη δὲ εἰς κώδιον καὶ ἐπιθιμένη ἐπὶ τῶν ὑδρωπικῶν, σβέννυσι τὸν ὄγκον.

449. *Spumas argenti.*] Some have ſuppoſed the Poet to mean quickſilver, grounding their opinion on the following paſſage of Calpurnius:

"—— —— Vivi quoque pondere melle
"Argenti coquito."

But quickſilver was never called *ſpuma argenti*, by which name the ancients ſeem to underſtand what we call litharge. It ariſes in the purification of ſilver, as is plainly enough deſcribed by Pliny: "Fit in iiſdem "metallis et quae vocatur *Spuma* "*argenti*. Genera ejus tria .... "Omnis autem fit excocta ſua ma"teria ex ſuperiori catino defluens in

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and Idaean pitch, and fat wax, and squill, and strong hellebore, and black bitumen,

Idaeaſque pices, et pingues unguine ceras, 450
Scillamque, Helleboroſque graves, nigrumque bitumen.

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" inferiorem, et ex eo ſublata veru-
" culis ferreis, atque in ipſa flamma
" convoluta veruculo, ut ſit modici
" ponderis. Eſt autem, ut ex no-
" mine ipſo intelligi poteſt, ferveſ-
" centis et futurae materiae ſpuma.
" Diſtat a ſcoria, quo poteſt ſpuma
" a faece diſtare. Alterum purgan-
" tis ſe materiae, alterum purgatae
" vitium eſt."

Vivaque ſulphura.] So Servius and moſt of the Commentators agree that it ſhould be read. Pierius found *et ſulphura viva* in the Roman, Medicean, and Lombard manuſcripts. I find the ſame reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuſcripts. It is *ac ſulphura viva* in one of Dr Mead's manuſcripts, and in ſeveral of the oldeſt printed editions.

Sulphur is without doubt a good ingredient in this compoſition.

450. *Idaeaſque pices.*] Pitch is called Idaean, becauſe pitch-trees abound on mount Ida. Pitch is of two ſorts, *arida* or *ficca*, which we call properly *pitch*; and *liquida*, which we call *tarr*. I believe it is the *pix liquida* or *tarr*, which the Poet means. Pliny ſays it is an excellent remedy for the ſcab in cattle: " Praeſtantiſſimum ad ca-
" num et jumentorum ſcabiem."

Ceras.] Wax ſeems to be added chiefly to give to the medicine the conſiſtence of an ointment.

451. *Scillam.*] The Squill or ſea onion is a bulbous root, like an onion, but much larger. It is brought to us from Spain.

Helleboroſque graves.] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore, that Virgil means. Columella expreſsly mentions the white Hellebore, as we have ſeen already in the quotation from that author, in the note on ver. 448. Dioſcorides however aſcribes the power of curing this ſort of diſeaſes to the black Hellebore: Θεραπεύει δὲ ἡ ψιλὸς μετὰ λιβανωτοῦ ἢ κηροῦ ἢ σίσυμ ἢ καδμίου ἐλαίου καταχριόμενος. The white hellebore is known to be ſerviceable in diſeaſes of the ſkin, if it be externally applied; but it is too rough to be taken inwardly, as the black ſort is. Hence perhaps Virgil added the epithet *graves*, to expreſs the *white* hellebore.

Bitumen.] *Bitumen*, or, as the Greeks called it *Aſphaltus*, is a fat, ſulphureous, tenacious, inflammable ſubſtance, iſſuing out of the earth or floating upon water, as at Pitchford in Shropſhire, and in the iſland Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a ſubſtance like pitch. The moſt eſteemed is that which is found in Judaea, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is ſeldom if ever brought hither: what is generally ſold for it being little different from common pitch. Pliny mentions a mixture of bitumen and

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Non tamen ulla magis praesens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo;
Dum medicas adhibere manus ad vulnera pastor
Abnegat, aut meliora Deos sedet omnia poscens.
Quin etiam ima dolor balantum lapsus ad ossa
Cum furit, atque artus depascitur arida febris;
Profuit incensos aestus avertere, et inter
Ima ferire pedis salientem sanguine venam:
Bisaltae quo more solent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum,

But there is no remedy so successful as to lay the sore open: the distemper increases, and gains strength by being covered; whilst the shepherd refuses to apply his healing hands to the wound, and sitting still begs the Gods to assist him. Moreover when the pain, reaching to the very bones of the bleating sheep, rages, and a parching fever consumes their limbs, it has been of service to avert the kindled heat, and pierce the vein spouting with blood between the under parts of the foot just as the Bisaltae use, and the fierce Gelonian, when he flies to Rhodope, and to the deserts of the Getae,

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and pitch as good for the scab in sheep: "Est et Pissaphaltos, mixta "bitumini pice, naturaliter ex A- "pollionatarum agro. Quidam ipsi "miscent, praecipuum ad scabiem "pecorum remedium."

452. *Non tamen ulla, &c.*] It has not without reason been said by the writers of Virgil's life, that our Poet had studied Physick. The respect with which he mentions the Physician Iapis, and the many medicines occasionally mentioned in his works, greatly favour this tradition. He has just mentioned an ointment, compounded with greater skill, and described with greater propriety of expression, than any that we meet with in the other writers of Agriculture. He now adds with much judgment that no application is of so much service, as to lay open the ulcer, and give a free discharge to the corroding matter.

453. *Rescindere.*] It properly signifies *to open*; in which sense it is used also in the twelfth Aeneid:

"Ense secent lato vulnus, telique "latebram "Rescindant penitus."

In the same manner it seems to have been used by Lucretius:

"Proptereaque solere vias rescindere "nostris "Sensibus."

454. *Alitur vitium, vivitque tegendo.*] Thus also Lucretius:

"Ulcus enim vivescit, et inveterа- "scit alendo."

456. *Et.*] Pierius says it is *aut* in the Roman manuscript.

456. *Omnia.*] It is *omina* in the Roman manuscript, according to Pierius. It is *omina* also in the Venice edition *in fol.* 1475. La Cerda reads *omina.*

461. *Bisaltae.*] The *Bisaltae* were a people of Macedon.

Gelonus.] See book II, ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getae* or Dacians dwelt near the Danube.

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nd drinks milk mixt with horſe's blood. If you ever ſee one of your ſheep ſtand at a diſtance, or often creep under the mild ſhade, or lazily crop the ends of the graſs, or lag behind the reſt, or lie down, as ſhe is feeding, in the middle of the plain, and return alone late at night; immediately cut off the faulty ſheep,

Et lac concretum cum ſanguine potat equino.
Quam procul aut molli ſuccedere ſaepius umbrae,
Videris, aut ſummas carpentem ignavius herbas,
Extremamque ſequi, aut medio procumbere campo
Paſcentem, et ſerae ſolam decedere nocti;
Continuo culpam ferro compeſce, prius quam

NOTES.

463. *Lac concretum cum ſanguine potat equino.*] This cuſtom of drinking milk and horſe's blood is aſcribed to the Maſſagetae, a people of Scythia by Dionyſius:

Τοὺς δὴ μετ' ἀμφιτολίην δε, φίρην κιλάδοντα·
Ἀράξου
Μασσαγέται ναίουσι, θοῶν ἐυτῆρες ὀϊστῶν.
Ἀνέρες οἷς μήτ' αὐλὸς ἐγὼ, μηθ' ὅσλις ἰταῖρος
Ἐμπιλάσαι· μάλα γὰς τε κακοξεινότεροι
ἄλλων
Οὐ γάς σφίν σίτοιο μαλίφρονος ἰσὶν ἐδωδὴ,
Οὐ δὲ μὺν οὐδ' οἶνος μεταδήμιος· ἄλλα γὰς
ἵππων
Αἵματι μίσγοντες λευκὸν γάλα, δαῖτα τίθενται.

Pliny mentions the *Sarmatae* as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque gentes hac "maxime pulte aluntur, et cruda "etiam farina equino lacte vel ſanguine e cruris venis admixto." The ſame is ſaid by other authors, of different nations inhabiting thoſe parts.

464. *Aut.*] It is *ut* in the King's manuſcript.

Succedere.] In one of the Arundelian manuſcripts it is *ſuccumbere*.

Saepius.] In the King's manuſcript it is *mollius*.

465. *Ignavius.*] Pierius found *ſegnius* in the Roman manuſcript.

467. *Et.*] The conjunction is omitted in one of Dr Mead's manuſcripts.

Serae nocti.] Pierius ſays it is *ſera nocte* in the ancient manuſcripts.

468. *Continuo culpam ferro compeſce.*] Moſt of the printed editions, and all the manuſcripts which I have collated, have *continuo ferro culpam*, which ſeems very unharmonious. Servius reads *continuo culpam ferro*, which order of the words Pierius alſo found in the Roman, the Mediccan, and other very ancient manuſcripts. I have found the ſame order in two old editions *in folio*, printed at Venice in 1475 and 1476, and in an old edition of the Georgicks *in octavo*, printed at Paris in 1495. The ſame is admitted alſo by La Cerda and Heinſius.

Servius interprets *culpam ferro compeſce* to mean, that the ſhepherd by killing an infected ſheep avoids being guilty himſelf of a crime, in ſuffering it to live to the damage of the whole flock: "Atqui habere morbum cul-"pa non eſt: ſed hoc dicit, occi-"dendo eam, tuam culpam com-"peſce, id eſt, vita crimen in quod "potes incidere, ſi, dum qui parcis, ſuere

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Dira per incautum ſerpant contagia vulgus. *before the dreadful contagion*
Non tam creber agens hyemem ruit aequore *ſpreads itſelf over the unwary*
turbo, *flock. The whirlwind which*
brings on a ſtorm,

NOTES.

" fuerit totus grex ejus contagione " corruptus." Grimoaldus is of the ſame opinion: " Haec inquam ſigna " et indicia, quae febrim ſolent an- " tecedere, ſimul atque perceperis, " crimen vitabis, in quod poteris in- " cidere, ſi dum uni parcis, fuerit " totus grex ejus contagione cor- " ruptus." La Cerda gives the ſame interpretation: " Illud *culpam ferro* " *compeſce* refertur ad eam culpam, " que reſidebit in paſtore, niſi utatur " ferro." Ruaeus ſeems to think that by *culpam* is meant the diſeaſe of the ſheep: " hujus morbum coërce ſta- " tim ferro." But Virgil is not here ſpeaking of any partial diſeaſe, which might be reſtrained by being cut out, but of a general diſorder which ſpreads itſelf over the whole body, making the ſheep loath it's food, and lag heavily behind the flock. I am perſuaded therefore, that by *culpam* he means the infected ſheep, and by *ferro compeſce*, that it ſhould be killed, to prevent the contagion from ſpreading. Thus in the ſecond Georgick, he uſes *ramos compeſce*, to expreſs the pruning of trees, to hinder the too luxuriant ſpreading of the branches:

" ——— Tum denique dura
" Exerce imperia, et ramos compeſce
" fluentes."

All the tranſlators have concurred in underſtanding *culpam compeſce*, to be meant of killing the ſheep. Thus May:

" ——— Straight kill that ſheepe.
" Before th' infection through th'
" whole flocke doe creepe."

And Dryden:

" Revenge the crime, and take the
" traytor's head,
" E'er in the faultleſs flock the dire
" contagion ſpread:"

And Dr Trapp:

" Delay not, kill th' infected; e'er
" thro' all
" Th' unwary flock the dire con-
" tagion ſpread."

470. *Non tam creber agens, &c.*] After theſe diſeaſes, to which the ſheep are ſubject, our Poet adds that the diſtempers of cattle are innumerable. Hence he takes occaſion to ſpeak of a great plague, by which all the country about the Alps was laid waſte.

" The words *agens hyemem*," ſays Dr Trapp, " are commonly explain- " ed by *tempeſtatem ferens*. And " then it ſhould be rendered not *in* " but *before* a ſtorm. But I rather " underſtand it, *agens* for *agitans* " *hyemem*, or *aërem in hyeme*, i. e. " *procella*. Surely a multitude of " whirlwinds do not *precede* a " ſtorm; but *are themſelves* one, or " at leaſt *parts* of one."

I do not think that *creber agens hyemem turbo* is to be underſtood to mean,

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and ruſhes upon the main, is not ſo frequent, as the plagues of cattle are many: nor do theſe diſeaſes prey on ſingle bodies, but ſweep off whole folds on a ſudden, both lambs, and ſheep, and the whole flock entirely. This any one may know, who ſees the lofty Alps, and the Noric caſtles on the hills, and the fields of Lapidian Timavus, and the realms of the ſhepherds even now after ſo long a time deſerted, and the downs lying waſte far and wide.

Quam multae pecudum peſtes: nec ſingula morbi
Corpora corripiunt; ſed tota aeſtiva repente,
Spemque gregemque ſimul, cunctamque ab origine gentem.
Tum ſciat, aërias Alpes, et Norica ſiquis
Caſtella in tumulis, et Iapidis arva Timavi,
Nunc quoque poſt tanto videat deſertaque regna
Paſtorum, et longe ſaltus lateque vacantes.
Hic quondam morbo caeli miſeranda coorta eſt

Here formerly a moſt miſerable plague aroſe by the corruption of the air

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mean, that many whirlwinds precede one ſingle ſtorm, but that the ſea is toſſed by many whirlwinds, each of which precedes a ſtorm. That a violent ſtorm is uſually preceded by a whirlwind is moſt certain: therefore to enter into a debate, whether the whirlwind is to be accounted a forerunner of a ſtorm, or a part of the ſtorm itſelf, would be a mere logomachy.

471. *Quam multae pecudum peſtes.*] The Poet cannot mean that peſtilences or murrains are as common among the cattle, as ſtorms on the ſea. *Peſtis* is a more general word, and includes all the ſeveral great misfortunes that attend them. Thus a little before, he calls a ſerpent *Peſtis acerba boum.*

472. *Aeſtiva.*] "*Aeſtivae* are the "ſhady places, in which the cattle "avoid the heat of the ſun in ſummer; thus Statius:

"—— *Et umbroſi patuere aeſtiva*
"*Lycaei.*"

SERVIUS.

473. *Spemque gregemque.*] Servius interprets this, *agnos cum matribus*, which is generally received.

474. *Tum ſciat, &c.*] "The ſenſe "is this, if any one knows what "ſort of places theſe were, when "they were full of cattle, he may "now ſee them empty, though it "is a long time ſince the peſtilence."

SERVIUS.

Aërias Alpes.] The Alps are called *aëriae*, from their great height; they divide Italy from France and Germany.

Norica] *Noricum* was a region of Germany, bordering on the Alps. Great part of it is what we now call *Bavaria.*

Iapidis arva Timavi.] Some read *Iapygis*; but *Iapygia* was a part of the kingdom of Naples, far diſtant from the Alps, of which Virgil is here ſpeaking. *Iapidis* is certainly the true meaning: for *Iapidia* was in the Venetian territory, where the river *Timavus* flows. This part of Italy is now called *Friuli.*

Schrevelius and Maſvicius read *arma* inſtead of *arva.*

Timavus is a river of Carniola: it is now called Timavo.

478. *Hic.*] It is *binc* in one of the Arundelian manuſcripts.

Virgil is generally thought to ſpeak in this place of the plague which broke

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Tempestas, totaque autumni incanduit aestu, *and raged through all the heat of autumn,*

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broke out in Attica, in the first year of the Peloponnesian war, which has been so accurately described by Hippocrates, Thucydides, and Lucretius. This last author, whom our Poet seems to emulate, derives this plague from Egypt:

"Haec ratio quondam morborum,
" et mortifer aestus
"Finibus Cecropiis funestos reddidit
" agros,
"Vastavitque vias, exhausit civibus
" urbem
"Nam penitus veniens Aegypti e
" finibus ortus,
"Aëra permensus multum, campos-
" que natantes,
"Incubuit tandem populo Pandio-
" nis: omnes
"Inde catervatim morbo mortique
" debantur."

A plague thus rais'd, laid learned Athens waste;
Thro' ev'ry street, thro' all the town it past'd,
Blasting both men and beast with pois'nous wind:
Death fled before, and ruin stalk'd behind.
From Egypt's burning sands the fever came,
More hot than those that rais'd the deadly flame.
It length the raging plague did Athens seize,
The plague; and death attending the disease.
Then men did die by heaps, by heaps did fall,
And the whole city made one funeral.

CREECH.

But Thucydides says it began first in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greatest part of the Persian territories; and then it suddenly invaded the city of Athens: Ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην καθῆκε, καὶ ἐς τὴν Βασιλέως γῆν τὴν πολλήν, ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐπέπεσε. But Virgil seems to make his pestilence much more ancient than that of Athens, for he mentions Chiron, who lived at least five hundred years before Hippocrates, who flourished about the beginning of the Peloponnesian war. Besides, Thucydides mentions the plague of which he speaks, as not proceeding even to the *Morea*; but depopulating only Athens, and the most populous cities in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθε, ὅ, τι καὶ ἄξιον εἰπεῖν, ἐπενέμησε δὲ Ἀθήνας μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα. It does not seem therefore, that this pestilence invaded the Alpine countries, which were not so very populous, abounding only with large pastures. However, as Virgil no doubt had some view to the pestilence described by Thucydides and Lucretius, I shall lay the parallel places in those authors, before the reader.

479. *Totoque autumni incanduit aestu.*] Servius interprets this "It burnt "in the first part of the autumn, "which always makes a pestilence "grievous." In this he is followed by

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and destroyed all kinds of cattle, all kinds of wild beasts, and poisoned the lakes, and infected the pastures with it's venom. Nor did they die after the common manner, but when the burning drought insinuating itself into all the veins had contracted the miserable limbs, the corrupted moisture oozed out, and converted all the tainted bones into it's substance.

Et genus omne neci pecudum dedit, omne ferarum ;
Corrupitque lacus : infecit pabula tabo.
Nec via mortis erat simplex : sed ubi ignea venis
Omnibus acta sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor ; omniaque in se
Ossa minutatim morbo collapsa trahebat.

NOTES.

by Grimoaldus, La Cerda, and almost all the Commentators. In this sense May translates it :

" Hence by corruption of the ayre
" so strong
" A plague arose, and rag'd all au-
" tumn long :"

And Dryden :

" During th'autumnal heats th'in-
" fection grew."

Dr Trapp seems to understand the Poet to mean that the plague raged with such heat, as is usual in autumn :

" 'Twas here, long since, a plague
" from tainted air
" Rose, and with all the fires of au-
" tumn burn'd."

481. *Corrupitque lacus.*] It is *corripuit* in the King's and in one of Dr Mead's manuscripts. Pierius reads *corripuit*, but he says it is *corrupit* in the Medicean, and in some other ancient manuscipts. *Corrupit* is generally received.

482. *Nec via mortis erit simplex.*] The Commentators agree that these words mean, that they died after an unusual manner. Thus Dryden translates them, *Strange death !*

483. *Sitis.*] A parching heat and thirst attends all malignant fevers. Thus Lucretius :

" Intima pars homini vero flagravit
" ad ossa :
" Flagravit stomacho flamma, ut
" fornacibus intus :"

And

" Insedabiliter sitis arida."

Thucydides mentions a most intolerable thirst, and inward burning, insomuch that those who were seized with the plague could not bear their cloaths, nor so much as any linnen thrown over them ; that they ran into the cold water, that some who were neglected threw themselves into wells, and that those who drank largely did not fare the better for it : Τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων, ἢ σινδόνων τὰς ἐπιβολὰς, μήτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἥδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίψαι. καὶ ἐποίουν τοῦτο τῶν ἠμελημένων οὐθρώπων καὶ ἔρρασαν ἐς φρέατα, ἀπαυσίῳ τῇ δίψῃ ξυνεχόμενοι.

Saepe in honore Deum medio ſtans hoſtia ad aram,
Lanea dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda miniſtros.
Aut ſi quam ferro mactaverat ante ſacerdos,
Inde neque impoſitis ardent altaria fibris;
Nec reſponſa poteſt conſultus reddere vates:
Ac vix ſuppoſiti tinguntur ſanguine cultri,
Summaque jejuna ſanie infuſcatur arena.
Hinc laetis vituli vulgo moriuntur in herbis,
Et dulces animas plena ad praeſepia reddunt.
Hinc canibus blandis rabies venit, et quatit aegros

Oftentimes, in the midſt of a ſacrifice to the gods, the victim ſtanding before the altar, whilſt the woolly fillet is encompaſſed with a ſnowy garland, drops down dying amongſt the delaying miniſters. Or if the prieſt happened to ſtab any one, before it died, then the entrails being laid on the altars would not burn, nor could the augur give anſwers, when he was conſulted; but the knives with which they are ſtuck, are ſcarce tinged with blood, and the ſurface of the ſand is but juſt ſtained with thin gore. Hence the calves frequently die in the plentiful paſtures, and give up their ſweet breath at full cribs. Hence the gentle dogs run mad,

NOTES.

ἐν τῷ ἱμοίῳ καθιεσθήκει τό, τι πλέον ἢ ἴλασσον πολύ.

486. *Saepe in honore Deum*, &c.] He comes now to relate particular inſtances of the dire effects of this peſtilence. The victims dropped down dead ſuddenly before the altars: or if they lived to bear the knife of the ſacrificer, their fleſh would not burn; nor could the augurs divine any thing from the inſpection of their entrails. He then mentions the effects of this diſeaſe on calves, dogs, and ſwine.

Thucydides ſays that prayers to the gods and inquiries at the oracles were of no ſervice, and at laſt were laid aſide: Ὅσα τε περὶ ἱεροῖς ἐκέτευσαν, ἢ μαντείοις ἢ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέλησαν, ὑπὸ τοῦ κακοῦ νικώμενοι.

Aram.] It is *aras* in ſeveral of the old editions.

487. *Lanea.*] Pierius reads *linea*; but he ſays it is *lanea* in the Mediccean, the Lombard, and in ſome other ancient manuſcripts. I find *laurea* in ſome of the old editions; but *lanea* is generally received.

Infula.] The *Infula* was a ſort of diadem or fillet, with which the heads of the victims were bound. Ruaeus ſays the *vittae* were the ornaments which hung down from the *Infula*.

488. *Miniſtros.*] Pierius ſays it is *magiſtros* in the Roman manuſcript.

489. *Mactaverat.*] It is *mactaverit* in the King's manuſcript.

Sacerdos.] Dryden has groſsly tranſlated this word *holy butcher*.

491. *Nec reſponſa poteſt conſultus reddere vates.*] The entrails of the victims were thought not to diſcover the will of the gods, unleſs they were ſound.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr Mead's manuſcripts, and in ſeveral of the oldeſt editions. In ſome of them it is *at*.

493. *Jejuna ſanie.*] In theſe morbid bodies, the liquids were almoſt waſted, and, inſtead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madneſs to which dogs are ſubject, is attended with moſt dreadful conſequences. Their bite communicates the madneſs, not only

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and a rattling cough shakes the wheezing swine, and torments their swelling throats. The conquering horse is seized, unhappy in his toils, and forgetful of his food.

Tuffis anhela fues, ac faucibus angit obesis. 497
Labitur infelix ſtudiorum, atque immemor herbae.
Victor equus, fonteſque avertitur, et pede terram

NOTES.

ly to other animals, but to mankind alſo. The moſt terrible of all the ſymptoms of this diſtemper is the *Hydrophobia*, or dread of water: the patient, however thirſty, not being able to drink any ſort of liquor without being thrown into moſt horrid convulſions. The reader may find the deſcription of ſeveral caſes, in the Philoſophical Tranſactions. The beſt remedy for this diſeaſe was communicated to the Royal Society by Mr Dampier, and has ſince been received by the College of Phyſicians into their Diſpenſatory, under the name of *Pulvis Antiliſſus*, being a compoſition of black pepper and the aſh-coloured ground liver-wort, in equal quantities. The doſe of this powder is four ſcruples. The perſon, who has the misfortune to be bitten, ought to bleed immediately, and waſh the place carefully, where the bite was received, with ſalt water; and it is no bad precaution, to deſtroy all the clothes which were worn at the time, when the accident happened. It ſhould be taken faſting, for ſeveral mornings, in warm milk, beer, ale, broth, or other ſuch like convenient vehicle. It muſt be taken before the ſymptoms of madneſs appear; for otherwiſe it will be ineffectual. See the Philoſophical Tranſactions, No. 237, p. 49, or Lowthorp's Abridgment, Vol. III. p. 284.

Thucydides does not mention any thing of the dogs running mad: he only ſays they were more obnoxious to this diſtemper than other animals, becauſe of their greater familiarity with men: Οἱ δὲ κύνες μᾶλλον ἐνόσουν σαφὲς δὲ τοῦ ἀνθρωπείου, διὰ τὸ ξυνδιαιτᾶσθαι.

497. *Faucibus angit obesis.*] Swine are ſubject to coughs, and inflammatory ſwellings in the throat; whence the Poet with great propriety uſes the word *angit*, *angina* being the Latin name for a Quinſey.

498. *Labitur infelix ſtudiorum, &c.*] Having briefly made mention of dogs and ſwine; he now ſpeaks more largely of the violent effects of this diſtemper on horſes:

Infelix ſtudiorum.] Thus we have *victus animi*, *fortunatus laborum*, *laeta laborum*, &c.

Immemor herbae.] Some render this *unmindful of victory*, taking *herbae* to expreſs thoſe herbs, which were uſed by the Ancients to denote conqueſt. But I rather believe, that Virgil means only *paſture*. Thus in the eighth Eclogue;

"Immemor herbarum quos eſt mirata juvenca."

Dryden has introduced both ſenſes:

"The victor horſe, forgetful of his
"food,
"The palm renounces, and abhors
"the flood."

499. *Pede terram crebra ferit.*] "In the Lombard manuſcript it is *crebro*

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Crebra ferit: demiſſae aures: incertus ibidem
Sudor, et ille quidem morituris frigidus; aret
Pellis, et ad tactum tractanti dura reſiſtit.
Haec ante exitium primis dant ſigna diebus,
Sin in proceſſu coepit crudeſcere morbus,
Tum vero ardentes oculi, atque attractus ab alto

and loaths the ſpring, and ſtamps frequently on the ground with his foot: his ears hang down: a doubtful ſweat breaks out, which grows cold when they are dying: their ſkin grows dry, and feels hard and rough. Theſe were the ſymptoms at the beginning, but when the diſeaſe began to increaſe, their eyes were inflamed, and their breath was fetched deep,

NOTES.

"*crebro ferit*, nor need we be afraid "of the falſe quantity, for Cariſius "acknowledges the adverb *tertio* for "a dactyl, and *ſero* is in the meaſure "of a trochee in Statius." PIERIUS.

The moſt violent diſeaſes of horſes are frequently attended with an unuſual ſtamping on the ground.

500. *Demiſſae aures.*] The hanging down of the ears is mentioned by Columella, as a ſymptom of pain in a horſe's head: "Capitis dolorem "indicant lachrymae, quae profluunt, aureſque flaccidae, et cervix "cum capite aggravata, et in terram ſummiſſa."

Incertus ſudor.] By a *doubtful ſweat*, he either means a ſweat of which it may be doubted whether it is a good or a bad ſymptom, or elſe a ſweat that comes and goes uncertainly and irregularly.

501. *Morituris frigidus.*] In the Cambridge, one of the Arundelian, and one of Dr Mead's manuſcripts it is *moriturus*.

A cold ſweat is univerſally known to be a bad ſymptom.

Aret pellis.] The dryneſs of the ſkin is inconſiſtent with the ſweating juſt mentioned. We muſt therefore underſtand the Poet, not to mean that all theſe ſymptoms were found in every horſe, but that they were variouſly affected. The cold ſweat is a ſign of a diminution of the vital powers; and the dryneſs and hardneſs of the ſkin ſhew that there is a great inward heat, and an obſtruction of the matter, which ought to be perſpired through the pores of the ſkin.

502. *Et ad tactum.*] In the Roman manuſcript it is *at*; and in the Lombard it is *tractum*, according to Pierius.

503. *Dant.*] It is *dat* in one of the Arundelian manuſcripts.

505. *Ardentes oculi.*] Thucydides, in his deſcription of the plague at Athens, ſays they were at firſt ſeized with a heat and heavineſs in the head, with a redneſs and inflammation of the eyes: Πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ, καὶ τῶν ὀφθαλμῶν ἐρυθήματα, καὶ φλόγωσις ἐλάμβανεν. Thus alſo Lucretius:

"Principio, caput incenſum fervore "gerebant;
"Et dupliceis oculos ſuffuſa luce ru"benteis."

Firſt fierce unuſual heats did ſeize the head;
The glowing eyes, with blood-ſhot beams look'd red,
Like blazing ſtars, approaching fate foreſhew'd. CREECH.

Attractus

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and sometimes loaded with a groan, and their long sides heaved with sobs: black blood gushes out of their nostrils, and their rough tongue cleaves to their clotted jaws. At first it was of service to drench them with the

Spiritus, interdum gemitu gravis, imaque longo
Ilia singultu tendunt: it naribus ater
Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu

NOTES.

Attractus ab alto spiritus.] In the King's manuscript, it is *abstractus*.

Thucydides speaks of their fetching their breath with difficulty, and with a strong smell: πνεῦμα ἄτοπον, καὶ δυσῶδες ἠφίει.

506. *Imaque longo ilia singultu tendunt.*] Thucydides says that most of them had sobs or hickups, attended with strong convulsions: Λύγξ τὰ τοῖς πλείοσιν ἐπέστη κενή, σπασμὸν ἐνδιοδῦσα ἰσχυρόν. Thus Lucretius:

"Intolerabilibusque malis erat anxi-
"us anguor
"Affidue comes, et gemitu com-
"mista querela,
"Singultusque frequens noctem per-
"saepe, diemque
"Corripere assidue nervos et mem-
"bra coactans,
"Dissolvebat eos, defessos ante, fa-
"tigans."

To these fierce pains were join'd continual care,
And sad complainings, groans, and deep despair.
Tormenting, vexing sobs, and deadly sighs,
Which rais'd convulsions, broke the vital ties
Of mind and limbs.

507. *It naribus ater sanguis*, &c.] In one of Dr Mead's manuscripts it is *autem* instead of *ater*. Thucydides says their inner parts, their throat and tongue discharged blood: καὶ τὰ ἐντὸς, ἥ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν. Thus also Lucretius:

"Sudabant etiam fauces intrinsecus
"atro
"Sanguine, et ulceribus vocis via
"septa coïbat;
"Atque animi interpres manabat
"lingua cruore,
"Debilitata malis, motu gravis, as-
"pera tactu."

The mouth and jaws were filled with clotted blood;
The throat with ulcers: the tongue could speak no more,
But overflow'd, and drown'd in putrid gore,
Grew useless, rough, and scarce could make a moan.

CREECH.

509. *Profuit inserto latices*, &c.] Wine was frequently given to horses by the Ancients. Virgil says this was found of service at first, but afterwards it proved destructive to them, throwing them into a fury, by increasing their spirits. Dryden understands our Author to mean, that the wine was of service at the beginning of the distemper, but was destructive, if given too late:

"A drench

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Lenæos; ea viſa ſalus morientibus una.
Mox erat hoc ipſum exitio, furiiſque refecti
Ardebant, ipſique ſuos, jam morte ſub ægra,
Dii meliora piis, erroremque hoſtibus illum!
Diſciſſos nudis laniabant dentibus artus.
Ecce autem duro fumans ſub vomere taurus

they tore their own mangled fleſh with their naked teeth.

Lenæan liquor: this ſeemed the only hope to preſerve them from death: but afterwards even this was their deſtruction: and being recruited with rage they burned: and, (oh! may the gods give a better mind to the pious, and that error to their enemies!) when they were in the pangs of death, But lo the bull ſmoking under the weight

NOTES.

"A drench of wine has with ſucceſs
"been us'd;
"And thro' a horn the gen'rous
"juice infus'd:
"Which timely taken op'd his clo-
"ſing jaws;
"But if too late, the patient's death
"did cauſe.
"For the too vig'rous doſe too fierce-
"ly wrought;
"And added fury to the ſtrength it
"brought.
"Recruited into rage he grinds his
"teeth
"In his own fleſh, and feeds ap-
"proaching death."

This ſenſe is very good; but I believe it is not that which Virgil meant.

513. *Dii meliora piis*, &c.] This was a frequent form among the Ancients of expreſſing their abhorrence of any great miſchief, by wiſhing it from themſelves to their enemies. Something like this is in the eighth Æneid:

"Quid memorem infandas caedes? "quid facta tyranni
"Effera? *Dii capiti ipſius generique "reſervent.*"

Errorem.] Pierius ſays it is *ardorem* in the Roman manuſcript.

514. *Diſciſſos nudis laniabant dentibus artus.*] In one of Dr Mead's manuſcripts it is *Diffiſſos.*

"The word *nudis* ſeems to imply, "that by tearing their fleſh, they at "the ſame time tore the gums from "their teeth, *ut foeditatem expri-* "*meret, adjecit nudis*; ſays a Com- "mentator in the *Varior.* And "what he means I know not." Dr. TRAPP.

This Commentator is Philargyrius, I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a filthy ſight; which every one muſt allow that has ſeen it.

Tho' perhaps by *naked teeth* the Poet may intend to expreſs the horrid grinning of the horſe in the agonies of death: for Lucretius has uſed the ſame expreſſion for the grinning of dogs:

"Mollia ricta fremunt duros *nudan-* "*tia dentes.*"

515. *Ecce autem duro fumans*, &c.] As the Poet had before ſpoken of bulls and horſes together, when he treated of their generation, and the ways of managing them; ſo now he joins them in diſtreſs, and deſcribes the miſery of the bull immediately after that of the horſe. This paſſage

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of the plough drops down, and casts out of his mouth blood mixt with foam, and gives his last groans: the melancholy ploughman goes away, unyoaking the steer that grieves at his brother's death, and leaves the forsaken plough in the middle of his toil. But he can receive no pleasure from the shade of the lofty woods, nor from the soft meadows, no, nor from the river, which rolling over the rocks flows clearer than amber through the plain; his flanks grow flabby, a deadness seizes his heavy eyes, and his unwieldy neck hangs drooping to the ground. What do his toils and good services now avail? or what benefit is it to him to have turned the heavy clods with the share? he never suffered by the magic gifts of Bacchus, or by luxurious banquets.

Concidit et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus: it tristis arator,
Moerentem abjungens fraterna morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbrae altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis; at ima
Solvuntur latera, atque oculos stupor urget inertes.
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta juvant? quid vomere terras
Invertisse graves? atqui non Massica Bacchi
Munera non illis epulae nocuere repostae:

NOTES.

is wonderfully poetical. He represents the bull dropping down under the yoak, and the unhappy farmer leaving the plough in the middle of the field. Hence he slides into a beautiful digression, concerning the wholesome simplicity of the food of these animals, which he opposes to the luxurious and destructive diet of mankind. He represents the mortality among the kine to have been so great, that they were forced to use buffaloes for the sacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themselves, for want of cattle.

517. *Extremosque ciet gemitus: it tristis arator.*] The pause in this verse is too beautiful, not to be observed. The departure of the mournful ploughman, and the grief of the surviving bullock, for the death of his partner are exceedingly moving. The slow measure of the next line, consisting of spondees, is no less worthy of observation.

519. *Relinquit.*] It is *reliquit* in one of Dr Mead's manuscripts, and in several of the oldest editions.

520. *Non umbrae*, &c.] This relates to the surviving bullock, who is represented as inconsolable. He receives no satisfaction from shady woods, fine meadows, and clear streams: but he falls away, his eyes grow stupid and heavy, and his neck hangs down, not being able to support his head.

Non mollia possunt pratu movere animum.] Pierius has *Non gramina possunt grata movere animum*; but he says the common reading is in all the ancient manuscripts.

522. *At.*] It is *et* in the King's manuscript.

524. *Pondere.*] It is *vertice* in the King's manuscript.

525. *Quid labor*, &c.] These six lines are not without reason admired by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Croesus or Cyrus.

526. *Massica Bacchi munera.*] See the note on book II, ver. 143.

528. *Vitu.*]

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Frondibus et victu pascuntur simplicis herbae.
Pocula sunt fontes liquidi, atque exercita cursu
Flumina, nec somnos abrumpit cura salubres.
Tempore non alio dicunt regionibus illis
Quaesitas ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo aegrae raftris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per altos
Contenta cervice trahunt stridentia plaustra.

His food was leaves and plain grass, and his drink the clear springs, and rivers exercised with running. Nor did care ever disturb his wholesome rest. At no other time do they say that kine were wanting for the sacrifices of Juno, and that the chariots were drawn by unequal buffaloes to the high temples. Therefore with difficulty they till the earth with harrows; and set the corn with their very nails, and drew the rattling waggons over the high mountains with strained necks.

NOTES.

528. *Victu.*] Pierius says it is *victum*, in the Lombard manuscript, which he thinks no inelegant reading.

529. *Atque.*] Schrevelius reads *aut.*

530. *Abrumpit.*] Some read *abrupit.*

531. *Tempore non alio*, &c.] Servius, and after him many others imagine that the Poet here alludes to the famous story of Cleobis and Biton, the sons of a priestess of Juno at Argos, who, when the beasts were not ready at the time of the sacrifice, yoaked themselves, and drew their mother to the temple. The priestess hereupon intreated the goddess, to reward the piety of her sons with the greatest good, that could befal men: which she granted by causing them to be found dead in their beds the next morning. The reader will find this story related by Herodotus, by Plutarch in his treatise of Consolation, addressed to Apollonius, and by Cicero, in his first book of Tusculan Questions. But I do not find any mention of a scarcity of cattle by means of any plague; but only that the mules or bullocks were either not ready soon enough, or were tired as they drew the chariot. Besides, the scene of this story is laid at Argos, whereas Virgil is speaking of the Alps.

532. *Uris.*] See the note on book II. ver. 374.

533. *Alta ad donaria.*] "*Donaria* are *properly* the places where "the *gifts* to the gods are laid up. "Hence the word is transferred to "signify *temples*. For thus *pulvinaria* also are used for temples, "whereas they are properly the "cushions or couches, which use to "be spread in temples." SERVIUS.

534. *Ergo aegre*, &c.] The Poet describes the great mortality of cattle, by saying the people were forced to scratch the earth with their nails, in order to sow or rather *set* their corn, scarce being able to drag the harrows over the fields, and that they strained their own necks with the yoaks.

536. *Contenta.*] This is generally interpreted not *contented*, but *strained*.

It will not, I believe, be disagreeable to the reader, if I now lay before him an abstract of the account of the disease which raged among the Kine in England, in the

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The wolf does not now exercise his wiles around the folds, Non lupus insidias explorat ovilia circum,

NOTES.

year 1714. This account was drawn up by Mr Bates, then Surgeon to his Majesty's household, who was appointed, together with four Justices of the Peace, by the Lords Justices, to inquire into this distemper, and by him communicated to the Royal Society. It is printed in the *Philosophical Transactions*, No. 358, page 872. Jones's *Abridgment*, Vol. V. p. 48.

This Gentleman observes, that all Cows have naturally a purgation by the *Anus* for five or six weeks in the spring, from what the Cow-keepers call the *frimness* of the grass; during which time they are brisk and lively, their milk becomes thinner, of a blueish colour, sweeter to the taste, and in greater plenty. But the spring preceding this distemper, was unusually dry all over Europe. Hence there was but little grass, and that so dry, and void of that *frimness* which it has in other years, that Mr Bates could not hear of one Cow-keeper, who had observed his Cows to have their purgation in the same degree as usual; and very few who had observed any at all. They all agreed that their cows had not given above half so much milk that summer as they did in others; that some of them were almost dry; that the milk they did give was much thicker, and yellower than in other years. It was observed by the whole town, that very little of the milk then sold would boil without turning; and it is a known truth, that the weakest of the common purges deprive a Cow entirely of her milk; from all which circumstances he thinks it evident, that the want of that natural purgation was the sole cause of this disease; by producing those obstructions, which terminated in a putrefaction, and made this distemper contagious.

The symptoms of this distemper were, that they first refused their food; the next day they had huskish coughs, and voided excrements like clay; their heads swelled, and sometimes their bodies. In a day or two more, there was a great discharge of a mucous matter by their nose, and their breaths smelled offensively. Lastly a severe purging, sometimes bloody, which terminated in death. Some Cows died in three days, and others in five or six, but the bulls lived eight or ten. During their whole illness, they refused all manner of food, and were very hot.

Of sixteen Cows which he dissected, the five first had herded with those that were ill, and the symptoms of this distemper were just become visible; in these, the gall-bladders were larger than usual, and filled with bile of a natural taste and smell, but of a greener colour. Their sweet-breads were shrivelled, and some of the glands obstructed and tumefied. Many of the glands in their mesenteries were twice or thrice their natural bigness. Their lungs were a little inflamed, and their flesh felt hot. All other parts of the bowels appeared as in a healthful state. The next six that he opened, had been ill about two

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Nec gregibus nocturnus obambulat; acrior illum *nor does he prowl by night about the flocks: a sharper*

NOTES.

two days: In them the livers were blacker than usual, and in two of them there were several bags, filled with a petrified substance like chalk, about the bigness of a pea. Their gall-bladders were twice their natural bigness, and filled with a greener bile than the first. Their sweetbreads were shrivelled, some of their glands very large and hard, and of a blackish colour. The glands in their mesenteries were many of them five times as big as naturally, and of a blackish colour. Their lungs were inflamed, with several bags forming. Their intestines were full of red and black spots. Their flesh was very hot, though not altered in colour. The five last that he opened, were very near dying; in them he found the liver to be blackish, much shrivelled and contracted, and in three of them there were several bags, as big as nutmegs, filled with a chalky substance. Their gall bladders were about three times as big as usual, and filled with a deep green bile. Their sweet-breads were shrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their mesenteries were many of them distended to eight or ten times their natural bigness, were very black, and in the pelvis of most of those glands in two Cows, there was a yellow putrefaction, of the consistence of a sandy stone. Their intestines were of the colour of a snake, their inner coat excoriated by purging. Their lungs were much inflamed, with several bags containing a yellow purulent matter, many of them as big as a nutmeg. Their flesh was extream hot, though very little altered in colour. These were the general appearances; but in some other dissections, he observed the following remarkable particulars. In one the bile was petrified in its vessels, and resembled a tree of coral, but of a dark yellow colour, and brittle substance. In another there were several inflammations on the liver, some as large as a half-crown, cracked round the edges, and appeared separating from the sound part, like a pestilential carbuncle. In a third, the liquor contained in the *Pericardium*, appeared like the subsidings of lime water; and had excoriated, and given as yellow a colour to the whole surface of the heart and *Pericardium*, as lime water could possibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at last suppressed, was this: they divided their Cows into small parcels, by which means they lost only that parcel in which the contagion happened; for otherwise the disease would spread from one infected Cow, thro' a whole herd. They also brought all their Cows to be burned or buried with quick lime, to encourage which, the King allowed them a reward, out of his own Civil List, for every Cow so brought, which amounted in the whole to 6774 *l.* 1 *s.* 1 *d.* The

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care subdues him: the timorous deer and flying flags rove wander among the dogs, and about the houses. Now the waves cast upon the shore the offspring

Cura domat; timidi damae, cervique fugaces
Nunc interque canes, et circum tecta vagantur. 540
Jam maris immensi prolem, et genus omne natantum

NOTES.

number of Bulls and Cows loſt by this diſeaſe were five thouſand four hundred and eighteen, in the Counties of Middleſex, Eſſex, and Surry; and of Calves, four hundred and thirty-nine.

537. *Non lupus inſidias explorat*, &c.] The Poet, having already mentioned the deſtruction which was made among the cattle, now repreſents this waſting peſtilence as extending itſelf through earth, ſea, and air: he obſerves that Phyſick was of no ſervice, and that even the divine maſters of the art failed. To compleat the horror of this peſtilence, he repreſents Tiſiphone, one of the Furies, ſpreading death and deſtruction all around, the cattle falling by heaps, their hides uſeleſs, and the wool ſpreading the infection in thoſe who preſumed to weave it into garments.

Thucydides ſays, that the Peſtilence, which he deſcribes, was more dreadful, than can be expreſſed by words, and was more grievous than could be born by human nature, which ſhewed it plainly to be none of the common ſort of diſeaſes, For even beaſts and birds of prey, which uſe to feed on human carcaſes, would hardly touch the bodies of thoſe, who lay unburied, and if they taſted them, they died themſelves: Γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τά τε ἄλλα χαλεπωτέρως ἢ καλὰ τὴν ἀνθρωπείαν φύσιν προσπίπτειν ἐκάστοις, καὶ ἐν τῇδε ἰδόντι μάλιστα ἄλλο τι ὂν ἢ τῶν ξυτράφων τι. τὰ γὰρ ὄρνια καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσήει, ἢ γευσάμενα διεφθείρετο. Thus alſo Lucretius:

"Multaque humi cum inhumata
"jacerent corpora ſupra
"Corporibus, tamen alituum genus
"atque ferarum
"Aut procul abſiliebat, ut acrem
"exiret odorem:
"Aut ubi guſtarat, languebat morte
"propinqua.
"Nec tamen omnino temere illis
"ſolibus ulla
"Comparebat avis, nec noctibus
"ſaecla ferarum
"Exibant ſylvis: languebant pleraque morbo,
"Et moriebantur."

541. *Jam maris immenſi prolem.*] The Poet here openly contradicts Ariſtotle, who ſays, that a peſtilential diſeaſe does not ſeem ever to invade fiſhes, as it often does men, horſes, oxen and other animals, both tame and wild: Νόσημα δὲ λοιμώδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐμπίπτον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωτικῶν καὶ τετραπόδων, οἷς ἵπποις καὶ βουσὶ καὶ τῶν ἄλλων οἷς ἅπασι καὶ ἥμερα καὶ ἄγρια: and that the animals of the rivers and lakes are not ſubject to

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Littore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitae fugiunt in flumina phocae.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squamis astantibus hydri.
Ipsis est aër avibus non aequus, et illae
Praecipites alta vitam sub nube relinquunt.
Praeterea jam nec mutari pabula refert,
Quaesitaeque nocent artes: cessere magistri

of the vast ocean, and all sorts of fishes, like shipwrecked bodies; and unusual sea calves fly into the rivers. The viper perishes, in vain defended by it's winding den; and the water snakes astonished with erected scales. The air no longer agreed even with the birds, but down they fell, leaving their lives under the lofty clouds. Moreover, it was of no service now to change their pasture, and the arts of medicine were injurious: the masters themselves failed,

NOTES.

to the plague: Τοῖς δὲ σωζομένοις καὶ λιμοὶ, λοιμῶδες μὲν οὐδὲ τούτοις οὐδὲν γένοιτο.

543. *In flumina.*] In the King's manuscript it is *ad flumina.* Pierius found the same reading in the Lombard manuscript.

549. *Quaesitaeque nocent artes.*] Thucydides says the Physicians at first could be of no service to the sick, because they did not know the nature of the distemper, but died themselves above all others, because of their greater communication with the sick: "Ὅντι γὰρ ἰατροὶ ἤρχον τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. And afterwards he says, those who were taken care of, and those who were not, died alike: that there could be found no remedy that was of service: that what did good to one did harm to another: Ἔθνησκον δὲ, οἱ μὲν, ἀμελείᾳ, οἱ δὲ καὶ σὺν θεραπευόμενοι. ὥστε τε οὐδὲν παλαιότη ἴσασι, ὡς εἰπεῖν, ὅ, τι χρὴν προσφέροντας ὠφελεῖν. τὸ γὰρ τῷ ξυνεγγὺς ἄλλο τοῦτο ἔβλαπτε. Thus also Lucretius:

" Nec requies erat ulla mali, de-
" fessa jacebant
" Corpora, mussabat tacito Medi-
" cina timore:

And again,

" Nec ratio remedi communis certa
" dabatur.
" Nam quod alis dederat vitales aëris
" auras
" Volvere in ore licere, et caeli
" templa tueri:
" Hoc aliis erat exitio, lethumque
" parabat."

Thus also Mr Bates, in the account above mentioned, says, "several Physicians attempted the "cure, and made many essays for "that purpose; but the dissections "convinced me of the improbability of their succeeding, with "which I acquainted their Excellencies. However they having "received a *Recipe* and directions "from some in Holland, said to "have been used there with good "success, gave me orders to make "trial of it: but the effect was answerable to my expectation, for

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even Chiron the ſon of Philyra, and Melampus the ſon of Amythaon. The pale Tiſiphone, being ſent into the light from the Stygian darkneſs, rages: ſhe drives diſeaſes and fear before her, and riſing, uprears her devouring head higher ev'ry day. The rivers, and withering banks,

Phillyrides Chiron, Amythaoniuſque Melampus. 550
Saevit et in lucem Stygiis emiſſa tenebris
Pallida Tiſiphone, morbos agit ante metumque,
Inque dies avidum ſurgens caput altius effert.
Balatu pecorum, et crebris mugitibus amnes,

NOTES.

"in very many inſtances I was not "ſenſible of the leaſt benefit. . . . . "I think there is no one method in "practice, but what was tried on "this occaſion, though I cannot ſay "that any of them was attended "with an appearance of ſucceſs; ex- "cept that of bleeding plentifully, "and giving great quantities of "cooling and diluting liquids. But "by this method, the inſtances of "ſucceſs were ſo few, that they do "not deſerve any further mention."

550. *Phillyrides Chiron, Amythaoniuſque Melampus.*] Chiron was the ſon of Saturn and Philyra, as was obſerved in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent Phyſician; and the herb *Centaury* had its name from this famous Centaur. He inſtructed Aeſculapius in Phyſick, Hercules in Aſtronomy, and Achilles in Muſick. He was a practical Aſtronomer, and is thought, together with Muſaeus, to have framed the firſt ſphere that was ever made among the Greeks, for the uſe of the Argonautic expedition, in which he had two grandſons engaged. He is ſuppoſed by Sir Iſaac Newton, to have been about eighty-eight years old at that time.

Melampus was the ſon of Amythaon and Dorippe. He was ſaid to be famous for augury, and to underſtand the voices of birds and other animals. He was alſo a moſt famous Phyſician, and had a temple erected to him, with the inſtitution of ſolemn feaſts and ſacrifices. He aſſiſted Bias in taking away the oxen of Iphiclus, and cured the daughters of Proetus of their madneſs.

Hence we may obſerve, that Virgil did not ſuppoſe the peſtilence here deſcribed to be the ſame with that at Athens, but ſeveral years more ancient, even before the Argonautic expedition. For we have ſeen already, that Chiron was an old man at the time of that expedition. Iphiclus, whoſe oxen Melampus took away, was the twin-brother of Hercules, who was an Argonaut. The age of Proetus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this peſtilence happening in their time, was before the Argonautic expedition, not leſs than five hundred years before the famous Plague of Athens.

May has injudiciouſly repreſented theſe two great Phyſicians, as no better than Cow-leaches;

"All

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Arenteſque ſonant ripae, colleſque ſupini.
Jamque catervatim dat ſtragem, atque aggerat ipſis
In ſtabulis turpi dilapſa cadavera tabo:
Donec humo tegere, ac foveis abſcondere diſcunt.
Nam neque erat coriis uſus: nec viſcera quiſquam
Aut undis abolere poteſt, aut vincere flamma:
Nec tondere quidem morbo illuvieque pereſa
Vellera, nec telas poſſunt attingere putres.
Verum etiam inviſos ſi quis tentarat amictus;
Ardentes papulae, atque immundus olentia ſudor

and bending hills reſound with the bleatings of ſheep, and frequent lowings. And now ſhe deſtroys them by multitudes, and heaps up in the ſtalls in the rotting carcaſſes: till at laſt they found the way to cover them with earth, and bury them in pits. For even their hides were of no uſe; nor could any one cleanſe their entrails with water, or purge them with fire. Nor could their fleeces corrupted with ſores and filth be ſpurn, no could any one touch the putrid wool: but if any tried the odious cloathing; then carbuncles, and a filthy ſweat overſpread their ſtinking

NOTES.

"All arts are hurtful, *leaches* do no "good;
"Not learned Chiron, nor Melam-"pus ſage:"

In which he is followed by Dryden:

"The learned *leaches* in deſpair de-"part:
"And ſhake their heads, deſpairing "of their art."

555. *Arenteſque.*] Pierius ſays it is *horrenteſque* in the Roman manuſcript.

556. *Jamque catervatim dat ſtragem.*] Thus Lucretius:

"Incubuit tandem populo Pandio-"nis: omnes
"Inde *catervatim* morbo mortique "dabantur."

Aggerat.] In the King's manuſcript it is *aggregat.*

558. *Foveis.*] It is *foſſis* in the King's manuſcript. Pierius found the ſame reading in the oldeſt manuſcripts; and thinks it better than *foveis.* He obſerves that *foſſae* are the trenches or great ditches, which ſurround fortified places, and thence convey a more ample image of this mortality than *foveae*, which are only pits to catch wolves, or for other ſuch like mean uſes.

Diſcunt.] So I read with Heinſius, Paul Stephens, Maſvicius, and others. The King's manuſcript alſo has *diſcunt.* The common reading is *diſcant.*

563. *Verum etiam.*] Pierius ſays it is *quin etiam* in the Roman manuſcript.

564. *Ardentes papulae.*] I have tranſlated theſe words *carbuncles*; which are enumerated among the ſymptoms of a Peſtilence. Dr Hodges, who was a Phyſician at London, in the time of the great Plague in 1665, and has left us the moſt authentick account of that diſeaſe, deſcribes the carbuncle to be a ſmall pimple, which on the waſting or evacuation of it's liquor, becomes a cruſty tubercle, ſomething like a grain of millet, encompaſſed with a circle as red as fire, riſing at firſt with an itching, and afterwards being accompanied with a vehement pain and intenſe heat:

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limbs; and in a short time the sacred fire consumed their infected members.

Membra sequebatur: nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

NOTES.

heat: "Est pustula minutula, cujus "liquore utpote pauciſſimo ocyus "absumpto, vel evacuato, tubercu- "lum se exerit crustosum, granulo "milii haud absimile, furtim prore- "pens, circulo rubicundiſſimo, ve- "lut igneo cincta, cum pruritu im- "primis, dein cum vehementi do- "lore, et ardore, intenſiſſimo orta, a "lixivio venefico caustic ante." Servius also interprets *ardentes papulae, carbunculi.* Dryden seems to have been led by the sound of the word *papulae*, to place the seat of these carbuncles in the peoples *paps.*

Immundus sudor.] Servius interprets this *morbus pedicularis*, in which he is followed by May;

"Hot carbuncles did on their bodies "grow,
"And *lice-engendring* sweat did over- "flow:"

And Dryden:

"Red blisters rising on their paps ap- "pear,
"And flaming carbuncles; and noi- "some sweat,
"And clammy dews, that loathsom "*lice* beget."

But I do not find any sufficient authority for this interpretation.

566. *Contactos artus.*] In the King's manuscript, and in some of the old editions, it is *contractus.*

Sacer ignis.] By this seems to be meant an *Erysipelas*, or St Anthony's fire. Thucydides mentions small pustules, and creeping tetters among the symptoms of the plague: Καὶ τὰ μὲν ἔξωθεν αἰσθητὰ σώματι οὐκ ἐγκαθαρὰν ἦν, οὔτε χλωρὰν, ἀλλ' ὑπέρυθρον, πελιδνὰ, φλυκταίνας μικρὰς καὶ ἕλκεσιν ἐξανθηκός. Thus also Lucretius:

"Et simul ulceribus, quasi inustis "omne rubere
"Corpus, ut est per membra sacer "cum diditur ignis."

The End of the third Book.

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PUBLII VIRGILII MARONIS GEORGICORUM

Liber Quartus.

PROTINUS aërii Mellis cælestia dona
Exequar, hanc etiam, Mæcenas, aspice partem.
Admiranda tibi levium spectacula rerum,

Next I shall pursue the celestial gift of aërial honey, and do you, O Mæcenas, vouchsafe to read this also. I shall lay before you the wonderful actions of these small animals,

NOTES.

1. *Protinus aërii mellis*, &c.] The Poet has devoted the whole fourth book to Bees, in which he treats of the surprising customs and manners of this wonderful insect.

Virgil calls honey *aërial* and *celestial*, because it was the opinion of the ancient Philosophers, that it was derived from the dew of heaven. Aristotle says it comes from the dew of the air, especially at the rising of the constellations, and the falling of the rainbow, Μάλι δὲ τὸ φύσλον ἐκ τοῦ ἀέρος, καὶ μάλιστα τῶν ἄστρων ἀνατολαῖς, καὶ ὅταν καὶ καταισχύνῃ ἡ Ἶρις. Pliny has almost translated these words of Aristotle, but he seems to have read σύριος for Ἶρις: "Venit "hoc ex aëre, et maxime siderum "exortu, praecipueque ipso sirio ex- "plendescente fit." This author adds, that it is a doubt whether it is the sweat of heaven, or some *saliva* of the constellations, or an excretory juice of the air; "sive ille est caeli "sudor, sive quaedam siderum saliva, "sive purgantis se aëris succus." This heavenly dew they thought was received

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the bravery of their leaders, and the manners and employments, and people, and battles of the whole ſtate. My ſubject is ſmall, but my glory will not be ſmall; if the adverſe deities permit, and Apollo hears my invocation.

Magnanimoſque duces, totumque ordine gentis
Mores, et ſtudia, et populos, et praelia dicam.
In tenui labor, at tenuis non gloria, ſi quem
Numina laeva ſinunt, auditque vocatus Apollo.

NOTES.

received by the flowers, and thence gathered by the Bees. This is certain, that there is a juice to be found at the bottom of all flowers, and that this liquor has a ſweet taſte like honey, even in ſuch plants as afford the moſt bitter juices, not excepting the *Aloe* itſelf. It does not ſeem to fall from the air, but rather to exude from ſome fine ſecretory veſſels adapted to this purpoſe. It is highly probable, that this ſweet liquor is the matter from which the Bees extract their honey.

4. *Totiuſque ordine.*] In the Bodleian, both the Arundelian, and in both Dr Mead's manuſcripts, it is *totiuſque ex ordine.* Pierius found the ſame reading in ſeveral ancient manuſcripts. It is admitted alſo by Paul Stephens, and ſeveral of the old Editors.

6. *At.*] It is *ac* in the King's manuſcript, which is admitted alſo by Paul Stephens.

7. *Numina laeva.*] In the King's manuſcript it is *laeta.*

The Commentators are divided about the ſenſe of the word *laeva*, which is ſometimes taken in a good ſenſe, and ſometimes in a bad one. Servius takes it in a good ſenſe; and ſupports his opinion by another paſſage, where *intonuit laevum* ſignifies a proſperous omen. In this he is followed by May;

" ——— Nor thinke the glory
" ſlight,
" Though ſlight the ſubject be, to
" him, whom ere
" Th'invoked Gods, and pleas'd
" Apollo hear:

And Addiſon:

" A trifling theme provokes my
" humble lays,
" Trifling the theme, not ſo the
" Poet's praiſe,
" If great Apollo, and the tuneful
" Nine
" Join in the piece, to make the
" work divine;"

And Dryden:

" Slight is the ſubject, but the praiſe
" not ſmall,
" If heav'n aſſiſt, and Phoebus hear
" my call."

Aulus Gellius underſtands Virgil to mean *unpropitious* by *laeva*; " Propterea Virgilium quoque aiunt
" multae antiquitatis hominem ſine
" oſtentationis odio peritum, numina
" laeva in Georgicis deprecari, ſig-
" nificantem quandam vim eſſe hu-
" juſcemodi Deorum in laedendo
" magis quam in juvando potes-
" tem . . . . . In iſtis autem dii,
" quos placari oportet uti mala a
nobis

Principio ſedes apibus ſtatioque petendae, *In the firſt place a ſeat and ſtation are to be ſought for the Bees,*

NOTES.

" nobis vel a frugibus natis amo-
" veantur, Averruncus quoque ha-
" betur et Robigus." Grimoaldus alſo has paraphraſed the paſſage before us according to this interpretation: " Id quod praeſtare me poſſe
" reor, dummodo Dii adverſi pla-
" cabuntur, ita ut ne obſint, et A-
" pollo Poëtarum amicus, a me in-
" vocatus adeſſe voluerit, ita ut
" proſit." This is alſo approved by La Cerda and Ruaeus. Dr Trapp's tranſlation alſo is in this ſenſe:

" — — Small the argument: not
" ſmall
" The glory; if the unpropitious
" pow'rs
" Oppoſe not, and Apollo hears our
" pray'r."

" The word *laeva*," ſays this learned Gentleman, " may ſignify either
" *propitious*, or the direct contrary.
" If the former; *finunt* muſt mean
" *permit* by *aſſiſting*: if the other;
" *permit* by *not hindring*. The lat-
" ter is certainly, upon all accounts,
" the better."

The Romans generally eſteemed omens appearing on the left hand, as good: but this rule did not obtain univerſally among their augurs; for Cicero, in his firſt book *de Divinatione*, informs us, that a raven on the right hand, and a crow on the left, were looked upon as ſure omens: ' Quid augur, cur a dextra corvus,
' a ſiniſtra cornix faciat ratum?" In his ſecond book he ſpeaks of thunder from the left being accounted proſperous in the Roman augury, and obſerves, that the Greeks and Barbarians preferred the right hand, but the Romans the left: " Quae autem
" eſt inter augures conveniens et
" conjuncta conſtantia? ad noſtri
" augurii conſuetudinem dixit En-
" nius,

" Cum tonuit laevum bene tem-
" peſtate ſerena.

" at Homericus Ajax apud Achil-
" lem querens de ferocitate Troja-
" norum neſcio quid, hoc modo nun-
" tiat:

" Proſpera Jupiter his dextris fulgo-
" ribus edit.

" Ita nobis ſiniſtra videntur; Graiis
" et Barbaris dextra meliora. Quan-
" quam haud ignoro, quae bona
" ſint, ſiniſtra nos dicere: etiam ſi
" dextra ſint. Sed certe noſtri ſi-
" niſtrum nominaverunt, externique
" dextrum, quia plerumque melius
" id videbatur." Thunder from the left was, I believe, always accounted a good omen by the Romans. Thus we have juſt now ſeen that it was ſo accounted by Ennius: and Virgil has mentioned *Intonuit laevum* as a good omen in the ſecond and in the ninth Aeneid. Pliny tells us, that the Eaſt was accounted the left hand of heaven, which was divided by the augurs into ſixteen points; that the eight eaſtern points were called

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whereby the winds have no in- Quo neque sit ventis aditus, nam pabula venti
trance,

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called the left, and the eight western points the right; and that the thunder which came from the eastern points was accounted prosperous, but that which came from the north-west was esteemed the worst: "Laeva "prospera existimantur, quoniam "laeva parte mundi ortus est. . . . "In sedecim partes caelum in eo "respectu divisere Thusci. Prima "est a septentrionibus ad aequinoc-"tialem exortum: secunda ad me-"ridiem, tertia ad aequinoctialem "occasum, quarta obtinet quod reli-"quum est ab occasu ad septentrio-"nes. Has iterum in quaternas di-"visere partes, ex quibus octo ab ex-"ortu sinistras, totidem e contrario "appellavere dextras. Ex his max-"ime dirae quae septentrionem ab "occasu attingunt." Notwithstanding these arguments, I believe Virgil has never used *laevus* in a good sense, except in the two places quoted above, where it relates to thunder. In the first Eclogue he plainly uses it in a bad sense:

"Saepe malum hoc nobis, si mens
"non *laeva* fuisset,
"De caelo tactas memini praedicere
"quercus;

where Servius himself interprets *laeva*, *stulta*, *contraria*. We find the same expression in the second Aeneid:

"Et si fata Deum, si mens non *laeva*
"fuisset,
"Impulerat ferro Argolicas violare
"latebras."

Upon this passage Servius observes, that *laevum* signifies *adverse*, when it relates to human affairs, but *prosperous*, when it relates to the heavenly. But this criticism does not seem to agree with a passage in the tenth Aeneid:

"Non secus ac liquida si quando
"nocte cometae
"Sanguinei lugubre rubent: ac Si-
"rius ardor,
"Ille sitim morbosque ferens mortа-
"libus aegris
"Nascitur et *laevo* contristat *lumine*
"caelum."

Thus threat'ning comets, when by night they rise,
Shoot sanguine streams, and sadden all the skies:
So Sirius, flashing forth sinister light
Pale human kind with plagues, and with dry famine frights.

DRYDEN.

Here *laevum* is applied to the baleful light of Sirius or the Dog-star, which is sent by the Gods, as much as thunder and lightning. To conclude, I think it difficult to assign a true reason, why the Ancients used right and left in these different senses. Those which Plutarch has given are by no means satisfactory: and upon the whole, I rather believe that by *omina laeva* the *adverse Deities* are here meant.

8. *Principio sedes apibus*, &c.] In this paragraph the Poet treats of a proper station for the Bees, and enumerates

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Ferre domum prohibent, neque oves hoedique petuli
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque aliaeque volucres,
Et manibus Procne pectus signata cruentis.

for winds hinder them from carrying home their food, and where no sheep or wanton kids may insult the flowers, and where no heifer wandering in the plain may shake off the dew, and bruise the rising herbs. And let painted lizards with scaly backs be far from the rich hives, and bee-eaters and other birds, and Procne, whose breast is stained by bloody hands.

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perates what are to be avoided, and what are convenient for them.

Statio.] In this word the Poet alludes to military discipline, which figure he almost constantly preserves. Pliny pursues this metaphor, saying "Interdiu statio ad portas more castrorum, noctu quies in matutinum, donec una excitet gemino aut triplici bombo, ut buccino aliquo."

13. *Picti squalentia terga lacerti.*] Lizards are scaly four-footed animals, with long tails. There are many sorts of them, one of which is the most celebrated under the name of Crocodile or Alligator. The green lizard is the most common in Italy: that which we have in England is smaller, and of various colours: it is commonly called an Eft or Newt. We have also a water Eft, which is frequently seen in standing waters.

14. *Meropesque.*] Pierius found *merops* without *que* in the Medicean manuscript: it is the same in one of Dr Mead's copies.

The *Merops*, *Apiaster*, or *Bee-eater*, is shaped like a King-fisher. It is about the size of a Blackbird. Its feet are exactly like those of the King-fisher, as is also it's bill, only it bends a little more downward. The top of the head is reddish; the neck and shoulders green, with a mixture of red. It is yellow under the chin, and it's breast and belly are blue. It feeds on Bees and other insects. It is found in Italy, but has been observed to be most frequent in the island of Candy or ancient Crete. It builds in caverns, and is a bird of passage. May translates *merops wood-peckers*; Addison *wood-pecks*; Dryden *the titmouse and the pecker's hungry brood*; and Dr Trapp *the wood-pecker*. *Bee-eater* would not have sounded very elegantly in verse, but they might have preserved the original word *merops*. However, it is certainly wrong to call it by the name of another well known bird, to which it does not bear any resemblance.

15. *Manibus Procne pectus signata cruentis.*] It is *Progne* in the King's, both the Arundelian, one of Dr Mead's manuscripts, and in several of the printed editions. But the most correct reading seems to be *Procne*, as it is in the Roman, and others of the most ancient manuscripts, according to Pierius. The same author found *Procne* also in some ancient inscriptions at Rome.

Procne and Philomela, according to the fable, were the daughters of Pandion,

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For theſe make wild waſte, and carry away the bees themſelves, a grateful food to their cruel young. But let them have clear ſprings, and pools green with moſs, and a ſmall rivulet running through the graſs: and let a palm or vaſt wild olive overſhade the entrance, that when their new kings lead the firſt ſwarms in the ſpring,

Omnia nam late vaſtant, ipſaſque volantes
Ore ferunt dulcem nidis immittibus eſcam.
At liquidi fontes, et ſtagna virentia muſco
Adſint, et tenuis fugiens per gramina rivus,
Palmaque veſtibulum, aut ingens oleaſter inumbret.
Ut, cum prima novi ducent examina reges

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Pandion, King of Athens. Procne was married to Tereus, King of Thrace, by whom ſhe had a ſon named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her telling her ſiſter: ſhe found means however to diſcover his wickedneſs, to revenge which the two ſiſters murdered Itys, and gave his fleſh to his father to eat. When the banquet was over, they produced the head of the child, to ſhew Tereus in what manner they had entertained him. He being highly enraged, purſued them with his drawn ſword, and was changed into a Hoopoo. Philomela became a Nightingale, and Procne a Swallow, which has the feathers of it's breaſt ſtained with red, to which the Poet here alludes. Thus alſo OVID.

" —— Neque adhuc de pectore
" caedis
" Exceſſere notae, ſignataque ſan-
" guine pluma eſt."

The Swallow is known to feed on inſects. Hence the Poet mentions it among thoſe animals, which are dangerous to Bees.

18. *Liquidi fontes.*] Varro often inculcates this precept, that Bees ſhould have clear water near them: " Quae propae ſe loca habeat ea ubi " pabulum ſit frequens, et aqua " pura;" and " Cibi pars, quod " potio, et ea iis aqua liquida, unde " bibant eſſe oportet:" and " In " qua diligenter habenda cura, ut " aqua ſit pura, quod ad mellificium " bonum vehementer prodeſt."

20. *Palma.*] The Palm is of ſeveral ſorts; but that which is cultivated in Italy is, I believe, chiefly the Date tree. Pliny ſays Judea is moſt famous for Palms, which grow alſo in Italy, but do not bear fruit. He adds, that they do not grow ſpontaneouſly in Italy, but only in the hotter countries: " Judaea inclyta " eſt vel magis palmis. . . . Sunt " quidem et in Europa, vulgoque " Italia, ſed ſteriles. . . . Nulla eſt " in Italia ſponte genita, nec in alia " parte terrarum, niſi in calida: fru- " gifera vero nuſquam niſi in fer- " vida."

Oleaſter.] See the note on book II. ver. 182.

Inumbret.] " In the Roman and " ſome other very ancient manu- " ſcripts it is *inumbret*, but more " have *obumbret*." PIERIUS.

In the Bodleian manuſcript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr Mead's manuſcripts it is *obumbret*; which is admitted alſo by moſt

Vere ſuo, ludetque favis emiſſa juventus,
Vicina invitet decedere ripa calori:
Obviaque hoſpitiis teneat frondentibus arbos.
In medium, ſeu ſtabit iners, ſeu profluet humor,
Tranſverſas ſalices, et grandia conjice ſaxa:
Pontibus ut crebris poſſint conſiſtere, et alas
Pandere ad aeſtivum ſolem; forte morantes
Sparſerit, aut praeceps Neptuno immerſerit Eurus.
Haec circum caſiae virides, et olentia late

and the youth comes ſporting out of their hives, the neighbouring bank may invite them to retire from the heat, and the tree may receive them in it's leafy ſhelter. Whether the water it ſtanding or running, throw willows acroſs, and caſt great ſtones in it: that they may have frequent bridges to reſt upon, where they may expand their wings to the ſummer ſun; if at any time thoſe which tarry late have been diſperſed or plunged into the water by the boiſtrous South-eaſt wind. Round theſe places let green Caſia,

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moſt of the old Editors, and by Paul Stephens, Schrevelius, and La Cerda. Heinſius, Ruaeus, and Maſvicius read *inumbret*.

22. *Ludetque.*] In one of Dr Mead's manuſcripts it is *laudetque*.

23. *Decedere.*] Pierius ſays it is *diſcedere* in the Roman manuſcript.

26. *Tranſverſas ſalices, et grandia conjice ſaxa.*] Varro would have a ſmall ſtream drawn near the apiary, not above two or three fingers deep, with ſeveral ſhells or ſmall ſtones ſtanding a little above the ſurface of the water, that the Bees may drink: "Eamque propinquam, quae praeterfluat, aut in aliquem locum influat, ita ut ne altitudine aſcendat duo aut tres digitos; in qua aqua jaceant teſtae, aut lapilli, ita ut extent paulum, ubi aſſidere et bibere poſſint." Dryden ſeems to underſtand the Poet to mean, that the willows are to be thrown into the ſtanding water, and great ſtones into a running ſtream:

"With oſier floats the ſtanding wa-
"ter ſtrow:
"Of maſſy ſtones make bridges if
"it flow."

29. *Immerſerit.*] In one of Dr Mead's manuſcripts, and in ſome of the old editions it is *immiſerit*.

30. *Caſiae.*] See the note on book II. ver. 213. to which I ſhall add in this place an argument, to prove that the *caſia* is not *roſemary*, as ſome have ſuppoſed. Columella, ſpeaking of the plants which ought to grow about an apiary, mentions *caſia* and *roſemary* as two different plants: "Nam ſunt etiam remedio "languentibus cythiſi, tum deinde "*caſiae*, atque pini, et *roſmarinus*."

Olentia late ſerpylla.] *Serpyllum*, in Greek ἕρπυλλον, is derived from ἕρπω *to creep*, becauſe part of it falling on the ground ſends forth roots, and ſo propagates the plant. It was frequent with the Romans to change the Greek aſpiration into S: thus from ἕρπω they formed *ſerpo*, from ἕρπυλλον *ſerpyllum*, from ὗς *ſus*, from ἡμι *ſemi*, from ἓ *ſe*, from ἕξ *ſex*, from ἑπτὰ *ſeptem*, from ὑπὲρ *ſuper*, &c.

The Ancients mention two ſorts of *ſerpyllum*, one of the gardens, and the other wild. Our *ſerpyllum*, or *mother of thyme*, or *wild thyme*, which is common on ant hills in England,

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and far smelling wild thyme, and plenty of strong scented savory to sower, and let beds of violets drink the copious spring. But whether your Bee-hives are made of hollow cork sewed together,

Serpylla, et graviter spirantis copia thymbrae 31
Floreat, irriguumque bibant violaria fontem.
Ipsa autem, seu corticibus tibi suta cavatis,

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and grows wild all over Europe, is probably that which Pliny calls the wild, and Dioscorides the garden *Serpyllum*. The plant very much resembles thyme both in appearance and smell, and is certainly proper to be planted near Bees.

31. *Graviter spirantis copia thymbrae.*] The *thymbra* of the Ancients is generally thought to be some species of *satureia*, or savoury. To this opinion however it is objected, that Columella mentions *thymbra* and *satureia* as two different plants: "Eademque regio foecunda sit fruti- "cis exigui, et maxime thymi, aut "origani, tum etiam *thymbrae*, vel "nostratis cunilae, quam *satureiam* "rustici vocant. . . . . Saporis "praecipui mella reddit thymus. "Thymo deinde proxima *thymbra*, "serpyllumque, et origanum. Ter- "tiae notae, sed adhuc generosae, "marinus ros, et nostras cunila, "quam dixi *saturciam*." He makes them also different in his poem on the culture of Gardens.

"Et *satureia* thymi referens, thym-
"braeque saporem."

Thus *thymbra* and *satureia*, according to this author, are different, and *satureia* is the same with what he calls *cunila nostras*. But in his eleventh book he mentions a foreign sort of *cunila*, *transmarina cunila*, which perhaps may be the same with the *thymbra*. I believe *cunila* was the common Latin name for what the Greeks called *thymbra*, and that the *cunila nostras* or *satureia* was our *winter savoury*, and the *cunila transmarina*, for which they also retained the Greek name *thymbra*, was the *thymbra Graeca J. B.* which is called also *thymbra legitima* by Clusius. This last plant is said to be still called *thymbri*, *thrybi*, and *tribi*, by the Cretans, in whose country it grows. The former grows wild in Italy. Both of them have a strong aromatic smell, like thyme.

32. *Violaria.*] This word signifies places set with violets.

33. *Ipsa autem*, &c.] Here the Poet speaks of the structure of the hives, and of the avoiding of some things which are offensive.

Corticibus.] The bark of the cork tree was called *cortex* by way of eminence. Thus Horace: "*Tu corticis* "*levior.*" Pliny says the Greeks not inelegantly called this tree the *bark tree*. "Non infacete Graeci cor- "ticis arborem appellant." We learn from Columella, that it was this bark which was used for Beehives: "Igi- "tur ordinatis sedibus, alvearia in- "bricanda sunt pro conditione regi- "onis: sive illa ferax est *suberis*, "haud dubitantur utiliſſimas alvos "faciemus ex *corticibus*, quia nec "hyeme rigent, nec candent aestate, "sive ferulis exuberat, iis quoque "cum sint naturae corticis similes, "e quibus

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Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus; nam frigore mella
Cogit hyems, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda: neque illae
Nequicquam in tectis certatim tenuia cera

or of bended twigs interwoven, let them have narrow entrances; for winter coagulates the honey with cold, and heat melts and dissolves it. The force of both these is equally dangerous to the Bees, nor is it in vain that they diligently smear the small chinks in their houses with wax.

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"e quibus commode vasa texuntur." Varro says that those Bee-hives, which are made of cork are the best: "Optimae fiunt corticeae, deterrimae fictiles, quod et frigore "hyeme, et aestate calore vehementissime hic commoventur."

34. *Lento vimine.*] Columella having mentioned the excellence of Bee-hives made of cork or ferula, as he was just now quoted, adds, that the next in goodness are those made of basket-work; but if neither of these are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that those made of earthen ware are the worst, because they are too obnoxious to the extremities of heat and cold: "Si neutrum aderit, opere textorio salicibus connectuntur; vel si nec haec suppetent, ligno cavatae arboris, aut in tabulas dissectae fabricabuntur. Deterrima est conditio fictilium, quae et accenduntur aestatis vaporibus, et geluntur hyemis frigoribus." Varro also mentions all these sorts: "Alii faciunt ex viminibus rotundas: alii e ligno ac corticibus, alii ex arbore cava, alii fictiles, alii etiam ex ferulis quadratas, longas pedes circiter ternos, latas pedem, sed ita uti cum parum sit qua compleant, eas coanguſtent, ne in vasto loco et inani despondeant animum." Virgil mentions only cork and basket work, the first of which is undoubtedly the best, tho' not used in England, where it is less plentiful than in Italy, which abounds with cork-trees.

35. *Angustos habeant aditus.*] Thus also Varro: "Media alvo, in qua "introeant apes, faciunt foramina "parva, dextra ac sinistra;" and Columella; "Foramina, quibus exitus aut introitus datur, angustissima esse debent."

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to Bees, as we have seen in some of the preceding notes, where the earthen hives are mentioned, Varro also observes that the greatest care must be taken, lest the Bees should be destroyed by heat, or cold: "Providendum vehementer, ne propter aestum aut propter "frigus dispereant."

38. *Cera spiramenta linunt.*] The *cera* or *wax* is properly that substance of which the honey-comb is formed. Thus Varro: "Favus est, quem "fingunt multicavatum e cera, cum "singula cava sena latera habeant, "quot singulis pedes dedit natura." The *propolis* or *bee-bread* is a glutinous substance, which is found about the door of the hives; "De his "*Propolim* vocant, e quo faciunt "ad foramen introitus protectum in alvum maxime aestate." The *erithace* is that with which they

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and stop the openings with fucus and flowers; and for these purposes gather and preserve a glue more tenacious than bird-lime or Idaean pitch. Often also, if fame be true, they have cherished their families in caverns, which they have digged under ground: and have been found in hollow pumice stones, and in the cavity of a hollow tree. Do you also smear their gaping chambers with smooth mud all round, and cast a few leaves upon them.

Spiramenta linunt, fucoque et floribus oras
Explent, collectumque haec ipsa ad munera gluten,
Et viſco et Phrygiae ſervant pice lentius Idae.
Saepe etiam effoſſis, ſi vera eſt fama, latebris
Sub terra fovere larem, penituſque repertae
Pumicibuſque cavis, exeſaeque arboris antro.
Tu tamen e laevi rimoſa cubilia limo
Unge fovens circum, et raras ſuperinjice frondes.

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glue the honey-combs together, to keep any air from coming in between: "Extra oſtium alvei obturant omnia, qua venit inter favos "ſpiritus, quam ἐριθάκην appellant "Graeci. . . . Erithacen vocant, "quo favos extremos inter ſe conglutinant, quod eſt aliud melle, propoli." It ſeems to be this *erithace* therefore, which Virgil means under the ſeveral appellations of *cera*, *fuco*, *floribus* and *gluten*.

39. *Fuco et floribus.*] The *fucus* is properly a ſort of ſea-weed which was anciently uſed in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean ſtrictly, that the Bees plaſter their hives with flowers, but with a glutinous ſubſtance gathered from flowers.

41. *Phrygiae . . . pice . . . Idae.*] Hence it appears, that it was not the Cretan but the Phrygian Ida which was famous for pitch trees.

43. *Sub terra.*] Pierius ſays it is *ſub terram* in ſome manuſcripts, *ſub terras* in the Medicean. I find *ſub terram* in the King's manuſcript, and in an old edition in quarto, printed at Paris in 1494; *ſub terras* in one of the Arundelian manuſcripts.

Fovere larem.] The common reading is *fodere*: but it ſeems to be a tautology to ſay *fodere effoſſis latebris*. I chuſe therefore to read *fovere*, with the Medicean and the King's manuſcripts. The ſame reading is admitted alſo by Heinſius and Maſvicius.

44. *Antro.*] Fulvius Urſinus ſays it is *alvo* in his ancient manuſcript. Pierius alſo ſays it is *alvo* in ſeveral copies; but he prefers *antro*.

45 *E laevi.*] The common reading is *et*: but Servius, Heinſius and Maſvicius read *e*. It is *e* alſo in one of Dr Mead's manuſcripts, and in moſt of the old editions.

Cubilia.] It is *cubicula* in the Bodleian manuſcript.

Limo.] Higinius, as he is quoted by Columella, directs us to ſtop the chinks with mud and cow-dung. "Quicquid deinde rimarum eſt, aut "foraminum, luto et fimo bubulo "miſtis illinemus extrinſecus, ne "niſi aditus quibus commeent relinquemus.

46. *Raras ſuperinjice frondes.*] Higinius alſo adviſes to cover the hives with boughs and leaves, to defend them from cold and bad weather:

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Neu propius tectis taxum ſine, neve rubentes
Ure foco cancros, altae neu crede paludi;
Aut ubi odor coeni gravis, aut ubi concava pulſu
Saxa ſonant, vociſque offenſa reſultat imago.
Quod ſupereſt, ubi pulſam hyemem ſol aureus egit
Sub terras, caelumque aeſtiva luce reclauſit;
Illae continuo ſaltus ſylvaſque peragrant,

And do not ſuffer a yew tree near their houſes, nor burn reddening crabs in the fire: nor truſt them near a deep fen, or where there is a ſtrong ſmell of mud, or where the hollow rocks reſound, and return the image of your voice. Moreover, when the golden ſun has driven the winter under ground, and has opened the heavens with ſummer light; they immediately wander over the lawns and groves,

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ther: "Et quamvis porticu protec-
"tet vaſa, nihilo minus congeſtu
"culmorum, et frondium ſuper-
"tegemus, quantumque res patietur,
"a frigore et tempeſtatibus munie-
"mus."

47. *Taxum.*] The yew has always been accounted poiſonous. See the note on book II. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corſica, as particularly injurious to Bees:

"Sic tua Cyrnaeas fugiant examina
"taxos."

It does not appear from other writers, that Corſica abounded in yews: but the honey of that iſland was infamous for it's evil qualities.

Neve rubentes ure foco cancros.] It is well known that crabs, lobſters, &c. are turned red by the fire. It was cuſtomary among the Romans to burn crabs to aſhes, which were eſteemed a good remedy for burns and ſcalds.

48. *Altae neu crede paludi.*] In fens there are no ſtones for the Bees to reſt upon: hence it appears that ſuch places muſt be very dangerous to theſe inſects.

49. *Ubi odor coeni gravis.*] Ill ſmells are eſteemed very pernicious to Bees: and none can be more offenſive than that of ſtinking mud.

50. *Vociſque.*] In the old Nurenberg edition it is *vocique.*

51. *Quod ſupereſt*, &c.] This paſſage relates to the ſwarming of Bees, and the manner of making them ſettle.

Ubi pulſam hyemem, &c.] The time of the Bees going abroad according to Higinius, as he is quoted by Columella, is after the vernal equinox: "Nam ab aequinoctio verno ſine
"cunctatione, jam paſſim vagantur,
"et idoneos ad foetum decerpunt
"flores." Therefore by winter's being driven away, and the heavens being opened by ſummer light, we muſt underſtand the Poet to mean that time, when the ſpring is ſo far advanced, that the Bees are no longer in danger from cold weather.

53. *Continuo.*] See the note on book III. ver. 75.

Peragrant.] It is *pererrant* in the old Paris edition in quarto, printed in 1498.

Purpureos flores.] I have already obſerved, that purple is frequently uſed by the Poets to expreſs any gay bright colour.

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and crop the purple flowers, and lightly skim the rivers. Hence delighted with I know not what sweetness, they cherish their offspring and young brood. Hence they artfully build new wax, and form the clammy honey. Hence when you shall see a swarm issuing from their cells fly aloft in the clear air, and like a dark cloud be driven by the wind; observe them. They always seek the sweet waters and leafy shades: here take care to scatter such odours as are directed; bruised beans, and the vulgar herb of honey wort.

Purpureosque metunt flores, et flumina libant
Summa leves. Hinc nescio qua dulcedine laetae
Progeniem nidosque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera caeli
Nare per aestatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem;
Contemplator: aquas dulces et frondea semper
Tecta petunt: huc tu jussos adsperge sapores,
Trita melisphylla, et cerinthae ignobile gramen:

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55. *Nescio qua dulcedine laetae.*] Thus in the first Georgick:

"Nescio qua praeter solitum dulce-
"dine laetae."

57. *Fingunt.*] Servius, La Cerda, and many of the old Editors read *figunt*. The same reading is in one of Dr Mead's manuscripts.

58. *Hinc.*] It is *hic* in the King's manuscript.

59. *Aestatem.*] It is *aestivam* in the King's manuscript.

63. *Melisphylla.*] Servius, the old Nurenberg edition, Paul Stephens, La Cerda, and others read *meliphylla*, which reading I find also in the King's manuscripts. But in all the other manuscripts, which I have collated, and in most of the printed editions, it is *melisphylla*.

Melisphyllon seems to be a contraction of *melissophyllon*, by which name we find the plant described by Dioscorides, who says also, that some call it *melittuena*. He says it is so called because the Bees delight in this herb: it has stalks and leaves like black horehound, only they are bigger and narrower, not so rough, and smelling like the citron: Μελισσόφυλλον, ὃ ἔνιοι μελίτταιναν καλοῦσι, διὰ τὸ ἥδεσθαι τὰς μέλιτας. Ἔστι δὲ αὐτῆς τὰ φύλλα κ) τὰ καυλία τῇ κεφαλῇ βαλλωτῇ, μείζονα δὲ ταῦτα κ) λειότερα, οὐκ οὕτω δασέα, ὄζοντα δὲ εὐρωμάλη. This description agrees very well with the *Melissa* or *Balm*, which is a common herb in the English gardens. Varro informs us, that the Latin name for this plant is *apiastrum*: "Hos circum villam "totam alvearium fecisse, et hor-"tum habuisse, ac reliquum thy-"mo, et cythiso obseviisse, et api-"astro, quod alii μελίφυλλον, alii "μελισσόφυλλον, quidam μέλισσα appel-"lant." Columella however speaks of *apiastrum* and *meliphyllum*, as of two different herbs: "Sunt "qui per initia veris *apiastrum* "atque, ut ille vates ait, trita me-"liphylla et caerinthae ignobile "gramen aliasque colligant similes "herbas, quibus id genus animalium "delectatur, et ita alvos perfricent, "ut odor et succus vasi inhaereat." Palladius seems to make *citrago* the same with *melissophyllon*, for under the title of April he mentions *citrago* as an herb in which Bees delight: "Vasa

Tinnitusque cie, et Matris quate cymbala circum. 64 *Make also a tinkling, and beat the cymbals of Cybele round about.*

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"Vasa autem, quibus recipiuntur, "perfricanda sunt *citreagine*, vel her- "bis suavibus, et conspergenda im- "bre mellis exigui." And under the title of June, he seems to mention *melissophyllon* for much the same purpose: "Ubi globos apium fre- "quentiores videris, uncta manu suc- "co *melissophilli*, vel apii reges re- "quiras." Perhaps instead of *apii* we should read *apiastri*, and then he will agree with Columella, in making *melissophyllon* and *apiastrum* different. It is not improbable however that he meant baum by *citreago*, for, according to Matthiolus, the Italians call that plant *cedronella*, and according to Caesalpinus *citronella*, from the affinity between the smell of it, and that of a citron. Pliny also has been cited in contradiction to Varro, as making a distinction between *apiastrum* and *melissophyllon*, because he mentions them both in the twelfth chapter of the twenty-first book: "Harum ergo "causa oportet serere thymum, *apia-* "*strum*, rosam, violas, lilium, cyti- "sum, fabam, ervilium, cunilam, "papaver, conyzam, casiam, melilo- "tum, melissophyllum, cerinthen." But it may be observed, that Pliny more than once has mentioned the same plant under different names, one Greek, and the other Latin. For as his work was a compilation, he sometimes sets down what the Greek authors have said under the Greek name, and the account given by the Latin authors under the Latin name, though they are one and the same plant. But with regard to the plant now under consideration, he plainly enough shews in other passages, that *melissophyllon* and *apiastrum* are the same. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiastrum* and *melissophyllon* are the same; "Apiastrum Hyginus quidem melis- "sophyllon appellat;" and in the ninth chapter of the twenty-first book he says expressly, that the Latin name of *melissophyllon* is *apiastrum*: "Melissophyllon, quod Apiastrum, "meliloton, quod sertulam Campa- "nam vocamus." I do not remember that *apiastrum* occurs any where in this author, except in the passages just now quoted. We may conclude from what has been said, that *apiastrum* was a name which the Romans had formed in imitation of μελισσόφυλλον, both names signifying the *Bee-herb*. May has translated it *mill foile*, which is the English name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addison also translates it *milfoil*. Dryden has used a word which I have not seen elsewhere, *melfoil*; but it is a very just translation of μελίφυλλον. Dr. Trapp has rightly rendered it *baum*.

Cerinthae ignobile gramen.] The name of this plant is derived from κηρίον, a *honey-comb*, because the flower abounds with a sweet juice, like honey. La Cerda says we may see how this herb delights the Bees, in Aristotle, *lib.* 9. *hist.* But what the Philosopher has there said does not

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They will faſten to the medicated Places: they Ipſae conſident medicatis ſedibus: ipſae 65

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appear to me, to be concerning the plant *cerinthe*, but to relate to the *erithace*, ſpoken of already in the note on *ver.* 38. He ſays they have, beſides their honey, another ſort of food which ſome call *cerinthum*, which is not ſo good, and has a ſweetneſs like that of a fig: Ἐσὶ δὲ αὐταῖς καὶ ἄλλη τροφὴ, ἣν καλοῦσι τινες κήρινθον: ἔσὶ δὲ τοῦτο ὑποδιέσλερον, καὶ γλυκύτητα συκώδη ἔχον. Now Pliny aſſures us that the *cerinthum*, which he ſays is alſo called *ſandaraca*, is the ſame with the *erithace*; "Prae-"ter haec convehitur *erithace*, quam "aliqui *ſandaracam*, alii cerinthum "vocant." Ariſtotle alſo mentions *ſandaraca* in ſuch a manner, that we may imagine it to be the ſame with that which he had before ſpoken of under the name of *cerinthum*: for he ſays it is a ſubſtance approaching in hardneſs to wax, and ſerves the Bees for food: Τροφὴ δὲ χρῶνται μέλιτι καὶ θηρσὶ καὶ χειμῶνος. τίθενται δὲ καὶ ἄλλην τροφὴν ἐμφερῆ τῷ κηρῷ τὴν σκληρότητα, ἣν ὀνομάζουσι τινες σανδαράκην. Thus we ſee that the *cerinthum* or *ſandaraca* of Ariſtotle, is not the name of an herb, as La Cerda and others have imagined; but of a ſubſtance collected by the Bees, to ſerve them for ſuſtenance. *Cerinthe* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophraſtus ſays no more of it, than that it flowers in ſummer. Dioſcorides does not mention it. But Pliny has given us a deſcription of it. He ſays it is a cubit high, it's leaf white and bending, it's head hollow, and abounding with a juice like honey; and the Bees are fond of it's flower: "Eſt autem cerinthe folio candido, "incurvo, cubitalis, capite concavo, "mellis ſuccum habente. Horum "floris avidiſſimae ſunt." There are ſeveral ſpecies of *Cerinthe* deſcribed by modern authors; but I believe that of the Ancients is the *Cerinthe flavo flore aſperior C. B.* or *yellow flowered honey wort*. It is one of the moſt common herbs all over Italy and Sicily. In our gardens it grows to the height of a foot and a half or two feet. The ſtalks are about the thickneſs of one's finger, round, ſmooth, whitiſh, and divided into ſeveral branches. The leaves embrace the ſtalks and branches with their baſes, and diminiſh gradually to a point: they are of a blueiſh colour, marked with white ſpots, ſet on both ſides with prickles, and neatly indented. The flowers hang in bunches from the tops of the branches. The empalement is divided into five ſegments neatly indented about the edges: the petal is long, tubular, and of a yellow colour. The ſummits are of a dark colour, and are ſuſtained by yellow chives: each flower is ſucceded by two ſeeds. May, and after him all the other Tranſlators have rendered *Cerinthe* *honey-ſuckle*. Philargyrius ſays it derives it's name from Cerinthus a city of Boeotia, where it grows in great

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Cerinthe

B. Cole sculp

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ntima more ſuo ſeſe in cunabula condent.
n autem ad pugnam exierint, nam ſaepe duobus
egibus inceſſit magno diſcordia motu,
ontinuoque animos vulgi, et trepidantia bello
orda licet longe praeſciſcere: namque morantes
Martius ille aeris rauci canor increpat, et vox
uditur fractos ſonitus imitata tubarum.

will retire into the inmoſt chambers after their manner. But if they ſhall go out to battle, for diſcord often violently agitates two kings, you may from the beginning perceive a long time beforehand the tumultuous diſpoſition of the populace, and their hearts beating with war: for a martial clangor of hoarſe braſs excites the ſluggiſh, and a voice is heard that imitates the broken ſounds of trumpets.

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great plenty. But I believe the name is rather derived from κηρὸς, wax.

64. *Tinnituſque cie.*] The making of a tinkling noiſe with brazen utenſils is uſed among us, to cauſe the ſwarms of Bees to ſettle. Ariſtotle mentions this cuſtom, and queſtions whether they hear or not, and whether it be delight or fear that cauſes the Bees to be quieted with theſe noiſes: Δοκεῦσι δὲ χαίρειν αἱ μέλιτται ἢ τῷ κρότῳ. διὸ καὶ κροτοῦντές φασὶν ἀθροίζειν αὐτὰς εἰς τὸ σμῆνος, ὀστράκοις τι ἢ ψόφοις. ἔοικε μέσος ἄδηλον ὅλως εἴτε ἀκούουσιν, εἴτε μὴ, καὶ πότερον ἡ δι' ἡδονὴν τοῦτο ποιοῦσιν, ἢ διὰ φόβον. Varro aſcribes it entirely to fear: "Cum "a mellario id feciſſe ſunt animad- "verſae, jaciundo in eas pulverem, "et circumtinniendo aere, *perter-* "*ritas* quo voluerit perducet." Columella alſo is of the ſame opinion: "Quod ſi eſt abditum ſpecu, fumo "elicitur, et cum erupit, aeris ſtre- "pitu coërcetur. Nam ſtatim ſono "*territum*, vel in frutice, vel in "editiore ſylvae fronde conſidet, "et a veſtigatore praeparato vaſe "reconditur." Pliny aſcribes the effect of theſe noiſes on the Bees to pleaſure: "Gaudent plauſu at- "que tinnitu aeris, eoque convo- "cantur."

Matris quate cymbala. The prieſts of Cebele, the mother of the gods, uſed to beat brazen drums or cymbals, in the ſacrifices to that goddeſs.

65. *Ipſae confident medicatis ſedibus.*] Thus Varro ſays the place where we would have the Bees to ſettle muſt be rubbed with *eritbace* and baum: "Quocirca examen ubi "volunt conſidere, eum ramum, "aliamve quam rem oblinunt hoc, "admixto apiaſtro."

67. *Sin autem*, &c.] Theſe beautiful lines deſcribe in a very poetical manner the fighting of the Bees. Nothing can be more lively and animated than this deſcription. We here find repreſented the ardor of the warriors, the ſound of the trumpets, the glittering of armour, the ſhouts of the ſoldiers, the fury of the battle, and the bravery of the leaders.

69. *Trepidantia bello corda.*] *Trepidare* ſignifies not only to *fear* and *tremble*, as it is commonly interpreted, but alſo to *haſten*. In the ninth Aeneid it is uſed in this ſenſe:

"Ne trepidate meas, Teucri, de- "fendere naves."

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Then hastily they assemble, and brandish their wings, and sharpen their stings with their beaks, and fit their claws, and crowd round their king, before his royal tent, and provoke the enemy with loud shouts. Therefore as soon as they find the weather clear, and the plains of air open, they rush forth from the gates: they engage: a noise is heard above in the sky: they are gathered into a vast orb, and fall headlong, as thick as hail from the air, or acorns from a shaken holm-oak. The kings themselves, in the midst of their armies, spread their glittering wings, having mighty souls in little bodies: and being resolved not to yield, till the dreadful victor has compelled either one side or the other to turn their backs in flight. These violent commotions, these fierce encounters, will cease, if you do but scatter a little dust among them. But when you have recalled both leaders from the battle, destroy him that appears the worst, lest he prove injurious by wasting the honey; and let the better king reign in his court without him. There are two sorts, the better glows with spots of gold,

Tum trepidae inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad praetoria densae
Miscentur, magnisque vocant clamoribus hostem.
Ergo, ubi ver nactae sudum, camposque patentes,
Erumpunt portis; concurritur; aethere in alto
Fit sonitus, magnum mixtae glomerantur in orbem,
Praecipitesque cadunt: non densior aëre grando,
Nec de concussa tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant.
Usque adeo obnixi non cedere, dum gravis aut hos,
Aut hos versa fuga victor dare terga subegit.
Hi motus animorum, atque haec certamina tanta
Pulveris exigui jactu compressa quiescent.
Verum ubi ductores acie revocaveris ambos,
Deterior qui visus, eum, ne prodigus obsit,
Dede neci; melior vacua sine regnet in aula,
Alter erit maculis auro squalentibus ardens,
Nam duo sunt genera, hic melior, insignis et ore,

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75. *Praetoria.*] The *Praetorium* in a camp is the general's tent.

78. *Concurritur: aethere in alto fit sonitus.*] In some editions these words are thus pointed; *concurritur aethere in alto: fit sonitus.*

In the King's manuscript we find *ab alto.*

81. *Nec.*] Is is *non* in the King's manuscript.

83. *Ingentes animos angusto in pectore versant.*] This line seems to be an imitation of that of Homer;

Τυδείδης τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.

85. *Subegit.*] Some read *coëgit*; but Pierius found *subegit* in all the ancient manuscripts.

87. *Pulveris exigui jactu.*] This precept of scattering dust among the warring Bees is taken from Varro. See the note on ver. 64.

Quiescent.] Pierius says it is *quiescunt* in the present tense, in the Medicean and in most of the ancient manuscripts. I find *quiescunt* in one of the Arundelian manuscripts, and *quiescant* in the Bodleian.

88. *Verum ubi ductores.*] In this paragraph the Poet teaches how to distinguish the best sort of Bees.

Ambos.] Some read *ambo.*

91. *Squalentibus.*] Servius derives *squalentibus* from *squamis*, and renders it *splendentibus.*

92. *Duo sunt genera.*] Aristotle says there are two sorts of kings; the best is red, but the other is various,

and

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Et rutilis clarus squamis; ille horridus alter
Desidia, latamque trahens inglorius alvum.
Ut binae regum facies, ita corpora plebis;
Namque aliae turpes horrent; ceu pulvere ab alto
Cum venit, et ficco terram spuit ore viator
Aridus; elucent aliae, et fulgore coruscant
Ardentes auro, et paribus lita corpora guttis.
Haec potior soboles: hinc caeli tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.
At cum incerta volant, caeloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt;
Instabiles animos ludo prohibebis inani.

that is more beautiful person, and shines with bright scales; the other is filthy through sloth, and inglorioustly drags a large belly after him. And as there are two forms of kings, so also do the bodies of their people differ. For some of them have a nasty roughness, like a parched traveller, coming along a dusty road, and spitting the dirt out of his dry mouth: the others shine, and glitter with brightness, being spangled with gold and equal spots. This is the best sort. From these at certain seasons you shall squeeze sweet honey, and not only sweet, but pure, and fit to mend the harsh taste of wine. But when the swarms fly dubiously, and sport in the air, and disdain their cells, and quit their cool habitations, restrain their wandering minds from their vain play.

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and twice as big as the good Bee: Ἐισὶ δὲ γένη τῶν μελιττῶν τρίλοιπα, καθάπερ ἴρηται πρότερον. δύο μὲν ἡγεμόνων. ὁ μὲν βελτίων εὐειδὴς. ὁ δ' ἕτερος μέλας καὶ αἰσχρόμορφος. τὸ δὲ μέγεθος διπλάσιος τῆς κηφῆνος μελίττης.

Melior.] In the King's manuscript it is *meliorque.*

95. *Plebis.*] It is *gentis* in the Bodleian manuscript, and in most of the printed editions. I find *glebis* in the King's, the Cambridge, both the Arundelian, and in both Dr Mead's manuscripts. Several of the oldest Editors, Heinsius, and Masvicius, read also *plebis.*

97. *Sicco terram.*] The common reading is *terram sicco.* Heinsius reads *sicco terram.* Pierius found the same order of words in several ancient manuscripts.

101. *Premes.*] It is *premens* in the King's and in one of the Arundelian manuscripts.

103. *At cum incerta volant*, &c.] This paragraph treats of the means to prevent the Bees from leaving their situation.

104. *Frigida tecta.* By *cool* or *cold hives* Servius understands *empty*; "Melle vacua, inoperosa, contra "fervet opus." La Cerda observes that the Greeks and Romans used *coldness* for *inactivity.* This seems to be the received interpretation. May translates it *cold:*

"——— Forsaking their *cold*
"hive."

Addison renders it

"And leave the *cooling* hive."

Dryden's translation is

"And loath their *empty* hives."

According to Dr Trapp it is

"———And quit their *vacant*
"hives."

He thinks they are called *cold*, because

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Nor is it any great difficulty to hinder them: do but clip the wings of their monarchs: if they are kept at home, none will dare to attempt their airy journey, or move the ſtandard from the camp.

Nec magnus prohibere labor: tu regibus alas 106
Eripe: non illis quiſquam cunctantibus altum
Ire iter, aut caſtris audebit vellere ſigna.

NOTES.

cauſe they grow *cool* by being left; "*Frigida tecta relinquunt*: for they "become *frigida* by being *relicta*." It is in ſummer that the Bees ſwarm, and as they are to be defended from the extremities of heat and cold, the hives may in this ſenſe be accounted cool in ſummer and warm in winter.

106. *Tu regibus alas eripe.*] In the King's manuſcript it is *rigidus* inſtead of *regibus*.

Dr Trapp treats this precept of clipping the King's wings as impracticable, and makes himſelf merry on the occaſion: "But how ſhall one "*catch* them?" ſays he. "Or if "one could ſeize them; would it "not be difficult to *hold* and *handle* "them, ſo as to *cut their wings?* "And would not their majeſties be "apt to dart out their royal *ſtings*; "and with them their royal *lives?* "No Commentator takes the leaſt "notice of this ſtrange difficulty; "nor can I imagine what *Virgil* "means. As if a Maſter-Bee were "to be *ſingled out*, *laid hold of*, and "*ſhorn*, with as much eaſe as the "*bell-weather* of a flock of ſheep." This precept however has been laid down alſo by Columella: "Qui ta-"men et ipſe *ſpoliandis eſt alis*, ubi "ſaepius cum examine ſuo conatur "eruptione facta profugere: nam "velut quadam compede retinebi-"mus erronem ducem detractis alis, "qui fugae deſtitutus praeſidio, finem "regni non audet excedere, propter "quod ne ditionis quidem ſuae po-"pulo permittit longius evagari." Nor did Plíny think it unworthy to be inſerted in his Natural Hiſtory: "Si quis alam ei detruncet, non fu-"giet examen." Columella informs us how we may take hold of the king of the Bees with impunity: namely by perfuming the hand with haum, which will cauſe the Bees not to fly away or reſiſt: "Succo praedicta-"rum herbarum, id eſt meliſſophylli "vel apiaſtri manu illita, ne ad tac-"tum diffugiant, leviter inſeres di-"gitos, et diductas apes ſcrutaberis, "donec auctorem pugnae, quem eli-"dere debes, reperias." Dryden's tranſlation of the paſſage under conſideration is very ſingular:

"The taſk is eaſy: but to clip the
"wings
"Of their high-flying arbitrary kings:
"At their command the people ſwarm
"away,
"Confine the tyrant, and the ſlaves
"will ſtay."

108. *Vellere ſigna.*] In one of Dr Mead's manuſcripts it is *tollere:* but *vellere ſigna* was uſed by the Romans, to expreſs the moving of their camp. For when they pitched their camp they ſtruck their enſigns into the ground before the general's tent; and plucked

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Invitent croceis halantes floribus horti,
Et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis
Tecta serat late circum, cui talia curae;
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram;

Let gardens breathing with saffron flowers invite them, and let the defence of Hellespontiac Priapus, the guard of thieves and birds with his wooden sword preserve them. Let him who has the care of Bees bring thyme and pines from the lofty mountains, and make large plantations of them round the hives; let him harden his hand with labour, let him plant fruitful trees in the ground, and bestow friendly showers upon them. And now indeed, were I not just striking sail toward the end of my labours, and hastening to turn my prow to the shore,

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plucked them up, when they decamped. Thus in the eleventh Aeneid:

"—— Ubi primum vellere signa
"Annuerint superi, pubemque edu-
"cere castris."

109. *Croceis halantes floribus horti.*] Saffron flowers seem to be put here for odorous flowers in general.

In one of the Arundelian manuscripts there is *olentes* instead of *halantes*.

111. *Hellespontiaci servet tutela Priapi.*] The Poet does not mean that a statue of Priapus should be set up to defend the Bees: but that they should be invited by such gardens, as may deserve to be under the protection of that deity.

Priapus was worshipped principally at Lampsacum, a city on the Hellespont.

112. *Thymum*] The Thyme of the Ancients is not our common Thyme, but the *Thymus capitatus, qui Dioscoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the best, because of the excellence of this sort of Thyme, which grows about Athens. Thus our Poet:

"Cecropiumque thymum."

That also of Sicily was very famous, to which Virgil also alludes in the seventh Eclogue:

"Nerine Galatea thymo mihi dul-
"cior Hyblae."

This sort of Thyme has a most fragrant smell and agreeable taste; whence the Poet justly ascribes the fragrance of honey to this plant:

"—— Redolentque thymo fra-
"grantia mella."

It is known among us under the name of *the true Thyme of the Ancients*.

Ferens.] In the king's manuscript it is *feres*.

116. *Atque equidem extremo*, &c.] The Poet having mentioned the advantage of Gardens with respect to Bees, takes occasion to speak of them cursorily; but in such beautiful terms, that every reader must wish that Virgil had expatiated on this subject.

117. *Vela traham*, &c.] A metaphor taken from sailing, as in the first Georgick;

"—Ades

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perhaps I might ſing what care was required to cultivate rich gardens, and the roſes of twice fertile Paeſtum: and how endive, and banks green with celeri, delight in drinking the rills,

Forſitan et pingues hortos quae cura colendi
Ornaret, canerem, biferique roſaria Paeſti;
Quoque modo potis gauderent intuba rivis,
Et virides apio ripae, tortuſque per herbam

NOTES.

"——— Adeſ et primi lege littoris
"oram:"

And

"——— pelagoque volans da vela
"patenti."

118. *Pingues hortos.*] It will not perhaps be diſagreeable to the reader, if in this place I make ſome little inquiry into the gardens of the Ancients. Thoſe of the Heſperides, thoſe of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praiſes. We may eaſily apprehend, what ſort of gardens the moſt magnificent ones of ancient Greece were, by the deſcription which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a *large* garden or orchard:

Ἐκτόθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
Τετράγυος.

Our Engliſh word *orchard*, or perhaps rather, as Milton writes it, *orchat*, ſeems to be derived from the Greek word ὄρχατος, which Homer here uſes to expreſs the garden of Alcinous: and indeed it ſeems rather to have been an orchard than what we call a garden. It conſiſted of Pears, Apples, Pomegranates, Figs, Olives, and Vines. Round theſe were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laërtes cultivated with his own royal hands, ſeems to have been much of the ſame ſort. The Romans ſeem to have proceeded much farther in their taſte of Gardening in Virgil's time. We here find not only fruit-trees, and roſes, lilies, and daffodils, with ſome pot-herbs; but alſo rows of elms and planes for ſhade. Columella ſpeaks of incloſing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the fineſt modern gardens: as the reader may ſee in the fifth book of the Epiſtles of the younger Pliny.

119. *Biferique roſaria Paeſti.*] "Paeſtum is a town of Calabria, "where the roſes blow twice in a "year." SERVIUS.

120. *Quoque modo potis gauderent intuba rivis.*] Pierius ſays this verſe is read differently in the Lombard manuſcript:

"Quoque modo *poſitis* gauderent
"intyba *fibris*."

The plant which Virgil means in this place is Endive, that being the name of the garden σέρις, whereas the wild ſort is our Succory. See the note on book I. ver. 120.

121. *Virides apio ripae.*] *Apium* is allowed by all to be the Latin name

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Creſceret in ventrem cucumis: nec ſera comantem *and how the cucumber creeping along the graſs ſwells into a belly; nor would I have*

NOTES.

name for what the Greeks called σέλινον. Theophraſtus ſpeaks of ſeveral ſorts: the σέλινον ἥμερον, which is generally thought to be our common Parſley; the ἱππουρίσελινον, which ſeems to be what we call Alexanders, the ἱππουρίσελινον, which is what we call Smallage, and the ὀρεοσέλινον, or mountain Parſley. Virgil is generally thought by *apium* to mean the firſt ſort, that being principally cultivated in gardens. But I rather believe he means the Smallage, of which an agreeable ſort has been brought from Italy under the name of *Celeri*, and is now cultivated almoſt every where. The Smallage or Celeri delights in the banks of rivulets, and therefore our Poet ſays *virides apio ripae*, and *potis gauderent rivis*. Columella muſt alſo mean the ſame herb under the name of *apium*, without any epithet, when he ſays it delights in water, and ſhould be placed near a ſpring: "Apium quoque poſſis plantis ſe"rere, nec minus ſemine, ſed prae"cipue aqua laetatur, et ideo ſe"cundum fontem commodiſſime "ponitur." *Apium* is thought to be derived from *apes*, becauſe Bees are fond of that plant.

Tortuſque per herbam creſceret in ventrem cucumis.] In the King's manuſcript and in the old Paris edition, printed in 1494, it is *herbas*, inſtead of *herbam*.

The Poet gives a beautiful deſcription of the cucumber in a few words. The winding of the ſtalk along the ground, and the ſwelling of the fruit, excellently diſtinguiſh theſe plants.

122. *Sera comantem narciſſum.*] *Sera* is here put adverbically, which is frequent in Virgil. Pierius however found *ſero* in the Lombard and Medicean manuſcripts: I find the ſame reading in the King's, the Bodleian, and in one of Dr Mead's manuſcripts.

We have no reaſon to doubt, but that the *Narciſſus* of the Ancients is ſome ſpecies of that which we now call *Narciſſus* or *Daffodil*. Theophraſtus ſays it has it's leaves ſpread on the ground like the Aſphodel, but broader, like thoſe of Lilies: it's ſtalk is void of leaves, and bears at the top a herbaceous flower, and a large dark coloured fruit, incloſed in a membranaceous veſſel, of an oblong figure. This fruit falling down ſprouts ſpontaneouſly, though ſome gather it for ſowing. The roots alſo are planted, which are large, round, and fleſhy. It flowers very late after the riſing of Arcturus, and about the vernal equinox: Ὁ δὲ Νάρκισσος, ἢ τὸ λείριον· οἱ μὲν γὰρ τοῦτο, οἱ δ' ἐκεῖνο καλοῦσι. τὸ μὲν ἐπὶ τῇ γῇ φύλλον ἀσφοδελώδες ἴσχει, πλατύτερον δὲ πολύ, καθάπερ ἡ κρινωνία. τὸν δὲ καυλὸν ἄφυλλον μὲν, στερεὸν δὲ, καὶ ἐξ ἄκρου τὸ ἄνθος· καὶ ἐν ὑμέναί τινι καθάπερ ἐν ἀγγείῳ καρπὸν μέγαν εὔ μάλα καὶ μέλανα τῇ χροιᾷ, σχήματι δὲ τετραέδρῳ. οὗτος δ' ἐκπίπτων αὐτοῖς βλαστάνει αὐτόματος. καὶ μὲν ἀλλὰ

passed over in silence the late Narcissum, aut flexi tacuissem vimen acanthi, *flowering daffodil,*

NOTES.

ἀλλὰ καὶ συλλήγουσιν ὀφθαλμούς, καὶ τὸν ῥίζαν φυλάσσουσιν. ἔχει ῥίζαν σαρκώδη, τροχγύλην, μεγάλην. ὕψιον δὲ σφόδρα. μετὰ γὰρ ἀρκτοῦρον ἡ ἄνθησις, καὶ περὶ ἰσημερίαν. Dioscorides says it has leaves like those of the Leek, but smaller and narrower: the stalk is hollow, without leaves, above a span high, supporting a white flower, which is yellow on the inside, and sometimes purple, the root is white, round, and bulbous. The fruit is in a membranaceous vessel, dark-coloured and long. The best sort grows in mountainous places, of a good smell, the others have a smell of Leeks: Νάρκισσος· ἔνιοι καὶ τοῦτο ὡς περὶ τὸ κρίνον λείριον ἐκάλεσαν. τὰ μὲν φύλλα πράσου ἔοικε· λεπτὰ δὲ καὶ μικρότερα καὶ ὀλίγα πολὺ, καὶ στενώτερα καυλὸν κοῖλον, ἄφυλλον, μίσσῃ σπιθαμῆς· ἐφ' οὗ ἄνθος λευκὸν. ἔσωθεν δὲ πρασώδες, ἐν ἐνίοις δὲ πορφυροειδές. ῥίζα δὲ λευκὴ, ἔνδοθεν τροχγύλη, βολβοειδής. καρπὸς ὡς ἐν ὑμέναι, μέλας, στρομπώδης· φύεται δὲ καλλίστος ἐν ὀρεινοῖς τόποις, ἐνώδης, ὁ δὲ λοιπὸς πρασίζει. Pliny says the Narcissus is a sort of purple Lily, with a white flower, and a purple cup: it differs from Lilies in that it's leaves come from the root: the best sort grows in the mountains of Lycia. There is another sort with a herbaceous cup. All of them flower late; namely, after the rising of Arcturus, and about the autumnal equinox: "Sunt et purpurea lilia, "aliquando gemino caule, carnosiore "tantum radice, majorisque bulbi, "sed unius. Narcissum vocant hu"jus alterum genus flore candido, "calyce purpureo. Differentia a "liliis est et haec, quod narcissi "folia in radice sunt, probatissimis "in Lyciae montibus. Tertio ge"neri caetera eadem, calyx herba"ceus. Omnes serotini. Post arc"turum enim florent, ac per aequi"noctium autumnum." And in another place he says, there are two sorts of *Narcissus* used in medicine; one with a purple, and the other with a herbaceous flower: "Nar"cissi duo genera in usu Medici re"cipiunt, unum purpureo flore, et alterum herbaceum." From what these ancient authors have said, we may gather a pretty good description of their *Narcissus*. The roots are large, round, and fleshy, according to Theophrastus; white, round, and bulbous, according to Dioscorides. They all agree, that the leaves proceed from the root, and that the stalk is naked. According to Theophrastus, the leaves are like those of Asphodel; according to Dioscorides, like those of Leeks, but smaller and narrower, in which they agree very well. The flower, according to Theophrastus, is greenish, according to Dioscorides white, and either yellow or purple within; according to Pliny, it is white, with either a purple or greenish cup. What Dioscorides calls the inside, is what Pliny calls the cup; for the flowers of a Daffodil form a cup in the middle, which is sometimes different, sometimes of the same colour with the rest of the flower. The fruit, according

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Pallentesque hederas, et amantes littora myrtos. *or the stalks of the bending acanthus, or the pale ivy, or the myrtles that love the shores;*

NOTES.

cording to both the Greek authors, is membranaceous, long, and of a dark colour. Hence we may be sure, that some species of our Daffodil is the *Narcissus* of the Ancients: and probably the *Narcissus albus circulo purpureo C. B.* and the *Narcissus albus circulo croceo minor C. B.* may be the two sorts. The last of these seems to be the flower, into which the youth Narcissus was changed, according to Ovid:

"—— Croceum pro corpore florem
"Inveniunt, foliis medium cingenti-
"bus albis."

There seems to be but one difficulty attending this determination: the species of Daffodil known among us flower early in the spring, and seldom later than in May; whereas Theophrastus, Virgil, and Pliny, place their season in September. But to this it may be answered, that in Greece, these flowers may appear much later in the year. Busbequius says he was presented with Daffodils near Constantinople, in December; and that Greece abounds with Hyacinths and Daffodils of a wonderful fragrance: "Unum diem Hadrianopoli commorati progredimur "Constantinopolim versus jam propinquam, veluti extremum nostri itineris actum confecturi. Per haec loca transeuntibus ingens ubique florum copia offerebatur, Narcissorum, Hyacinthorum et eorum "quas Turcae Tulipam vocant; "non sine magna admiratione nostra, "propter anni tempus, media plane "hieme, floribus minime amicum, "Narcissis et Hyacinthis abundat "Graecia miro fragrantibus odore." Tournefort found the yellow Daffodil common on the banks of the Granicus, in December, and another sort about the same time, near Ephesus.

123. *Flexi vimen acanthi.*] I have already mentioned the *Acanthus*, in the note on book II. ver. 119. It has been there observed that there are two sorts of Acanthus; one an Egyptian tree, and the other a garden herb, which the poet means in this place. The *Acanthus* of Theophrastus is the Egyptian tree, of which we have spoken already. The herb *Acanthus* is described by Dioscorides. He says the leaves are much longer and broader than those of Lettuce, divided like Rocket, blackish, fat, and smooth: the stalk is two cubits high, of the thickness of one's finger, smooth, encompassed near the top at certain distances with long, prickly leaves, out of which proceeds a white flower: the seed is long and yellow: the roots are long, mucous, red and glutinous; Ἄκανθα· ἡ ἱρπάκανθα· οἱ δὲ μιλάμφυλλοι, παιδίρωτα, φύεται ἐν παραδείσοις, καὶ ἐν πετρώδεσι, καὶ παρύγροις χωρίοις· ἔχει δὲ πλατύτερα φύλλα πολλῷ καὶ μακρότερα θρίδακος, ἰσχισμένα ὡς τὰ τοῦ εὐζώμου, ὑπομέλανα, λευκά, λεῖα· καυλὸς πηχυαῖος, παχὺς δακτύλου· ἐκ διαστημάτων πρὸς τῇ πορυ-

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For I remember that under the lofty towers of Oebalia, where black Galesus moistens the yellow fields, I saw an old Corycian, who had a few

Namque sub Oebaliae memini me turribus altis 125
Qua niger humectat flaventia culta Galesus
Corycium vidisse senem; cui pauca relicti

NOTES.

φῇ περιειλημμένον φυλλαρίοις τισίν, οἱονεὶ κιτταρίοις, ὑπομήκεσιν, ἀκανθώδεσιν· ἐξ ὧν τὸ ἄνθος προΐεται λευκὸν· σπέρμα ὑπόμηκες, μέλινον. Θυρσοειδὴς δὲ ἡ κεφαλή. ῥίζαι δὲ ὕπεισι γλίσχραι, μιξώδεις, ἔμπυροι, μακραί. The *Acantha* of Dioscorides is generally allowed to be that plant which is cultivated in gardens, under the name of *Acanthus sativus* or *Brank-ursine*. Most Botanists also are of opinion, that it is the *Acanthus* of Virgil: but the chief difficulty is to shew the reason, why he calls it *flexi vimen Acanthi*. These words seem to express a twining plant. I believe we must entirely depend upon a passage of Vitruvius, for the solution of this difficulty. This famous author tells us, that a basket covered with a tile having been accidentally placed on the ground over a root of *Acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top, by the corners of the tile. Callimachus, a famous Architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and being to make some pillars at Corinth, imitated the form of this basket surrounded with *Acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a basket covered with a tile, and surrounded by leaves of Brank-ursine, bending outward at the top. To this Virgil may allude in the words now under consideration. But then we must not translate them with Dryden,

"——— The winding trail
"Of bear's foot."

for it is by no means a *trailing* plant.

124. *Pallentesque hederas.*] In some of the old editions it is *pallentes*, without *que*.

See the note on book II. ver. 258.

Amantes littora myrtos.] Myrtles delight in growing near the sea-shore. Thus in the second Georgick:

"Littora myrtetis laetissima."

125. *Oebaliae.*] "Oebalia is La-
"conia, whence Castor and Pollux
"are called by Statius *Oebalidae*
"*fratres*." SERVIUS.

The Poet means Tarentum by the *lofty towers of Oebalia*, because a colony from Laconia, under the conduct of Phalantus, came to Calabria, and augmented the city of Tarentum.

126. *Niger.*] Schrevelius, following Erythraeus, reads *piger*.

Galesus.] Galesus is a river of Calabria, which flows near Tarentum.

127. *Corycium.*] Some think that Corycius is the name of the old man here spoken of. But it seems more probable,

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Jugera ruris erant; nec fertilis illa juvencis, *acres of forsaken ground; nor was his land rich enough for the plough,*

NOTES.

probable, that it is the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reasonably be supposed to be one of Pompey's Cilicians, who had these few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

127. *Relicti.*] Servius interprets this word *forsaken and contemptible*; which interpretation he confirms by observing that no land could be more contemptible, than that which is fit neither for wines, corn, nor pasture. Thus also Grimoaldus paraphrases it, "cui rus erat parvum atque de-"sertum." La Cerda contends that it means *hereditary*, observing that *relinquere* is a word used in making wills, and confirms this interpretation by a passage in Varro, which he thinks the Poet here designs to imitate. That author speaking of two brothers, who had a small farm left them by their father, uses the word *relicta*. Ruaeus however renders it *deserti*. May also follows Servius:

"Few akers of *neglected* ground un-"dreſt."

Addison also translates it

"A few *neglected* acres."

Dryden is of the same opinion:

"Lord of few acres, and those "*barren* too."

Dr Trapp follows La Cerda:

"A few *hereditary* acres:"

"Left him, *says he*, by his relations. "This adds much to the grace of "the narrative. The little land he "had, and which he so improved, "was his own: he paid no rent "for it." This interpretation has it's beauty, but I believe it is not Virgil's meaning. The old Corycian, being one of the Cilicians settled in Calabria by Pompey, his land there could not be hereditary. Nor could the person here spoken of be the son of one of those Cilicians, born in Calabria, because he calls him an old man. Those people had not been brought over above forty years, when Virgil was writing his Georgicks, and not quite fifty years, when the Poet died. And he speaks of his seeing this old man, as of a thing that had passed long ago. We must therefore, with Servius, translate *relicti*, *forsaken*. The land was neither fit for vineyards, corn, nor pasture, and therefore the Calabrians neglected it. But this old man knew how to make use of it, by converting it into a garden, and apiary. Virgil therefore shews the Romans, that a piece of land might be fit neither for corn, which is the subject of his

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nor good for paſture, nor proper for vines. Yet be planting a few potherbs among the buſhes, and white

Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum

NOTES.

firſt book, nor vines, of which he treats in his ſecond, nor cattle, which take up the third: and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book II. ver. 266.

130. *Hic.*] Pierius ſays it is *hinc* in the Lombard manuſcript.

In dumis.] Ruaeus, and after him Dr Trapp, think *in dumis* is put for *in loco* prius *dumoſo*.

Albaque circum lilia.] The white lilies are thoſe, which were moſt celebrated and beſt known among the Ancients. Theophraſtus ſpeaks of red lilies only by hear-ſay: Ἐιπερ δὴ καθάπερ φασίν ἐνια καὶ πορφυρᾶ ἦ. Thus our Poet celebrates them here for their whiteneſs, and alſo in the twelfth Aeneid:

"— — Mixta rubent ubi Lilia
"multa
"Alba roſa.

In the tenth Eclogue he mentions the largeneſs of lilies:

"Florentes ferulas et *grandia* Lilia
"quaſſans."

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallneſs: "Nec ulli florum excelſitas "major, interdum cubitorum trium." This author has given an excellent deſcription of the white lily, in the words immediately following. He ſays the neck is always languid, and unable to ſuſtain the weight of the body, which elegantly deſcribes the bending down of the flower. It is of a remarkable whiteneſs, the leaves [that is, the petals] being ſtreaked on the outſide, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having ſlender threads, and ſaffron ſummits in the middle: "Languido ſemper collo, et non "ſufficiente capitis oneri. Candor "ejus eximius, foliis foris ſtriatis, et "ab anguſtiis in latitudinem pau-"latim ſeſe laxantibus, effigie cala-"thi, reſupinis per ambitum labris, "tenuique filo et ſemine, ſtantibus "in medio crocis. Ita odor colorque "duplex, et alius calycis, alius ſta-"minis, differentia anguſta." By *crocis* I take this author to mean the yellow *apices* or *ſummits*; and by *tenui filo et ſemine* perhaps he means the *ſtile* and *ovary*. The lilies were planted by the old Corycian, for the ſake of his Bees: for Pliny mentions them among the flowers in which thoſe inſects delight: "Ve-"rum hortis coronamentiſque ma-"xime alvearia et apes conveniunt, "res praecipui quaeſtus compendii-"que cum ſavit. Harum ergo cauſa "oportet ſerere thymum, apia-"ſtrum, roſam, violas, lilium." Virgil alſo ſpeaks of them in the ſixth

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Lilia, verbenaſque premens, veſcumque papaver, 131 *lilies round about, and vervains and eſculent poppies,*

NOTES.

fixth Aeneid, as being the delight of Bees :

" Ac veluti in pratis, ubi apes aeſtate
" ſerena
" Floribus inſidunt variis, et candida
" circum
" Lilia funduntur."

Thick as the humming Bees, that hunt the golden dew ;
In ſummer's heat on tops of lilies feed,
And creep within their bells, to ſuck the balmy ſeed.

DRYDEN.

131. *Verbenas.*] The *Verbena*, from whence our Engliſh name *Vervain* is derived, was a ſacred herb among the Romans. We read in the firſt book of Livy how this herb was uſed in the moſt ancient league, of which the memory was preſerved among them : that between Tullus Hoſtilius, the third king of Rome, and the Albans. The form was this : The *Fetialis* ſaid to Tullus, *Do you command me, O King, to ſtrike a league with the* Patur patratus *of the People of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the* Sagmina *of you.* The King anſwered, *Take it pure.* Then the *Fetialis* brought the pure herb from the Tower. . . . The *Fetialis* was M. Valerius, and he appointed Sp. Fuſius to be the *Pater patratus*, touching his head and hair with the Vervain : " Foedera alia aliis legi-
" bus, caeterum eodem modo omnia
" fiunt. Tum ita factum accepi-
" mus : nec ullius vetuſtior foede-
" ris memoria eſt. Fetialis regem
" Tullum ita rogavit : *Jubeſne me*
" *rex cum patre patrato populi Albani*
" *foedus ferire?* jubente rege, *Sag-*
" *mina*, inquit, *te, rex, poſco.* Rex
" ait, *puram tollito.* Fetialis ex arce
" graminis herbam puram attulit.
" . . . . Fetialis erat M. Valerius,
" is patrem patratum Sp. Fuſium fe-
" cit, *verbena* caput capilloſque tan-
" gens." Pliny ſays expreſsly, that by *ſagmina* and *verbenae* were meant the ſame thing, namely, the herb from the tower, pluckt up with its earth : and that it was uſed by the embaſſadors, when they were ſent to reclaim any thing that had been carried away by the enemies ; and that one of them was therefore called *Verbenarius* : " Interim fortius
" augetur autoritas : quae quanta
" debeatur etiam ſurdis, hoc eſt ig-
" nobilibus herbis perhibebitur. Si-
" quidem autores imperii Romani
" conditoreſque immenſum quiddam
" et hinc ſumpſere, quoniam non ali-
" unde ſagmina in remediis publicis
" fuere, et in ſacris legationibuſque
" verbenae. Certe utroque nomine
" idem ſignificatur, hoc eſt, gramen
" ex arce cum ſua terra evulſum : ac
" ſemper et legati cum ad hoſtes cla-
" rigatumque mitterentur, id eſt, res
" raptas clare repetitum, unus utique
" Verbenarius vocabatur." In another place he calls it *Hierabotane*, *Periſtereon*, and *Verbenaca* ; and there adds, that it was uſed in bruſhing the table of Jupiter, and in purifying houſes. He ſays there are two ſorts

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equalled in his mind the wealth of kings: and returning home late at night, loaded his table with unbought dainties. He was the first to gather roses in the spring, and fruits in autumn:

Regum aequabat opes animis; seraque revertens
Nocte domum, dapibus mensas onerabat inemptis.
Primus vere rosam, atque autumno carpere poma;

NOTES.

of it, one full of leaves, which is called the female, and the male with fewer leaves. The branches of both are many, slender, a cubit long, and angular. The leaves are like those of the oak, but smaller, narrower, and more deeply divided. The flower is glaucous. The root long and slender. It grows in watry places. Some do not distinguish them, reckoning only one sort, because both of them have the same effect: "Nulla tamen Romanae nobilitatis plus habet quam "Hierabotane. Aliqui Peristereon, "nostri Verbenacam vocant. Haec "est quam legatos ferre ad hostes in"dicavimus. Hac Jovis mensa ver"ritur, domus purgantur, lustran"turque. Genera ejus duo sunt: "folio sa, quam foeminam putant: "mas rariboribus foliis. Ramuli utri"usque plures, tenues, cubitalis, an"guloši. Folia minora quam Quer"cus, angustioraque, divisuris majo"ribus, flos glaucus, radix longa, "tenuis. Nascitur ubique in planis "aquosis. Quidam non distinguunt, "sed unum omnino genus faciunt, "cum in utraque eosdem effectus "habeat." The Vervain was used in incantations, to which the Poet alludes in the eighth Eclogue:

"Effer aquam, et molli cinge haec "altaria vitta:
"*Verbenasque* adole pingues, et mascula thura."

It was thought to be good against serpents and venemous bites, and was recommended as a sovereign medicine for a great variety of diseases.

131. *Premens.*] It has been observed, in the note on Book II. ver. 346, that *virgulta premere* properly signifies the increasing of a plant by layers. But here *premens* must be understood of planting in general. Dryden seems to understand it *bruising*:

"Yet lab'ring well his little spot of "ground.
"Some scatt'ring potherbs here and "there he found.
"Which cultivated with his daily "care,
"And *bruis'd* with Vervain, were "his frugal fare.
"Sometimes white lilies did their "leaves afford,
"With wholsom poppy-flow'ers, to "mend his homely board."

This whole passage is erroneously translated; for the Poet does not speak of *bruising* Vervain, but of planting it. The Vervain and Lilies do not seem to have been planted for potherbs, but the Vervain for medicinal uses, and the Lilies for the Bees: nor were the Lilies planted for the sake of their *leaves*, but of their flowers. The Poppies also were not planted for their *flowers*, but for their seeds.

Vescumque papaver.] See the notes on book I. ver. 78 and 212.

135. *Etiam-*

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Et cum triſtis hyems etiamnum frigore ſaxa
Rumperet, et glacie curſus fraenaret aquarum,
Ille comam mollis jam tum tondebat acanthi,
Aeſtatem increpitans ſeram, zephyroſque morantes.
Ergo apibus foetis idem atque examine multo
Primus abundare, et ſpumantia cogere preſſis
Mella favis: illi tiliae, atque uberrima pinus;

and when ſad winter even ſplit the rocks with cold, and with ice reſtrained the courſe of the rivers, in that very ſeaſon he could crop the ſoft acanthus, accuſing the ſlow ſummer, and the loitering zephyrs. He therefore was the firſt to abound with pregnant Bees, and plentiful ſwarms; and to ſqueeze the frothing honey from the combs: he had limes and plenty of pines;

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135. *Etiamnum.*] The common reading is *etiam nunc.* I follow Heinſius.

"In ſome manuſcripts it is *etiamnum*, which word is frequently uſed by Pliny; from the Greek "ἔτι ἡ νῦν." PIERIUS.

137. *Ille comam mollis jam tum tondebat acanthi.*] "Achilles Statius "obſerves, that this verſe is read "in all the ancient manuſcripts of "Virgil thus:

"*Ille comam mollis jam tondebat*
"*Hyacinthi.*

"and the like number, that is, a "ſhort ſyllable being made long, af-"ter the fourth foot, is uſed by Vir-"gil himſelf, in the ſixth Eclogue:

"—— *Molli fultus Hyacintho:*

"and by Catullus:

"*Jam veniet virgo, jam dicetur Hy-*
"*menaeus:*

"and

"*Tum Thetis humanos non deſpexit*
"*Hymenaeos.*" LA CERDA.

I have not met with this reading in any of the manuſcripts, that I have collated. Addiſon tranſlates this verſe;

"He then would prune the tender'ſt
"of his trees."

But the *Acanthus* here ſpoken of is an herb, and by *comam* is meant the leaves. The epithet *mollis* is added, to expreſs the ſoftneſs and tenderneſs of theſe leaves. Thus alſo this herb is called by Theocritus ὕγρος Ἄκανθος. Or it may ſerve to diſtinguiſh this *Acanthus* from another ſpecies, which grows wild, and has very prickly leaves.

139. *Ergo apibus foetis.*] The Poet always takes care in his digreſſions, not to forget the principal ſubject. Therefore he mentions in this place the benefits, which accrued to the old Corycian, from this extraordinary care of his garden, with regard to his Bees.

141. *Tiliae.*] Columella ſays limes are hurtful to Bees: "At Ti-"liae ſolae ex omnibus ſunt noxen-"tes."

Pinus.] Columella alſo mentions the Pine, as agreeable to Bees: "Poſt haec frequens ſit incrementi "majoris ſurculus, ut roſmarinus, et "utraque cythiſus. Eſt enim ſativa,

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and as many fruits as spewed themselves in early blossom, so many did he gather ripe in autumn. He also transplanted into rows the far-grown elms, and hard pear-trees, and thorns when they were able to bear plumbs,

Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pyrum, et spinos jam pruna ferentes,

NOTES.

"et altera suae spontis, itemque "semper virens *Pinus*."

144. *Ille etiam*, &c.] Most of the Commentators and translators seem not to have rightly apprehended the meaning of this passage. The Poet plainly designs to express the great skill of his old acquaintance, in removing large trees. Every one of the trees here mentioned has an epithet added to it, to signify it's being well grown. The elms are called *serae*, that is, *late*, *old*, or *far grown*: the pears are called *hard*; the thorns are said to be *already bearing plumbs*; and the planes are expressly said to be already so large, as to spread a shade, sufficient to cover those who sit under them. May seems to have understood the Poet's meaning;

"He could to order old grown
"elms transpose,
"Old peare trees hard, and black
"thorne bearing sloes,
"The plaine tree too, that drink-
"ing shade bestowes."

Dr Trapp's translation is not very deficient;

"He too in ranks dispos'd the late-
"grown elms,
"And the hard pear-tree, and the
"plumb ev'n then
"Laden with fruitage; and the plane
"which yields
"To Bacchus' sons it's hospitable
"shade."

But Addison has quite lost the sense of his author:

"In rows his elms and knotty pear-
"trees bloom,
"And thorns ennobled now to bear
"a plumb;
"And spreading plane-trees, where
"supinely laid
"He now enjoys the cool, and quaffs
"beneath the shade:"

And Dryden:

"He knew to rank his elms in
"even rows;
"For fruit the grafted pear-tree
"to dispose:
"And tame to plumbs the four-
"ness of the sloes.
"With spreading planes he made a
"cool retreat,
"To shade good fellows from the
"summer's heat."

145. *Eduram.*] See the note on book II. ver. 65.

Spinos jam pruna ferentes.] "The "plumb-tree is called *spinus*, in "the masculine gender; for thorns "[*sentes*] are called *hae spinae*." SERVIUS.

I have translated *spinos* in this place *thorns*, because the plumb is a thorny tree;

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Jamque miniſtrantem platanum potantibus umbras. *and the plane-tree when it ſpread a ſhade over thoſe who drank under it.*
Verum haec ipſe equidem ſpatiis excluſus iniquis *But for my part, as I am confined in too narrow a*
Praetereo, atque aliis poſt me memoranda relinquo. *ſpace, I muſt paſs over this ſubject, and leave it for others to treat of after me.*

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tree; and becauſe our wild ſort, which bears the ſloes, is called the *black thorn.*

146. *Platanum.*] See the note on book II. ver. 70.

Umbras.] Schrevelius, Paul Stephens, and ſome others read *umbram.* Pierius found *umbras* in all the ancient manuſcripts. It is *umbras* in all thoſe, which I have collated.

Before we leave theſe verſes, wherein the Poet ſpeaks of tranſplanting great trees, it may not be improper to ſet down what our famous Evelyn has ſaid on this ſubject.

"A great Perſon in Devon, "planted oaks as big as twelve oxen "could draw, to ſupply ſome defect "in an avenue to one of his houſes; "as the Right Honourable the Lord "Fitz-Harding, late Treaſurer of "his Majeſty's Houſhold aſſured me; "who had himſelf likewiſe practiſed "the removing of great Oaks by a "particular addreſs extreamly inge-"nious, and worthy the communi-"cation. Chuſe a tree as big as "your thigh, remove the earth from "about him; cut through all the "collateral roots, till with a compe-"tent ſtrength you can enforce him "down upon one ſide, ſo as to come "with your ax at the top root; cut "that off, redreſs your tree, and ſo "let it ſtand covered about with the "mould you looſened from it, till "the next year, or longer if you "think good, then take it up at a "fit ſeaſon; it will likely have drawn "new tender roots apt to take, and "ſufficient for the tree, whereſoever "you ſhall tranſplant him. Some "are for laying bare the whole root, "and then dividing it into four parts, "in form of a croſs, to cut away the "interjacent rootlings, leaving only "the croſs and maſter-roots that "were ſpared to ſupport the tree; "and then covering the pit with "freſh mould (as above) after a year "or two, when it has put forth, "and furniſhed the interſtices you "left between the croſs-roots, with "plenty of new fibres and tender "ſhoots, you may ſafely remove the "tree itſelf, ſo ſoon as you have "looſened and reduced the four de-"cuſſated roots, and ſhortened the "top roots; and this operation is "done without ſtooping or bending "the tree at all: and if in removing "it with as much of the clod about "the new roots, as poſſible, it would "be much better."

147. *Equidem.*] In the King's manuſcript, and in the old Nurenberg edition it is *quidem.*

Excluſus.] It is *diſcluſus* in ſome old editions: but all the ancient manuſcripts have *excluſus.*

148. *Aliis.*] Servius ſays the Poet means here Gargilius Martialis. This author is often quoted by Palladius; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not exiſt

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Now I shall proceed to shew what manners Jupiter has added to the Bees; for what reward they following the loud sounds,

Nunc age, naturas apibus quas Jupiter ipſe
Addidit, expediam: pro qua mercede canoros

NOTES.

exiſt in the days of Virgil, and therefore could not be particularly meant by our Poet, unleſs he had the gift of propheſy, as ſome have imagined. Columella in his tenth book, has endeavoured to ſupply, what Virgil has omitted, concerning Gardening. His Poem begins thus:

"Hortorum quoque te cultus, Syl-
" vine, docebo,
" Atque ea, quae quondam ſpatiis
" excluſus iniquis,
" Cum caneret laetas ſegetes, et
" munera Bacchi,
" Vigilius nobis poſt ſe memoranda
" reliquit."

Among the Moderns, Rapin a learned Jeſuit, has written a fine Poem on Gardens, in four books. He alſo profeſſedly treads in the footſteps of Virgil:

" Vatibus ignotam nam me novus
" incitat ardor
" Ire viam, magno quae primum o-
" ſtenſa Maroni,
" Extremo cum vela trahens ſub fine
" laborum,
" Italiae pingues hortos quae cura
" colendi
" Ornaret, canere agricolis, popu-
" loque parabat.
" Fas mihi divini tantum veſtigia
" vatis
" Poſſe ſequi; ſummoque volans
" dum tendit Olympo,
" Sublimem aſpicere, et longe ob-
" ſervare tuendo."

148. *Poſt me memoranda.*] "In "ſome manuſcripts it is *poſt haec* "*memoranda*: but the Lombard and "ſome others have *poſt commemoran-* "*da*. In the Medicean and ſome "others, it is *poſt me memoranda*, "which reading ſeems to have been "admitted by Columella." PIERIUS.

I find *poſt memoranda* in one of the Arundelian manuſcripts, *poſt haec memoranda* in one of Dr Mead's, and *poſt commemoranda* in the Bodleian, and in the other Arundelian and Dr Mead's manuſcripts. Ruaeus, and moſt of the Editors has *poſt commemoranda*. But it is *poſt me memoranda* in the King's, and in the Cambridge manuſcripts, which reading is admitted alſo by Heinſius, Paul Stephens, Maſvicius, and others.

149. *Nunc age*, &c.] Here the Poet begins to ſpeak of the polity of the Bees, by which all their actions contribute to the publick good. He tells us in this paſſage, that Jupiter beſtowed this extraordinary oeconomical genius on the Bees, as a reward for the ſervice they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

150. *Addidit.*] This word expreſſes, that theſe manners did not originally belong to the Bees, but were added by the favour of Jupiter.

Pro qua mercede.] Servius interprets this, *for what favour or labour.* La Cerda interprets *mercede merit*, becauſe

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Curetum ſonitus crepitantiaque aera ſecutae,
Dictaeo caeli regem pavere ſub antro.
Solae communes natos, conſortia tecta
Urbis habent, magniſque agitant ſub legibus aevum;
Et patriam ſolae et certos novere penates:
Venturaeque hyemis memores, aeſtate laborem

and tinkling braſs of the Curetes, fed the king of heaven under the Dictaean den. They alone have children in common, and the united buildings of a city, and paſs their lives under eſtabliſhed laws; and they alone have a country of their own, and certain habitations: and being mindful of the future winter, they labour in ſummer,

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becauſe *merces* and *mercor* are derived from *mereor*. This interpretation, he ſays, is the only one that agrees with this paſſage, for the Poet is ſpeaking of the *merit*, by which the Bees were admitted to aſſiſt the Curetes in nurſing Jupiter. But, as was juſt now obſerved, the Poet ſeems rather to mean, that he will ſpeak of the *reward* which they had for their ſervice.

Canores Curetum ſonitus, crepitantiaque aera.] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whoſe braſen armour and cymbals, as they danced, would drown his cries: thus Lucretius:

"Dictaeos referunt Curetas, qui
"Jovis illum
"Vagitum in Creta quondam occultaſſe foruntur
"Cum pueri circum puerum pernice chorea
"Armati in numerum pulſarent aeribus aera,
"Ne Saturnus eum malis mandaret adeptus.
"Aeternumque daret matri ſub pectore vulnus."

Theſe repreſent thoſe armed prieſts, who ſtrove
To drown the tender cries of infant Jove;
By dancing quick they made a greater ſound,
And beat their armour, as they danc'd around;
Leſt Saturn ſhould have found and eat the boy,
And Ops for ever mourn'd her prattling joy.

CREECH.

152. *Dictaeo . . . . ſub antro.*] *Dictae* or *Dictaeus mons* is a mountain of Crete, where Jupiter was ſaid to be concealed.

154. *Magniſque agitant.*] In one of Dr Mead's manuſcripts, and in ſome of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam ſolae et certos novere penates.*] "In ſome manuſcripts "we read *a patriam ſolae, et certos* "*novere penates.* For *a* is not al"ways an interjection of lamenting, "but ſometimes ſignifies admiration. "But that *a* is written without an "aſpiration has been elſewhere prov"ed from Probus. In the Lombard "manuſcript, there is no *et* in the "ſecond place; but it is read *Et* "*patriam ſolae certos novere penates.* "But thoſe who take away *et* here, "deprive the verſe alſo of all it's "elegance." PIERIUS.

156. *Laborem.*] In one of the Arundelian manuſcripts it is *labores*.

157. *In*

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and lay up what they get for the public use. For some are employ'd in getting food, and by agreement labour in the fields: some within the house lay tears of daffodils, and tough glue from the barks of trees, for the foundations of the combs; and then suspend the tenacious wax: others bring up the growing young, the hope of the nation: others work the purest honey, and distend their cells with liquid nectar. There are some to whose lot is fallen the guarding of the gates: and these by turns consider the waters and clouds of heaven, or unlade the burdens of those who return, or forming a troop drive out the drones, a sluggish race from the hives. The work glows, and the fragrant honey is scented with thyme.

Experiuntur, et in medium quaesita reponunt.
Namque aliae victu invigilant, et foedere pacto
Exercentur agris: pars intra septa domorum
Narcissi lacrymam, et lentum de cortice gluten
Prima favis ponunt fundamina: deinde tenaces
Suspendunt ceras: aliae spem gentis adultos
Educunt foetus: aliae purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt, quibus ad portas cecidit custodia sorti:
Inque vicem speculantur aquas, et nubila caeli:
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a praesepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.

NOTES.

157. *In medium.*] See the note on book I. ver. 127.

158. *Victu.*] *Victu* is here put for *victui*.

Pacto.] In the King's manuscript it is *parco*.

159. *Intra.*] In one of the Arundelian manuscripts it is *inter*.

Septa.] In one of Mr Mead's manuscripts it is *tecta*.

160. *Narcissi lacrymam.*] I have spoken of the *Narcissus*, in the note on ver. 122. It has there been observed that the flowers of *Narcissus* or Daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth Narcissus, who wept to death. To this Milton alludes in his Lycidas;

"Bid Amaranthus all his beauty
"shed,
"And *Daffodillies* fill their *cups* with
"tears,
"To strew the laureat herse where
"Lycid lies."

Lentum de cortice gluten.] Pierius found *lectum* in the Lombard and some other ancient manuscripts. The same reading is in the King's manuscript.

165. *Portas cecidit.*] In one of the Arundelian manuscripts it is *portam tendit*.

167. *Aut, onera accipiunt,* &c.] This and the two following lines are repeated in the first Aeneid.

168. *Ignavum fucos pecus a praesepibus arcent.*] The Drones are a sort of Bees without stings, which do not assist the others in their labour. On this account it is generally thought, that they are expelled by the labouring Bees. Some affirm that the Drones are the males, and that, after the work of generation is over, they are driven from the hive by these amazons.

Ruaeus renders *fucos, guespes*; but I believe *guespes* signify *wasps*. The *drones* are called *bourdons*.

In one of the Arundelian manuscripts it is *urgent* instead of *arcent*.

169. *Thymo.*] See the note on v. 112.

Fragrantia.] Pierius found *flagrantia* in the Lombard manuscript.

The

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Ac veluti, lentis Cyclopes fulmina maſſis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii ſtridentia tingunt
Aera lacu: gemit impoſitis incudibus Aetna.
Illi inter ſeſe magna vi brachia tollunt
In numerum, verſantque tenaci forcipe ferrum.
Non aliter, ſi parva licet componere magnis,

As when the Cyclops haſten to form thunder-bolts out of the ſtubborn maſs; ſome receive the air and drive it out again from bellows made of bull hides: others plunge the hiſſing braſs in water; Aetna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their griping tongs. Juſt ſo, if I may compare great things with ſmall,

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The ſame reading is in both Dr Mead's manuſcripts.

170. *Ac veluti*, &c.] The Poet compares the labour of the Bees to that of the Cyclops, in forming thunder-bolts; and then ſpeaks of the various offices which are aſſigned to theſe political inſects in their republick, and the cautions which they uſe in defending themſelves againſt riſing winds.

173. *Aetnæa.*] It is *antrum* in one of the Arundelian manuſcripts.

175. *In numerum.*] That is, in a certain order, making a ſort of harmony with the regular ſtrokes of their hammers of different weights. We learn from Iamblichus, that the ſound of the ſmith's hammers taught Pythagoras to invent the monochord, an inſtrument for meaſuring the quantities and proportions of ſounds geometrically. This Philoſopher obſerving that the diverſity of ſound was owing to the ſize of the hammers, ſuſpended four equal ſtrings, ſuſtaining weights of twelve, nine, eight, and ſix pounds. Then ſtriking alternately the ſtrings which ſuſtained the twelve and ſix pounds, he found that the diapaſon or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth was in the proportion of three to two; and the twelve and nine pounds that the diateſſaron or fourth was as four to three. The whole paſſage is too long to be here inſerted: therefore I muſt refer the curious reader, for farther ſatisfaction, to the twenty-ſixth chapter of Iamblichus, *de vitâ Pythagoræ.*

176. *Non aliter, ſi parva licet componere magnis.*] This compariſon of the Bees to the labouring Cylops, has by ſome been thought very improper, as being rather ridiculous than great. But Mr Pope is of another opinion, who, in his Poſtſcript to the tranſlation of the Odyſſey, judiciouſly obſerves, that there is a great difference between the actions of irrational beings, and the low actions of ſuch as are rational, when they are repreſented in a pompous ſtyle. "One may "add, that the uſe of the grand ſtyle "on little ſubjects, is not only ludi- "crous, but a ſort of tranſgreſſion "againſt the rules of proportion and "mechanicks: It is uſing a vaſt "force to lift a feather: I believe, "now I am upon this head, it will "be found a juſt obſervation, that "the low actions of life cannot be "put into a figurative ſtyle withou "being ridiculous, but things natu- "ral can. Metaphors raiſe the latter into

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does an innate desire of growing rich prompt the Athenian Bees, each of them in their proper Office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with thyme. They feed also at large on arbutes, and hoary willows, and casia, and glowing saffron, and fat limes, and deep coloured hyacinths.

Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandaevis oppida curae,
Et munire favos, et daedala fingere tecta.
At fessae multa referunt se nocte minores,
Crura thymo plenae; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.

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"into dignity, as we see in the "Georgicks; but throw the former into ridicule, as in the Lutrin. "I think this may be very well accounted for; laughter implies censure; inanimate and irrational beings are not objects of censure; "therefore these may be elevated as "much as you please, and no ridicule follows: but when rational "beings are represented above their "real character, it becomes ridiculous in art, because it is vicious in "morality. The Bees in Virgil, "would be ridiculous by having their "actions and manners represented "on a level with creatures so superior as men; since it would imply "folly or pride, which are the proper objects of ridicule."

177. *Cecropias.*] The Poet calls the Bees *Cecropias*, from Cecrops king of Attica, where the honey was famous.

178. *Grandaevis oppida curae.*] This passage is taken from Aristotle, who observes that the older Bees work within doors, and thence become more hairy; but that the younger sort go abroad, and therefore are smoother: Τῶν δὲ μελισσῶν αἱ μὲν πρεσβύτεραι τὰ ἔσω ἐργάζονται, καὶ δασύτεραι εἰσὶ διὰ τὸ ἔσω μένειν. αἱ δὲ νέαι ἔξωθεν φέρουσι, καὶ εἰσὶ λειότεραι.

179. *Fingere.*] In one of Dr Mead's manuscripts it is *figere*.

181. *Crura thymo plenae.*] The hairiness of the Bees legs serves to retain the juices which they gather from flowers.

Arbuta.] See the notes on book I. ver. 148. and on book III. ver. 300.

182. *Glaucas salices.*] See the note on book II. ver. 13.

Casiam.] See the note on book II. ver. 213.

Crocumque rubentem.] The petal of the saffron flower is purple, but the three divisions of the style, which are the only part in use, are of the colour of fire.

183. *Pinguem tiliam.*] See the note on book II. ver. 449.

Ferrugineos hyacinthos.] There are many flowers commonly known in the gardens under the name of Hyacinth, but none of them agrees with the description which we find of this flower among the Poets, who represent it as having the letters A I inscribed on it's petals. Thus Moschus, in his epitaph on Bion, calls upon the Hyacinth to take more marks of A I on it's petals:

Now

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Omnibus una quies operum, labor omnibus unus. *All of them labour together, and all rest at the same time,*

NOTES.

Νυν ὐάκινθε λάλει τὰ σὰ γεράμματα, ἢ αἶλινον A I, A I
Ἀμφέπει σοῖς πετάλοισι· καλὸς τιθεται μελιετός.

The Poets feign that the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity into a Hyacinth, which therefore was marked with these notes of lamentation to express Apollo's grief. Thus Ovid:

"Semper eris mecum, memorique
"haerebis in ore.
"Te lyra pulsa manu, te carmina
"nostra sonabunt:
"Flosque novus scripto gemitus imi-
"tabere nostros."

"——*Thou shalt with me abide*
"*And ever in my memory reside.*
"*Our harp and verse thy praises shall*
"*resound:*
"*And in thy flowre my sorrow shall*
"*be found.*"

SANDYS.

It is also feigned, that the same flower arose from the blood of Ajax, when he slew himself; those letters being half the name of that hero. Thus Ovid:

"———Rubefactaque sanguine
"tellus
"Purpureum viridi genuit de cespite
"florem,
"Qui prius Oebalio fuerat de vul-
"nere natus.
"Litera communis mediis puerique
"viroque
"Inscripta est foliis: haec nominis,
"illa querela."

———*The bloud that fell*
A purple flowre ingendered on the ground:
Created first by Hyacinthus *wound.*
The tender leaves in different letters paint;
Both of his name, and of the gods complaint.

SANDYS.

To this Virgil seems to allude in the third Eclogue:

"Dic quibus in terris inscripti nomi-
"na regum
"Nascantur flores; et Phyllida solus
"habeto."

Nay tell me first, in what new region springs
A flow'r that bears inscrib'd the names of kings:
And thou shalt gain a present as divine
As Phoebus self, for Phillis shall be thine.

DRYDEN.

I must not forget to observe, that the *vaccinium* mentioned by our Poet in the second and tenth Eclogues, is not different from what in other places he calls *hyacinthus*: the latter being the Greek name, and the former a Latin name derived from it. For

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In the morning they rush out of their gates without delay: and when

Mane ruunt portis; nusquam mora: rursus eadem 185

NOTES.

For the Aeolians, who affected to change the υ into the dipthong ου, as θυγάτης into θουγάτης, wrote οὐακίνθιον and οὐακίμιον for the diminutive ὑακίνθιον; and οὐακίμιον in Roman letters is *vaccinium*. This opinion is confirmed by a line in the tenth Eclogue;

"Et nigrae violae sunt et vaccinia
"nigra;

which is a literal translation of a line in the tenth Idyllium of Theocritus:

Καὶ τὸ ἴον μέλαν ἐστὶ, κ᾽ ἀ γραπτὰ ὑάκινθος.

Here Virgil himself translates ὑάκινθος *vaccinium*. The form of the Hyacinth is particularly described by Ovid:

"Ecce cruor, qui fusus humi signa-
"verat herbam,
"Desinit esse cruor: Tyrioque ni-
"tentior ostro
"Flos oritur, formamque capit quam
"lilia, si non
"Purpureus color huic, argenteus
"esset in illis.
"Non satis hoc Phoebo est; is enim
"fuit auctor honoris.
"Ipse suos gemitus foliis inscribit;
"& A I, A I.
"Flos habet inscriptum, funestaque
"litera ducta est."

. . . . . .

Behold! the blood which late the grass had dide,
Was now no blood: from whence a flowre full-blown
Far brighter than the Tyrian scarlet shone:
Which seem'd the same, or did resemble right
A Lillie; changing but the red to white.
Not so contented (for the youth reciv'd
That grace from Phoebus) in the leaves he weav'd
The sad impression of his sighs: A I!
A I!
They now in funeral characters display.
SANDYS.

We here learn, that the flower in question was shaped like a lily, was of a red colour, and was marked with the letters A I. I have more than once mentioned the difficulty of precisely determining the colours mentioned by the Ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior ostro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *suave rubens*; and in the eleventh Aeneid he speaks of it's great brightness:

"Qualem virgineo demessum pol-
"lice florem
"Seu mollis violae, seu languentis
"Hyacinthi;
"Cui neque *fulgor* adhuc, necdum
"sua forma recessit."

Hence we can only gather, that the colour of this flower is a deep shining red. I take the epithet *ferrugineus* in this place only to express the deepness of the colour. Thus in the first

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Hyacinthus Poeticus

B. Cole sculp.

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Veſper ubi e paſtu tandem decedere campis — *the evening admoniſhes them to return at length from feeding on the fields,*

NOTES.

firſt Georgick it is uſed to ſignify the duſky redneſs of the ſun, after the murder of Julius Caeſar:

" Cum caput obſcura nitidum fer-
" rugine texit."

See the note on book I. ver. 467. In the ſixth Aeneid the boat of Charon is called *ferruginea*, where no doubt it means *duſky:*

" Et ferruginea ſubvectat corpora
" cymba."

In the ninth Aeneid the ſon of Arceus is ſaid to be

" ——— Ferrugine clarus Ibera;"

That is, adorned with a deep purple garment dyed in Spain: and in the eleventh book it is joined with the Tyrian colour:

" Ipſe peregrina ferrugine clarus et
" oſtro."

It is probable that all theſe ſeveral epithets, *purpureus*, *ſuave rubens*, *ferrugineus*, mean a ſort of crimſon, the colour of human blood, the Hyacinth being feigned to have riſen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having ſaid thus much of the Hyacinth of the Poets, it will be time to conſider what flower will agree with the deſcription which they have given of it.

Various ſorts of flowers have been propoſed, by the Botanical Criticks, for this Hyacinth, the diſcuſſing of all which would be too tedious in this place. Some inſiſt on the Lark's-ſpur, which does not ſeem to me to bear any reſemblance of a Lily, nor do the letters inſcribed appear, till the flower has been curiouſly diſſected. Others propoſe the red Lily, but this, as was obſerved before, was a flower little known among the Ancients, nor is the colour right. Others mention *Xyris*, or *ſtinking Gladdon*, the flowers of which are not ſufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in queſtion; but I have never been able to diſcover in that flower the letters A I. I am pretty well ſatisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name *Lilium floribus reflexis*, or *Martagon*, and perhaps may be that very ſpecies which we call *Imperial Martagon*. The flowers of moſt ſorts of Martagons have many ſpots of a deeper colour; and ſometimes I have ſeen theſe ſpots run together in ſuch a manner, as to form the letters A I, in ſeveral places, which I have cauſed to be repreſented in the figure.

The tranſlators have grievouſly erred in tranſlating the names of the plants here ſpoken of. May tranſlates *arbuta*, *wildings*; and *caſiam*, *cinnamon*, and renders *ferrugineos* very improperly *pale*, and *glaucas*, *green*.

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when they ſeek their habitations, and then they take care of their bodies. They make a murmuring noiſe, and hum about the ſides and entrance of the hives. Afterwards, when they are laid down on their beds, they are ſilent all night, and a ſweet ſleep poſſeſſes their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they truſt the ſky, when eaſt winds approach; but drink the water in ſafety near the walls of their city,

Admonuit, tum tecta petunt, tum corpora curant.
Fit ſonitus, muſſantque oras et limina circum.
Poſt, ubi jam thalamis ſe compoſuere, ſiletur
In noctem, feſſoſque ſopor ſuus occupat artus. 190
Nec vero a ſtabulis pluvia impendente recedunt
Longius, aut credunt caelo adventantibus euris;
Sed circum tutae ſub moenibus urbis aquantur,

NOTES.

"— — — They feed upon
"Wildings, green Willows, Saffron,
"Cinnamon.
"Pale Hyacinths, and fruitful Lin-
"den trees.

Addiſon omits the *arbuta*, and inſerts *the balmy reed* inſtead of them; he tranſlates *caſiam*, *lavender*; and *hyacinthos*, *violets*:

"On Lavender, and Saffron buds
"they feed,
"On bending Oſiers, and the bal-
"my Reed;
"From purple Violets and the Teile
"they bring
"Their gather'd ſweets, and rifle
"all the ſpring."

Dryden's tranſlation is not more exact.

"He ſpoils the ſaffron flow'rs, he
"ſips the blues
"Of Vi'lets, wilding Blooms, and
"Willow dews."

Dr Trapp has ſucceeded much better; only he has fallen into a common error of taking the *caſia* to be *lavender*.

"They ſuck the *Arbutus*, and Wil-
"lows grey,
"Sweet Lavender, and *Crocus'* yel-
"low flow'r,
"The purple Hyacinth, and gum-
"my Lime."

184. *Omnibus una quies*, &c.] This paſſage is taken from Ariſtotle, who ſays, that in the morning they are all ſilent, till one of them calls the reſt up with two or three hums: then they all go out to work. And when they return, they are at firſt tumultuous, but grow more quiet by degrees, till at laſt one flies buzzing round the reſt, as if it commanded ſilence, upon which they are all immediately quiet: Ὄρθριαι μὲν σιωπῶσι, ἕως ἂν μία ἐγείρῃ βομβήσασα δὶς ἢ τρίς· τότε δ' ἴασι' ἔργον αἴθρᾳσι αἱτοῦσαι, καὶ ἐλθοῦσαι πάλιν, θορυβοῦσι τὸ πρῶτον· κατὰ μικρὸν δ' ἤτιον, ἕως ἂν μία περιτομένη βομβήσῃ, ὥσπερ σημαίνουσα παύεσθαι. εἶτ' ἐξαπίνης σιωπῶσι.

187. *Tum.*] In the old Nuremberg edition it is *dum*.

188. *Limina.*] In the old Nuremberg edition it is *lumina*.

190. *Sopor*

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Excurſuſque breves tentant, et ſæpe lapillos,
Ut cymbæ inſtabilis fluctu jactante ſaburram,
Tollunt: his ſeſe per inania nubila librant.
Illum adeo placuiſſe apibus mirabere morem,

and try ſhort excurſions; and take up little ſtones, as boats that totter on the toſſing wave, take ballaſt: with theſe they poiſe themſelves through the empty clouds. But of all the properties of Bees this moſt of all will cauſe your wonder,

NOTES.

190. *Sopor ſuus.*] Servius interprets this *ipſis aptus.*

194. *Sæpe lapillos*, &c.] This is taken from Ariſtotle: Ὅταν δὲ ἄνιμος ἢ μέγας, φέρουσι λίθον ἐφ' ἑαυταῖς, ἵνα ἔρμα πρὸς τὸ σπεῦμα.

197. *Illum adeo placuiſſe*, &c.] The Poet's account of the generation of Bees is by no means conſiſtent with the doctrine of the modern Philoſophers, who aſſert, with great probability, that no animal, nor even plant, is produced without a concurrence of the two ſexes. However, the doctrine of equivocal generation was ſo generally admitted by the Ancients, that it is no wonder the Poet ſhould aſſent to it. We find this opinion related by Ariſtotle, in his fifth book of the Hiſtory of animals. "There are various o-"pinions," ſays the Philoſopher, "concerning the generation of Bees. "For ſome deny that they either co-"pulate or bring forth their young, "thinking that they gather their "produce. Nor are theſe agreed "about the flower from which they "gather them: but ſome will have "it to be from the honey-wort, "ſome from the reed, and others "from the olive: which laſt, in fa-"vour of their opinion, urge that "there are more ſwarms of Bees "in proportion, as the olive-trees "are fruitful. Some are of opinion, "that only the Drones are produced "after this manner; but that the "Bees are produced by the leaders. ". . . . Others will have it, that "they are produced by copulation, "and affirm that the Drones are "the males, and the Bees the fe-"males:" Περὶ δὲ τὴν γένεσιν τῶν μελιττῶν οὐ τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν. οἱ μὲν γὰρ φάσιν οὐ τίκτειν, οὐδὲ ὀχεύεσθαι τὰς μέλιττας, ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν ἀπὸ τῶν ἀνθίων τοῦ καλυΐλιρου, οἱ δὲ ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ ἄνθους τῆς ἐλαίας, ἃ συμβαίνειν λέγουσιν, ὅτι ἂν ἐλαιῶν φορὰ γένηται, τότε καὶ ἱσμὸλ ἀφθονα ἐκλείπειν. οἱ δὲ φασι τὸν μὲν τῶν κηφήνων φέρειν αὐτὰς γόνον, ἀπό τινος ὕλης τῶν ἐρημίων, τὸν δὲ τῶν μελιττῶν τίκτειν τοὺς ἡγεμόνας. . . . . οἱ δὲ φασιν ὀχεύεσθαι, καὶ εἶναι ἄῤῥενας μὲν τοὺς κηφῆνας, θηλείας δὲ τὰς μελίττας. Pliny has almoſt tranſlated the words of Ariſtotle. But he has added, that the Bees certainly ſit like hens, and that the young Bee at it's firſt appearance is a worm: "Quod certum eſt, gal-"linarum modo incubant. Id quod "excluſum eſt primum vermicu-"lus videtur candidus, jacens tranſ-"verſus, adhaerenſque ita ut paſ-"cere videatur." But the modern Philoſophers have been more happy in diſcovering the nature of theſe wonderful inſects. The labouring

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that they do not copulate, or enervate their bodies by luft, or labour to bring forth their young. But they themfelves gather their young from leaves and fweet herbs. They themfelves alfo produce their king, and their fmall citizens: and repair their palaces and waxen realms. Often alfo, whilft they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthen: fo great is their love of flowers: fuch their glory in making honey. Therefore, though their age has but a narrow bound,

Quod nec concubitu indulgent, nec corpora fegnes
In venerem fölvunt, aut foetus nixibus edunt;
Verum ipfae e foliis natos et fuavibus herbis
Ore legunt: ipfae regem parvofque Quirites
Sufficiunt, aulafque et cerea regna refingunt.
Saepe etiam duris errando in cotibus alas
Attrivere, ultroque animam fub fafce dedere.
Tantus amor florum, et generandi gloria mellis.
Ergo ipfas quamvis anguſti terminus aevi

NOTES.

Bees do not appear to be of either fex: the Drones are difcovered to have the male organs of generation; and the King is found to be of the female fex. This King, or rather Queen, is wholly employed in the increafe of the family, laying feveral thoufand eggs every fummer, from each of which is hatched a fmall white worm, which in due time changes either to a Bee or a Drone. The Kings, the labouring Bees, and the Drones are all promifcuofly hatched from thefe eggs: and the fame order of nature has lately been obferved in the Wafps.

198. *Concubitu*] *Concubitu* is ufed for *concubitui*, as before *victu* for *victui*.

200. *Verum ipfae e foliis natos.*] So I read with Heinfius, all the manufcripts that I have collated, and moft of the editors. In feveral of the oldeft editions it is *verum ipfae natos foliis*. Paul Stephens and Schrevelius read *verum ipfae foliis natos* without *e*, which reading Pierius alfo admitted; who obferves, that in fome manufcripts it is *ipfae natos foliis*; and *ipfae e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipfae fuis*.

By *foliis* perhaps the Poet means the petals or leaves of flowers; for Ariftotle fpeaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refigunt*, but this laft commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in fome other of the older manufcripts. It is *refigunt* in the Cambridge, the Bodleian, one of the Arundelian, and in one of Dr Mead's manufcripts, which reading is admitted by moft of the oldeft editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinfius, Ruaeus, Mafvicius, and moft of the later editions have *refingunt*.

203. *Saepe etiam duris*, &c.] Thefe three lines feem to be mifplaced: for here they interrupt the fenfe. They feem to come in more properly after ver. 196. I am indebted for this obfervation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Anguſti.*] Some read *anguſtus*; but Pierius found *anguſti* in all the manufcripts that he could procure.

207. *Nique*

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Excipiat, neque enim plus ſeptima ducitur aeſtas,
At genus immortale manet, multoſque per annos
Stat fortuna domus, et avi numerantur avorum.
Praeterea regem non ſic Aegyptus, et ingens

for they do not live above ſeven years, yet does the ſtock remain immortal, and the fortune of their family ſubſiſts for many years, and they can number grandfathers of grandfathers. Beſides neither Egypt, nor great

NOTES.

207. *Neque enim plus ſeptima ducitur aeſtas.*] Ariſtotle ſays that Bees live ſix years, and that ſome laſt ſeven; but if a ſwarm ſubſiſts nine or ten years, it is thought very happy: Βίος δὲ τῶν μελιττῶν ἔτη ἓξ· ἔνιαι δὲ τῶν μελιττῶν καὶ ἑπτὰ ἔτη ζῶσιν· Ἐὰν δὲ σμῆνος διαμείνῃ ἔτη ἐννέα ἢ δέκα, ἐν θαυμαστῷ διαγεγενῆσθαι. Columella ſays that no ſwarms can be brought to live above ten years: "Durantque, "ſi diligenter excultae ſunt, in an- "nos decem, nec ullum examen "hanc aetatem poteſt excedere, "quam vis in demortuarum locum "quotannis pullos ſubſtituant. Nam "fere decimo ab internitione anno, "gens univerſa totius alvei conſu- "mitur."

210. *Praeterea regem*, &c.] In this paragraph the Poet compares the obedience of the Bees to their King, with that of the moſt ſervile nations, the Egyptians, Lydians, Parthians, and Medes; which he takes from Ariſtotle. "The Kings," ſays the Philoſopher, "never go abroad to "feed or on any other occaſion, "without being accompanied by "the whole multitude: and if, "when they are abroad, the King "happens to ſtray, they all ſearch "after him with the utmoſt dili- "gence, till they find him. We "have been informed alſo, that, "when he is unable to fly, the people "carry him, and that they all de- "part when he dies: or if they "do tarry, that they make only "combs and not honey: and that "nothing can hinder them all "from departing in a ſhort time: Οἱ δὲ βασιλεῖς οὐ φίτυνται ἔξω. ἐὰν μὴ μετὰ ὅλου τοῦ ἰσμοῦ, ὅυτ' ἐπὶ βοσκὴν, ὅυτ' ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφισμὸς, ἀνοχηνεύσας μεταθεῖν ἕως ἂν ἵυρωσι τὸν ἡγεμόνα τῇ ὀσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἰσμοῦ, ὅταν φίτεσθαι μὴ δύνηται, καὶ ἐὰν ἀπόλλυται, ἀπόλλυσθαι τὸν ἀφισμόν· ἐὰν δ' ἄρα χρόνον τινὰ διαμείνωσι, καὶ κηρία οὐ ποιήσωσι μᾶλι ὐκ ἐγγίνεσθαι, καὶ αὐτὰς ταχὺ ἀπόλλυσθαι. But notwithſtanding the general opinion concerning the allegiance of theſe inſects, Swammerdam, a Dutch writer, contends that their government is a republick, which ſubſiſts by mutual affection, without any deſpotick or monarchical power: "Non tamen ſicco pede praete- "rire potuimus *Rempublicam* A- "pum, quae ſolo amore, ſine ulla "poteſtate deſpotica aut monarchi- "ca, continetur." The French Academicians, under the reign of Lewis XIV, remarked with much complaiſance, that among the Bees the privilege of generation belongs only to the royal family; all the ſubjects being con-

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Lydia, nor the people of the Parthians, nor the Median Hydaſpes Lydia, nec populi Parthorum, aut Medus Hydaſpes

NOTES.

demned to barrenneſs. Many obſervations equally uſeful might be made on the oeconomy of theſe inſects. I wonder none of our own writers will contend for a mixt government among them; or be polite enough to ſhew the happineſs of being under a female adminiſtration.

Ægyptus.] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

Ingens Lydia.] Lydia was a region of Aſia minor, famous for their rich King Croeſus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Aſia, bounded on the weſt by Media, on the north by Hyrcania, on the eaſt by Ariana, and on the ſouth by the deſarts of Carmania. Theſe people are reported to have been ſo ſubmiſſive to their King, as to kiſs his foot, and to touch the ground with their mouths, when they approached him.

Medus Hydaſpes.] The Hydaſpes, of which we find ſuch abundant mention among the ancient writers, was a river of India. But here Virgil ſeems to ſpeak of a Median river of the ſame name, which however I do not find mentioned by any of the ancient Geographers. Servius ſays expreſsly it is a river of Media, but on what authority I do not know. La Cerda ſays that the Poet juſtly calls this river Median, becauſe it waſhes Media before it empties it's ſelf into the Indus. If this were true, it would have been a river of too much conſequence, to be paſſed over in ſilence, as it muſt flow through a greater extent of land than the Indus it's ſelf. But no ſuch river ſeems to be known by any Geographer, either ancient or modern. Ruaeus ſays that Virgil is ſingular in placing this river in Media, which I believe is true. But Catrou, in his note on this paſſage, ſays the Hydaſpes was a river of Perſia, and gives us a caution, not to confound this river with the Indian Hydaſpes: "L'hydaſpe étoit un fleuve de Perſe, "peu éloigné de la ville de Suſa, "l'une des capitales de la Perſe. Il "ne faut pas confondre ce fleuve "Hydaſpe avec un autre de même "nom, qui fut dans les Indes, le "terme des conquêtes d'Alexandre." I wiſh this learned father had favoured us with ſome good authority to ſupport what he ſays. The river meant by him ſeems to be the Choaſpes, which perhaps Virgil might with a poetical liberty, call the Hydaſpes of the Medes. This river riſing in Media flows through Suſiana, near the city Suſa, one of the capitals of the Perſian empire. The water of it was ſo very famous, that according to Plutarch, the Perſian kings would drink of no other. Ἔιτα τῶν μὲν Πέρσων βασιλέων κατηγορῶμεν, εἴγε δὴ ἀληθὲς, ὅτι τὸ τοῦ Χοάσπου μόνου ὕδωρ πίνοντες, ἄνυδρον αὐτοῖς τὴν ἄλλην ποιοῦσιν οἰκουμένην. The reader may find in Xenophon abundant inſtances

Obſervant. Rege incolumi mens omnibus una eſt:
Amiſſo rupere fidem; conſtructaque mella
Diripuere ipſae, et crates ſolvere favorum.
Ille operum cuſtos: illum admirantur, et omnes
Circumſtant fremitu denſo, ſtipantque frequentes;
Et ſaepe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
His quidam ſignis, atque haec exempla ſecuti

are ſo obſequious to their King. Whilſt the King is ſafe, they remain united; but when he is dead, they diſſolve their ſociety, pull down the fabrick of their honey, and tear in pieces the ſtructure of their combs. He is the guard of their works: him they admire, and ſurround with frequent ſhoutings, and croud about him; and often carry him on their ſhoulders, and for his Some being led by theſe appear-

ſake expoſe their bodies in war, and ſeek a glorious death by wounds. *ances, and following theſe examples,*

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inſtances of the extraordinary obedience which was paid by the Medes and Perſians to their monarch.

212. *Mens omnibus una eſt.*] *Eſt* is wanting in one of Dr Mead's manuſcripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuſcript.

219. *His quidem ſignis*, &c.] The Poet obſerves, that ſome Philoſophers, conſidering the great ſagacity of theſe inſects, have ſuppoſed them to partake of the divine mind; and hence takes occaſion to ſpeak of the Platonic ſyſtem of a ſoul animating the univerſe.

At the latter end of the ſecond book our Poet declares himſelf an admirer of Epicurus; and in this place he plainly follows the doctrines of Plato, in which he has been accuſed of inconſiſtency. But let it be obſerved, that he has not ſhewn himſelf attached to the whole Epicurean Philoſophy. The doctrine of that Philoſopher, which Virgil adopts, is, that happineſs conſiſts in a conſtant tranquillity of mind; and that a wiſe man ought to lay aſide the fear of death. He had indeed in his younger days been a more ſtrict follower of Epicurus, as we may gather from the ſixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aſide ſome of thoſe doctrines. The belief of a divine mind governing the univerſe, and of a future ſtate, plainly appears in this Georgick, and in the ſixth Aeneid. It may be objected, that he does not here propoſe the Platonic ſyſtem as his own opinion, becauſe he ſays only that *ſome* have advanced this doctrine. But then it muſt be conſidered, that he has put the ſame ſentiments in the mouth of Anchiſes, in the Elyſian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the Commentators are almoſt unanimouſly of opinion, that Virgil himſelf declares what he has ſaid of the future ſtate, in the ſixth Aeneid to be a fiction, which he plainly expreſſes by the paſſage of Aeneas through the ivory gate. But it ſeems improbable, that the Poet ſhould beſtow ſo much pains in compoſing that fine account of the infernal regions, ſhould take an opportunity of making ſo delicate a compliment to Auguſtus and the Roman people, and at laſt

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have said that the Bees are endowed with a part of the divine mind, and with aetherial influences. For their opinion is that the Deity passes through the whole.

Esse apibus partem divinae mentis, et haustus Aetherios dixere. Deum namque ire per omnes 220

NOTES.

conclude with giving them to understand, that there was no truth in what he had been saying. The transparent gate of horn was that through which the true shades were sent; and the opake gate of ivory served for the passage of false visions:

" Sunt geminae somni portae; quarum altera fertur
" Cornea, qua veris facilis datur exitus umbris:
" Altera candenti perfecta nitens elephanto;
" Sed falsa ad caelum mittunt insomnia manes."

Two gates of sleep there are: the one of horn,
Through which with ease the real fantoms pass;
With polish'd elephant the other shines,
Through which the Manes send false dreams to light.

Dr TRAPP.

Aeneas therefore being a solid body, and no real shade, was not sent out at the gate appropriated to true visions, but at that through which false visions, being bodies of a more dense substance than the true, were accustomed to pass:

" His ubi tum natum Anchises unaque Sibyllam
" Prosequitur dictis, portaque emittit eburna."

Here then the sire Anchises with his son,
And his prophetick guide, in such discourse
Confers; and sends them through the iv'ry gate.

Dr TRAPP.

Had he been let out at the horn gate, the whole must have been taken for a *Vision*, though a true one: but Aeneas being yet a living body, and no proper inhabitant of those regions, had been admitted, before the separation of his soul from his body, to converse with spirits, not in a vision, but in reality. The opake gate was therefore the most proper for the passage of a soul, whilst yet encumbred with a terestrial body.

220. *Partem divinae mentis.*] Horace uses an expression like this, for the human soul:

" —— —— —— Quin corpus onustum
" Hesternis vitiis *mentem* quoque
" praegravat una,
" Atque affigit humo *divinae particulum aurae.*"

221. *Deum namque ire per omnes*, &c.] We are informed by Plutarch, in his second book of the opinions of Philosophers, that all of them, except Democritus, Epicurus, and the rest, who assert the doctrine of a *vacuum* and atoms, held the universe to be animated "Οι μὲν ἄλλοι πάντες ἔμψυχον τὸν κόσμον καὶ σπερμοῖα διοικούμενον.

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Terraſque, tractuſque maris, caelumque profundum. *earth, the extent of the ſea, and*
Hinc pecudes, armenta, viros, genus omne ferarum, *the height of heaven. That*
Quemque ſibi tenues naſcentem arceſſere vitas. *hence the flocks, the herds, men,*
Scilicet huc reddi deinde ac reſoluta referri 225 *and all ſorts of wild beaſts, nay*
Omnia: nec morti eſſe locum, ſed viva volare *all creatures, at their birth drawn in their lives. That all of them, when diſſolved, are hither returned: that there is no place for death, that they fly alive among the ſtars,*

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κούμενον. Δημόκριτος δὲ καὶ Ἐπίκουρος καὶ ὅσοι τὰ ἄτομα εἰσηγοῦνται καὶ τὸ κενὸν, ἅμα ἔμψυχον, ἅμα φρονοῦν διοικεῖσθαι, φύσει δέ τινι ἀλόγῳ. This opinion of the ſoul of the univerſe is farther inculcated by our Poet, in the ſixth Aeneid:

" Principio caelum, ac terras, cam-
" poſque liquentes,
" Lucentemque globum lunae, Ti-
" taniaque aſtra
" *Spiritus* intus alit, totamque infuſa
" per artus
" *Mens* agitat molem, et magno ſe
" corpore miſcet."

Know firſt, that heav'n, and earth's compacted frame,
And flowing waters, and the ſtarry flame,
And both the radiant lights, one common ſoul
Inſpires, and feeds, and animates the whole.
This active mind *infus'd thro' all the ſpace,*
Unites and mingles with the mighty maſs. DRYDEN.

Thus alſo Aeſchylus:

Ζεὺς ἰσθι αἰθὴρ, ζεὺς δὲ γῆ, ζεὺς δ' οὐρανὸς,
Ζεύς τοι τὰ πάντα·

and Lucan,

" Jupiter eſt quodcunque vides, quo-
" cunque moveris."

224. *Arceſſere vitas.*] Pierius found *accerſere* in ſome ancient manuſcripts. In one of Dr Mead's it is *acceſſere.* The King's manuſcript has *vitam* inſtead of *vitas.*

225. *Ac reſoluta.*] In the King's manuſcript it is *ad reſoluta:* in one of Dr Mead's it is *aere ſoluta.*

226. *Nec morti eſſe locum.*] According to Plutarch, it was the opinion of Pythagoras and Plato, that the ſoul did not die, but that, when it left the body, it returned to the kindred ſoul of the univerſe: the Stoicks thought the ſouls of the ignorant periſhed with their bodies; and that thoſe of the wiſe endured till the conflagration. Democritus and Epicurus were of opinion, that the ſoul and body died together: Pythagoras and Plato held, that the irrational part periſhed, but not the rational; the ſoul being (though not God himſelf yet) the work of the eternal God: Πυθαγόρας, Πλάτων ἄφθαρτον εἶναι τὴν ψυχὴν· ἰξιοῦσαι γὰρ εἰς τὸ τοῦ παντὸς ψυχὴν ἀναχωρεῖν φρὸς τὸ ὁμογενές· οἱ Στωϊκοὶ, ἰξιοῦσαν τῶν σωμάτων ὑποφίρεσθαι, τὴν μὲν ἀσθενεστέραν ἅμα τοῖς συγκρίμασι γυίσθαι· (ταύτην δὲ εἶναι τῶν

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and rise up to the high heavens.
If at any time you would open their auguſt manſion, and the honey preſerved in their treaſuries, firſt gargle your mouth with water and ſpirt it out, and drive in perſecuting ſmoak with your hand. Twice do they compreſs the plenteous honey; there are two ſeaſons of taking it, one as ſoon as the Pleiad

Sideris in numerum, atque alto ſuccedere cælo,
Si quando ſedem auguſtam, ſervataque mella
Thesauris relines; prius hauſtu ſparſus aquarum
Ora fove, fumoſque manu prætende ſequaces.
Bis gravidos cogunt fœtus, duo tempora meſſis,

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τῶν ἀπαιδεύτων) τὴν δὲ ἰσχυροτέραν, οἷα δὴ περὶ τοὺς σοφοὺς, καὶ μέχρι τῆς ἐκπυρώσεως. Δημόκριτος, Ἐπίκουρος, φθαρτὴν, τῷ σώματι συνδιαφθειρομένην. Πυθαγόρας, Πλάτων, τὸ μὲν λογικὸν, ἄφθαρτον, (καὶ γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ' ἔργον τοῦ ἀϊδίου θεοῦ ὑπάρχειν) τὸ δὲ ἄλογον, φθαρτόν.

227. *Succedere.*] Pierius found *ſe condere* in the Roman manuſcript.

228. *Si quando*, &c.] In this paragraph the Poet ſpeaks of the two ſeaſons of taking the honey, and of the paſſionate temper of the Bees.

Auguſtam.] Moſt Editors read *anguſtam*, as Pierius found in the Lombard and in ſome other manuſcripts. It is *anguſtam* alſo in all the manuſcripts which I have collated, except one of Dr Mead's. But Servius, Grimoaldus, Paul Stephens, Heinſius, Schrevelius, and Maſvicius read *auguſtam*. It is *auguſtam* alſo in the old Nurenberg edition, and in two old editions printed at Venice *in folio*, in 1475 and 1476.

229. *Prius hauſtu ſparſus aquarum ora fove.*] This paſſage is very variouſly read. Servius, Grimoaldus, Heinſius, Ruæus, Maſvicius, and ſome others, approve the reading which I have followed. Both Dr Mead's manuſcripts have *hauſtus* and *ore fove*, which are admitted by the three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius ſays *ſparſus* is uſed for *ſpargens*, one participle for another, which is not unuſual among the Poets. The conſtruction therefore will be *Prius fove ora hauſtu aquarum ſpargens*, *Firſt gargle your mouth with water ſpirting it.* The ſame Commentator obſerves that ſome read *ore fave*, an expreſſion uſed by the ancients to command a religious ſilence, as *ore favete omnes* in the fifth Aeneid, and *favete linguis* in Horace. According to this interpretation the ſenſe will be, *Firſt ſprinkling them with a draught of water, obſerve ſilence.* In one of the Arundelian manuſcripts it is *ore fare*, which I ſuppoſe was intended for *ore fave.*

230. *Fumoſque manu prætende ſequaces.*] It is a cuſtom to drive Bees with ſmoak. Columella ſpeaks largely on this ſubject.

231. *Fœtus.*] The Commentators agree, that by this word not the young Bees but the honey is meant.

Duo tempora meſſis.] The Poet ſeems to follow Ariſtotle, who ſays there are two ſeaſons of making honey, in the ſpring and in autumn: Τῇ δὲ τοῦ μέλιτος ἐργασίᾳ δύο καιροὶ εἰσιν, ἔαρ καὶ μετόπωρον. Varro mentions three ſeaſons; the firſt

at

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Taygete simul os terris ostendit honestum — *Taygete has shown her beauteous face to the earth,*

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at the rising of the Pleiades, the second about the latter end of summer, before the whole constellation Bootes rises, the third after the setting of the Pleiades: "Eximendorum "favorum primum putant esse "tempus vergiliarum exortu; secun- "dum aestate acta, ante quam totus "exoriatur arcturus; tertium post "vergiliarum occasum." Columella mentions the twenty-second or twenty-third of April, and the twenty-ninth of June: "Tertio calendas "Julii ventosa tempestas. His die- "bus eadem quae supra. Sed et vi- "ciam in pabulum secare oportet "... alvos castrare, quas subinde "nono quoque aut decimo die ad ca- "lendas Maias considerare et curare "oportet." Pliny speaks of May and July: "Dies status inchoandi, "ut quadam lege naturae, si scire aut "observare homines velint, trigesi- "mus ab educto examine: fereque "Maio mense includitur haec vinde- "mia. Alterum genus est mellis "aestivi, quod ideo vocatur horaeum, "a tempestivitate praecipua, ipso "sirio explendescente post solstitium "diebus triginta fere." Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one of the Pleiades: see the notes on book I. ver. 138, and 221.

The Pleiades rise with the sun on the twenty second of April, according to Columella: "Decimo calen- "das Maias Vergiliae cum sole ori- "untur."

I cannot help observing in this place, that Addison in his translation, has given warmth and lustre to the Pleiades:

"Twice in the year their flow'ry
"toils begin,
"And twice they fetch their dewy
"harvest in;
"Once when the lovely Pleiades
"arise,
"And add *fresh lustre to the summer*
"*skies*;
"And once when hast'ning from the
"watry sign
"They quit their station, and for-
"bear to shine."

And yet, in his letter from Italy, he represents them as a northern constellation:

"We envy not the warmer clime,
"that lies
"In ten degrees of more indulgent
"skies,
"Nor at the coarseness of our hea-
"ven repine,
"Tho' o'er our heads the *frozen*
"*Pleiads* shine."

But the Pleiades do not shine over our heads, but over those of the Egyptians and Indians. I believe the Pleiades being called the seven stars, occasioned this ingenious author to mistake them for the seven stars called Charles's wain, which do indeed shine over our heads, and may be called frozen, being so near the pole.

233. *Oceani*

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and has spurned the despised waters of the ocean: or when the same star, flying from the constellation of the watry fish,

Pleias, et oceani spretos pede reppulit amnes:
Aut eadem sidus fugiens ubi piscis aquosi

NOTES.

233. *Oceani amnes.*] Thus Homer ἐπὶ ὠκεανοῖο.

234. *Aut eadem,* &c.] It has been already observed, in the note on book I. ver. 221, that the morning setting of the Pleiades is about the latter end of October, or beginning of November.

Sidus fugiens ubi piscis aquosi.] The Commentators are greatly divided about the constellation, which the Pleiades are here said to avoid. Servius affirms it is the southern fish, that receives the water of Aquarius in his mouth, in which he is followed by May:

"*Againe when she the southern fish*
"*doth fly,*
"*To winter seas descending heavily:*"

Catrou says it is the constellation *Piscis:* "fuyant la présence du signe "des poissons." He observes in his note, that the Pleiades set before the Fish arise: "Les Pléiades se cou-"chent avant que le signe des pois-"sons se leve." La Cerda was of the same opinion, but he says he will not dispute with any one, who shall suppose it to be the Dolphin. Ruaeus contends that the *Hydra* is meant, which seems to follow the Pleiades, and hang over them. Dryden says it is the Scorpion:

"Again when their affrighted quire
"surveys
"The wat'ry Scorpion mend his
"pace behind,
"With a black train of storms and
"winter wind,
"They plunge into the deep, and
"safe protection find."

The setting of the Pleiades is confessed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day Columella says they set in the morning, and according to the same author, winter begins the next. This agrees very well with their descending into the wintery waters. Now we may reasonably suppose, that the constellation which they avoid, is one that rises in the morning about the same time, or soon after they set. The Scorpion, according to Columella, rises on the thirteenth of December: "Idibus Decembris Scorpio totus "mane exoritur." This is in favour of Dryden, only I can see no reason for calling the Scorpion by the name of *piscis aquosus.* The Scorpion is no fish, nor is it's usual habitation in the water. The Dolphin rises on the twenty-seventh of December: "Sex-"to calendas Januarias Delphinus "incipit oriri mane." The sun does not enter Aquarius till the middle of January, nor Piscis till the middle of February. The Dolphin therefore seems to be the constellation meant, as it rises sooner after the setting of the Pleiades, than any other fish delineated on the sphere. As for the Hydra,

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Triſtior hybernas cælo deſcendit in undas.
Illis ira modum ſupra eſt, laeſaeque venenum
Morſibus inſpirant, et ſpicula caeca relinquunt
Adfixae venis, animaſque in vulnera ponunt.
Sin duram metues hyemem, parceſque futuro,
Contuſoſque animos, et res miſerabere fractas;
At ſuffire thymo, ceraſque recidere inanes

deſcends mournfully into the waters of winter. They are wrathful above meaſure, and if they are offended they breathe venom into their ſtings, and leave their hidden darts fixt to the veins, and part with their lives in the wounds that they inflict. But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken ſtrength, and ruined affairs, yet who would heſitate to fumigate them with thyme, and cut away the empty wax?

NOTES.

Hydra, which Ruaeus thinks is the conſtellation intended, I cannot think Virgil would call it a fiſh.

236. *Illis ira modum ſupra eſt.*] He now aſſigns a reaſon for ſpirting water and ſmoaking them: becauſe otherwiſe, being animals of ſtrong reſentment, they would revenge their quarrel on the perſon who ſhould offer to aſſail them.

Pierius found *ſuper* inſtead of *ſupra* in ſome ancient manuſcripts.

238. *Adfixae venis.*] Pierius found *adfixa venis* in a very ancient manuſcript, and *adnixae venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuſcripts, and *adfixa in venis* in the other, making *affixa* to agree with *ſpicula*, which is not amiſs.

Animaſque in vulnera ponunt.] So I read with one of the Arundelian manuſcripts, and Heinſius. Pierius found the ſame in the Roman, and other manuſcripts. The common reading is *vulnere*.

It is ſaid to be a vulgar error, that Bees looſe their lives with their ſtings.

239. *Sin duram metues*, &c.] The Poet now proceeds to ſpeak of the manner in which thoſe hives ſhould be treated, where the honey is not taken, but left to ſupport the Bees in winter, and mentions the plagues that infeſt them.

Metues.] Pierius found *metuens* in ſome ancient manuſcripts. It is *metuens* alſo in the King's manuſcript.

240. *Contuſoſque.*] In the King's manuſcript it is *concuſſoſque*.

Miſerabere.] In the King's manuſcript it is *miſerabile*.

241. *At ſuffire thymo.*] Pierius found *aut* in ſome of the old manuſcripts.

The ſenſe ſeems to be, tho' you think fit not to benefit yourſelf by depriving them of their honey, *yet* it will be worth the while to take ſome pains about preſerving them.

This fumigation is recommended alſo by other authors. Varro ſays it ſhould be twice or thrice in a month, during the ſummer: "Ver-"no tempore et aeſtivo fere ter in "menſe mellarius inſpicere debet "fumigans leviter eas, et a ſpurci-"tiis purgare alvum, et vermiculos "ejicere."

Ceraſque recidere inanes.] Servius ſeems to underſtand the Poet to mean, that ſome wax ſhould be cut into ſmall pieces, and given the Bees for nouriſhment; in which he is followed by May:

"Give

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for often the ſtalking lizard has eaten the combs, and the chambers are full of beaſts that avoid the light, the drone alſo that ſits without labouring at the repaſt belonging to another, or the fierce hornet has engaged them with unequal arms, or the dreadful race of moths, or the ſpider, hated by Minerva, hangs her looſe nets at their doors. The more they are exhauſted, the more pains

Quis dubitet? nam ſaepe favos ignotus adedit
Stellio, et lucifugis congeſta cubilia blattis,
Immuniſque ſedens aliena ad pabula fucus,
Aut aſper crabro imparibus ſe immiſcuit armis; 245
Aut dirum tineae genus, aut inviſa Minervae
Laxos in foribus ſuſpendit aranea caſſes.
Quo magis exhauſtae fuerint, hoc acrius omnes

NOTES.

"Give them cut waxe."

But he is certainly to be underſtood of taking away the ſuperfluous wax, leſt the empty cells ſhould afford room for noxious animals. Thus Columella: "Higinius quidem in eo "libro, quem de apibus ſcripſit; "Ariſtomachus, inquit, hoc modo "ſuccurrendum laborantibus exiſti-"mat: Primum, ut omnes vitioſi "favi tollantur, et cibus ex integro "recens ponatur: deinde ut fumi-"gentur."

242. *Ignotus ſtellio.*] The *ſtellio* is a ſmall ſpotted lizard, called alſo a *ſwift*. The Poet calls it *ignotus*, becauſe of it's creeping into holes and corners.

Adedit.] Pierius found *adhaeſit* in the Roman manuſcript, which he takes to be a corrupt reading.

243. *Et.*] *Et* is left out in ſome editions; but Pierius ſays it is retained in all the ancient manuſcripts.

Lucifugis blattis.] The *blatta* is an inſect ſomething like a beetle: ſome take the cock-roch to be the *blatta*. They are called *lucifugae*, becauſe they do not appear by daylight.

245. *Crabro.*] The hornet is an inſect like a waſp, but twice as big.

Imparibus armis.] This inſect is too large and ſtrong, for the Bees to encounter with it.

Immiſcuit.] In one of Dr Mead's manuſcripts it is *miſcuit*.

246. *Dirum tineae genus.*] Many read *durum*: but Pierius found *dirum* in moſt of the ancient manuſcripts. In the King's, the Bodleian, and in one of the Arundelian manuſcripts it is *durum*. But *dirum* is generally received. Either of theſe readings ſeems to be good.

The *tinea* is the moth, that eats garments and many other things.

Inviſa Minervae aranea.] Arachne, a Lydian maid, diſputed with Minerva the preference in weaving tapiſtry. Arachne performed her work to admiration. But as ſhe had repreſented in it the crimes of ſeveral of the Gods, Minerva in a rage deſtroyed it: at which Arachne, being grieved, hanged herſelf. The Goddeſs in compaſſion changed her to a ſpider. This fable is related in the fifth book of Ovid's Metamorphoſes.

Servius and other Grammarians obſerve, that we ought to write *araneus*, in the maſculine gender: but both Virgil and Ovid uſe *aranea*.

248. *Quo magis exhauſtae*, &c.] It has been obſerved by the writers on

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Incumbent generis lapsi sarcire ruinas
Complebuntque foros, et floribus horrea texent.
Si vero, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo,
Quod jam non dubiis poteris cognoscere signis;
Continuo est aegris alius color: horrida vultum
Deformat macies; tum corpora luce carentum
Exportant tectis, et tristia funera ducunt.
Aut illae pedibus connexae ad limina pendent,
Aut intus clausis cunctantur in aedibus omnes,
Ignavaeque fame et contracto frigore pigrae.

will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers. But, seeing life afflicts Bees also with our misfortunes, if their bodies shall languish with a sad disease, which you may know by certain signs; immediately the sick change their colour; a horrid leanness deforms their countenances; then they carry the bodies of the dead out of their houses, and make mournful processions. Or else they hang at the entrance with clinging feet, or all of them loiter within their closed up doors, being faint with hunger, and sluggish with contracted cold.

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on Agriculture, that if the Bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loss.

251. *Si vero*, &c.] He speaks of the diseases of Bees, and the remedies for them, whence he takes occasion to give a beautiful description of a plant, which he calls *Amellus*.

According to Pierius, the oblong manuscript has *sin* instead of *si*.

254. *Horrida vultum deformat macies.*] In one of the Arundelian manuscripts it is *difformat*.

Varro observes, that a rough look is a sign that the Bees are sick, unless it is about the time of their beginning to work; for then they look rough with labour, and grow lean: "Minus valentium signa si sunt pi- "losae et horridae, ut pulverulentae, "nisi opificii eas urget tempus: tum "enim propter laborem asperantur, "ac macescunt."

256. *Tristia funera ducunt.*] Aristotle only says the Bees bring out those which die in the hive: Τὰς δ' ἀποθνησκούσας τῶν μελιττῶν ἐκφορίζουσιν ἔξω. Pliny says they acccompany the dead bodies after the manner of a funeral procession: "Quin et "morbos suapte natura sentiunt. "Index eorum tristitia torpens, et "cum ante fores in teporem solis "promotis aliae cibos ministrant, "eum defunctas progerunt, fune- "rantiumque more comitantur exe- "quias." Dryden has amplified what the Poet says of the funeral procession:

"And crowds of dead that never
"must return
"To their lov'd hives, in decent
"pomp are borne:
"Their friends attend the herse,
"the next relations mourn."

257. *Pedibus connexae.*] "I do "not think that a *cluster* is meant in "this place, which is afterwards "mentioned as a sign of joy: it "seems rather to be meant of a few "Bees, which being either dead or "faint, hang by their feet about the "entrance." RUAEUS.

260. *Trac-*

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Then a deeper ſound is heard, and they make a drawling hum; as when a cold ſouth-wind ſometime ruſtles in the woods, or the troubled ſea murmurs at the reflux of the waters, or as fire roars up in a pent up furnace. In this caſe I would adviſe to burn ſtrong ſcented galbanum, and to put in honey thro' canals of reed, ſoftly

Tum ſonus auditur gravior, tractimque ſuſurrant;
Frigidus ut quondam ſylvis immurmurat auſter;
Ut mare ſollicitum ſtridet refluentibus undis,
Aeſtuat ut clauſis rapidus fornacibus ignis.
Hic jam galbaneos ſuadebo incendere odores,
Mellaque arundineis infere canalibus, ultro

ferre

NOTES.

260. *Tractimque.*] In the Bodleian manuſcript it is *tractuque.*

Frigidus ut quondam, &c.] For the epithet *frigidus*, ſee the note on book III. ver. 279. For *quondam*, ſee the note on book III. ver. 99.

Theſe three ſimilies are taken from the fourteenth Iliad:

Οὔτε θαλάσσης κῦμα τόσον βοάα ποτί χέρσον
Πωτόθεν ὀρνύμενον πνοιῇ βορέω ἀλεγεινῇ,
Οὔτε πυρὸς τόσσον γε ποτὶ βρόμος αἰθομένοιο,
Οὔρεος ἐν βήσσῃς ὅτε τ' ὤρετο καίμενον ὕλην.
Οὔτ' ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
Ἠπύει, ὅσσ' μάλιστα μέγα βρέμεται καλαπαθαίνων.

"Not half ſo loud the bellowing
"deeps reſound,
"When ſtormy winds diſcloſe the
"dark profound;
"Leſs loud the winds, that from
"th'Aeolian hall
"Roar thro' the woods, and make
"whole foreſts fall;
"Leſs loud the woods, when flames
"in torrents pour,
"Catch the dry mountain, and it's
"ſhades devour."

Mr POPE.

Here, as Mr Pope obſerves, Virgil has beautifully ſoftened theſe ſimilies, and, by a kind of parody, applied them to the buzzing of a Bee-hive.

Sylvis.] Pierius found *ſylvas* in the Lombard manuſcript.

262. *Ut.*] Pierius found *aut* in the Medicean manuſcript. It is *aut* alſo in the King's manuſcript. But *ut* is certainly the true reading.

264. *Hic.*] In the King's, and in one of Dr Mead's manuſcripts, it is *hinc.*

Galbaneos odores.] See the note on book III. ver. 415.

Columella has mentioned Galbanum and the other medicines here ſpoken of, which he ſeems to borrow from Virgil: "Nec non etiam "ille morbus maxime eſt conſpicuus, "qui horridas contractaſque carpit, "cum frequenter aliae mortuarum "corpora domiciliis ſuis efferunt, "aliae intra tecta, ut in publico "luctu, moeſto ſilentio torpent. Id "cum accidit, arundineis infuſi ca-"nalibus offeruntur cibi, maxime "decocti mellis, et cum galla vel "arida roſa detriti. Galbanum eti-"am, ut ejus odore medicentur, in-"cendi convenit, paſſoque et defruto "vetere feſſas ſuſtinere."

265. *Mella.*] We learn from the paſſage juſt now cited from Columella, that the honey ſhould be boiled.

267. *Tun-*

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Hortantem, et feſſas ad pabula nota vocantem.
Proderit et tunſum gallae admiſcere ſaporem,
Arenteſque roſas, aut igni pinguia multo
Defruta, vel pſythia paſſos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Eſt etiam flos in pratis, cui nomen amello

perſuading the weary Bees, and inviting them to their well known food. It will be of ſervice alſo to add the taſte of pounded galls, and dried roſes, or wine thickened over the fire, or raiſins from the Pſythian wine, and Cecropian thyme, and ſtrong ſmelling centaury. We alſo have a flower in the meadows, which the country people call Amellus.

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267. *Tunſum.*] It is *tonſum* in the Bodleian, and in one of Dr Mead's manuſcripts, and in ſeveral of the old editions.

Gallae.] The gall is an excreſcence or neſt of an inſect, formed on the oaks in Italy, after the ſame manner that oak-apples are in England. All parts of the oak, eſpecially the galls, are aſtringent, they are very proper therefore for the purging, to which Bees are ſubject in the ſpring, occaſioned by their feeding greedily upon ſpurge after their winter penury, according to Columella: "Maximus autem annuus earum "labor eſt initio veris, quo tithymalli floret frutex, et quo ſameram ulmi promunt: namque ſicut "novis pomis, ita his primitivis floribus illectae, avide veſcuntur poſt "hybernam famem, nil alioquin citra ſatietatem, tali nocente cibo, "quo ſe cum affatim repleverint, "profluvio alvi, niſi celeriter ſuccurritur, intereunt: nam et tithymallus majorum quoque animalium ventrem ſolvit, et proprie "ulmus apium."

Admiſcere.] In the King's manuſcript it is *immiſcere*.

268. *Arenteſque.*] In one of Dr Mead's manuſcripts it is *ardenteſque*, which is manifeſtly wrong.

269. *Pſythiae paſſos de vite racemos.*] See the note on book II. ver. 93.

270. *Cecropiumque thymum.*] See the notes on ver. 112, and 177.

Grave olentia centaurea.] Lucretius has *triſtia centaurea*. This herb was ſo called from the Centaur Chiron, who was ſaid to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea cu-"ratus dicitur Chiron cum Hercu-"lis excepti hoſpitio pertractanti ar-"ma, ſagitta exciditſet in pedem, "quare aliqui Chironion vocant." There are two ſorts of centaury, the greater and the leſs, which have no other ſimilitude, than in the bitterneſs of their taſte. The greater is cultivated in gardens, the leſs grows wild in England in many places, and is the beſt known.

271. *Eſt etiam flos in pratis*, &c.] I think we may venture to affirm, that the plant here deſcribed is the *Aſter atticus*, or purple Italian Starwort. But let us ſee how Virgil's deſcription agrees with the *Aſter atticus*. Ray ſays it is common in the uncultivated vallies of Italy, Sicily, and Narbonne. "Naſcitur "incultis et aſperis convallibus, in "Italia, Sicilia, et Gallia Narbo-

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The herb is very easy to be found, for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded

Fecere agricolae, facilis quaerentibus herba. 272
Namque uno ingentem tollit de cespite sylvam,
Aureus ipse; sed in foliis, quae plurima circum

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"nensi passim obvius." Therefore it is very easy to be found, *facilis quaerentibus herba.* The root *consists of a great bunch of fibres*, as I have rendered *uno de cespite*, for I take *cespes* in this place not to signify the earth, or turf, but *radix cespitosa*, a root whose fibres are thick matted together, so as to form a kind of turf. *Non de terra, sed de radice*, says Philargyrius. From this root arise a vast number of stalks, which Virgil poetically calls a great wood, *ingentem sylvam.* The flower is of that sort which Botanists call a radiated discous flower: the disk is yellow, and the ray purple. To make this plain to those who are not acquainted with Botany, I have added a figure of this plant. A, represents the yellow disk, which Virgil calls the flower itself; *aureus ipse.* B, represents the rays or purple leaves which surround the flower; *foliis, quae plurima circumfunduntur, violae sublucet purpura nigra.*

Cui nomen amello.] He uses the dative case here after the manner of the Greeks; as in other places, "Cui nomen Iulo," and "Cui "Remulo cognomen erat."

272. *Fecere agricolae.*] The Poet tells us *Amellus* is a rustick name, not that by which it was known at Rome, and among the writers of Natural History.

273. *Uno.*] It is *imo* in one of Dr Mead's manuscripts, and in several old printed editions, and in most manuscript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipse*, &c.] Virgil plainly speaks of the flower, as being golden or yellow, which Columella mistook, not being acquainted with this herb himself; for he makes it a yellow shrub with purple flowers. "Optime tamen facit amelli radix, "cujus est frutex luteus, purpureus "flos." Ruaeus rightly interprets this description of Virgil: "Quippe "uno e cespite erigit magnam co- "piam caulium: aureus ipse *est*, *sed* "purpura violae nigricantis sublucet "in foliis, quae multa in orbem "ambiunt floscula." But our Translators have greatly erred: for May represents the leaves of the stalk as being purple:

"For from one roote he spreads a
"wood of boughes,
"*Whose many leaves*, although the
"flower be gold,
"Black violets dimme purple colous
"hold."

Addison has very much deviated from the sense of his author:

"A mighty spring works in it's root,
"and cleaves
"The sprouting stalk, and shews it-
"self in leaves;

"The

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After Atticus.

B. Cole sculp

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Funduntur, violae ſublucet purpura nigrae.
Saepe deum nexis ornatae torquibus arae.
Aſper in ore ſapor. Tonſis in vallibus illum
Paſtores, et curva legunt prope flumina Mellae.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone caniſtris.

with a great number of leaves, which are purple, like violets. The altars of the gods are often adorned with wreaths of the ſame flowers. It has a bitteriſh taſte. The ſhepherds gather it in the open vallies, and near the winding ſtream of the river Mella. Boil the roots of this herb in the beſt flavoured wine, and place baſkets full of them before the door of the hive.

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"The flow'r itſelf is of a golden
"hue,
"The leaves inclining to a darker
"blue.
"The leaves ſhoot thick about the
"flow'r, and grow
"Into a buſh, and ſhade the turf
"below."

Dryden took the *folia quae plurima circumfunduntur* to be the branches of the plant:

"For from one root the riſing ſtem
"beſtows
"A wood of leaves, and *vi'let pur-*
"*ple boughs:*
"The flow'r itſelf is glorious to be-
"hold,
"And ſhines on altars like refulgent
"gold."

Dr Trapp ſuppoſes the ſtem to be golden, and the leaves to be purple:

"For from one turf a mighty grove
"it bears:
"It's *ſtem of golden hue*, but in it's
"*leaves*,
"Which copious round it ſprout,
"the purple teint
"Of deep-dy'd violets more gloſſy
"ſhines."

275. *Violae nigrae.*] The common violet. It is called black, from it's dark purple colour. Thus Theocritus: ἢ τὸ ἴον μέλαν ἐστί.

277. *Tonſis in vallibus.*] Servius interprets this *non ſylveſis.* "Unde, "*ſays he*, eſt contra intonſi montes." La Cerda takes it to mean *after mowing*: "Cum valles jam ſunt "tonſae, et demeſſae ſegetes." Servius's ſenſe agrees beſt with the account which Ray gives of the place where it grows. Ruaeus follows La Cerda, rendering this paſſage *in pratis demeſſis.* Dr Trapp adheres to this interpretation:

"— — — — — the ſwains,
"In new mow'd vales, near Mel-
"la's winding ſtream
"Gather this herb."

Tho' perhaps it may mean *in vallies where cattle have grazed*; for *tondeo* is uſed for grazing; as "Tondent "dumeta juvenci."

278. *Flumina Mellae.*] One of the Arundelian manuſcripts, and the Cambridge manuſcript have it *Amellae.* La Cerda reads *Melae.* There are ſeveral rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone.*] Pierius tells us that it is *expone* in the Roman, and ſome other manuſcripts.

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But if the whole flock shall fail any one on a sudden, and he shall not know how to repair his loss by a new family, it will be time to unfold the memorable discovery of the Arcadian master, and how by slaying bullocks Bees have often been produced from their corrupted gore, I shall mention the whole story at large, tracing it back from it's first source. For where the happy nation of Pellaean Canopus

Sed si quem proles subito defecerit omnis, 281
Nec, genus unde novae stirpis revocetur, habebit;
Tempus et Arcadii memoranda inventa magistri
Pandere, quoque modo caesis jam saepe juvencis,
Insincerus apes tulerit cruor, altius omnem 285
Expediam prima repetens ab origine famam.
Nam qua Pellaei gens fortunata Canopi

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281. *Sed si quem proles*, &c.] The Poet having already spoken of the ways of driving noxious animals from the Bees, and of the method of curing their diseases, now proceeds to describe the manner after which the total loss of them may be repaired, which he tells us was practised by the Egyptians.

Si quem.] Pierius found *siquidem* in the Medicean and other ancient manuscripts. I find it also in the Bodleian, and in one of the Arundelian manuscripts, and in some printed editions.

283. *Arcadii magistri.*] The Arcadian master is Aristaeus. See the note on ver. 317.

287. *Nam qua Pellaei*, &c.] These seven verses have greatly exercised the skill of the Commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three first lines, describes Egypt; and in the rest, Persia. That the three first relate to Egypt, is universally agreed: the difficulty consists in solving the other. He takes the *amnis devexus ab Indis* to be the Indus, to which Ptolomy has assigned seven mouths, as well as to the Nile. Now as the Indus does without doubt descend from the Indians properly so called, as it really presses the borders of Persia, and as it has seven mouths, he thinks it agrees better with the Poet's description than the Nile, between which and Persia all Arabia is interposed. As for ver. 291, he gets clear of that, by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin also understands the Poet to speak of the Indus, but retains the verse which La Cerda rejects. He observes, that there was an Island called Prasiane, formed by the mouths of the Indus, as the Delta was by those of the Nile. He derives the Name of Prasiane from πράσιος, *viridis*, and thence imagines, that Virgil meant this island by *viridem Aegyptum*. Huet opposes his learned countryman, and understands the whole passage to relate to Egypt. As for the Nile being derived from India, he tells us it was the universal opinion of the Antients, that this river rose in India, which he confirms by the authority of Alexander, who thought he had found the source of the Nile, when he arrived at the Indus. Ruaeus also rejects the Indus, interpreting the whole passage concerning the Nile, deriving it from the Ethiopians, who were called

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Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura faſelis;

288 *inhabits the banks of the Nile, ſtagnating with it's overflowing waters, and is carried round about it's own fields in painted gallies:*

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ſed Indians by the Ancients. He interprets

"*Quaque pharetratae vicinia Per-*
"*ſidis urget,*

"where the countries bordering on "the quivered Perſians touch E-"gypt." Theſe countries, he ſays, are Arabia, Syria, *&c.* all which are comprehended by the Poet under the name of Perſia, becauſe they were all ſubdued by Cyrus, and his ſon Cambyſes. Catrou propoſes a new ſolution of this difficult paſſage. He ſuppoſes Virgil to mean the whole courſe of the Nile, the lower Egypt in the three firſt verſes, the upper Egypt in the two next, and the ſource of the Nile in the two laſt, concluding with ver. 294, which plainly ſhews that the Poet intended to deſcribe only one country. For my own part, I take Virgil by all that he has here ſaid, to mean only a deſcription of the Delta, or lower Egypt. Canopus is the weſt angle of that triangular region, Peluſium is the eaſt angle, being neareſt to Perſia, and the ſouth angle is the point, where the Nile is divided, to form the Delta. I ſhall endeavour to explain what has been ſaid, in the following notes on the particular expreſſions.

Pellaei Canopi.] Strabo tells us, that this city was ſo called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *ſtadia* diſtant from Alexandria: Κάνωβος δ' ἐστὶ πόλις ἣν εἴποισι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας σπίζῃ ἰοῦσιν, ἐπωνυμος Κανάβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος ἀυτόθι. Pella, according to the ſame author, was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων τὴν Φιλίππου, καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the moſt conſiderable mouths of the Nile, being the neareſt to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil deſcribes the weſt ſide of the Delta, by calling it the Pellaean Canopus, on account of the neighbourhood of Alexandria.

Gens fortunata.] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuſo ſtagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raiſed by art, which at that time have the appearance of ſo many iſlands: Ἐν δὲ ταῖς ἀναβάσεσι τοῦ Νείλου, καλύπτεται πᾶσα, καὶ σπλαγίζει, πλὴν τῶν οἰκήσεων· αὗλαι δ' ἐπὶ λοφων αὐλοφυῶν, ἢ χωμάτων ἰδρυνται, πόλεως τὶ ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν ὑπόῤῥοιθον ὄψιν.

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and where the river that flows down even from the sun-burnt Indians presses the borders of quivered Persia, and fertilises green Egypt with black ooze,

Quaque pharetratae vicinia Persidis urget, 290
Et viridem Aegyptum nigra foecundat arena,

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290. *Pharetratae vicinia Persidis.*] The Persians were famous for riding, hunting, and shooting arrows. We are not to understand the Poet in this place, as speaking of Persia strictly so called, which was bounded on the west by Susiana and Media, on the north by Parthia, on the east by Caramania, and on the south by the Persian gulph, but of the empire of those people, extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the east by the *mare erythraeum*, on the north by the Black-sea, on the west by Cyprus and Egypt, and on the south by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἕω μὲν, ἡ ἐρυθρὰ θάλαττα· πρὸς ἄρκτον δὲ, ὁ Εὔξεινος πόντος· πρὸς ἑσπέραν δὲ, κύπρος καὶ Αἴγυπτος· πρὸς μεσημβρίαν δὲ Αἰθιοπία. Here then we see plainly how the Nile may press the borders of Persia, since the Persians had extended their dominion as far as to Egypt. The Poet had before spoken of the west side of the Delta under the name of Canopus: and now he expresses the east side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians. Catrou finds some colonies of Persians seated on each side of the upper Egypt, which he thinks the Poet means in this verse.

291. *Viridem Aegyptum.*] Hardouin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another observation, that Virgil does not use to be guilty of such tautology, as to make a double description of the same place, he concludes, that the Poet must speak of two different countries. Then finding mention in Pliny of a triangular island at the mouth of the Indus, he ventures to affirm, that Virgil meant this island by *viridem Aegyptum*, because it resembled the lower Egypt or Delta, in it's triangular shape, and that the epithet *viridis* is only a translation of Prasiane. But *viridis* is by no means a cold epithet for Egypt, being very proper to express the great fertility of that country, when overflowed by the Nile. As for the island Prasiane, Pliny does not say it is triangular. I do not find any mention of it, except in the twentieth chapter of the sixth book, where he says it is a very large island, and that there is another near it named Patale: "Ampliſſimam in-"sulam efficiens, quae Prasiane no-"minatur, et aliam minorem quae "Patale." As for Patale, he says in the next chapter, that it is triangular: "Sed ante sunt aliae, Patale, "quam significavimus, in ipsis fau-"cibus Indi triquetra figura ccxx. "M. pass. latitudine." But he no where says any thing of it's greenness or fertility. And to me it appears a great violence to make Virgil call two Indian islands *green Egypt*, because one of them resembles it in shape, and the other is derived from a Greek word signifying *green*; which etymology

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Et diversa ruens septem discurrit in ora 292 *and pouring along divides it's self into seven mouths.*

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etymology however is not very certain, since the learned Father himself confesses in another place, that Prasiane is derived from the name of the inhabitants, who were called Prasii: "Prasiane, a Prasiis, Indi "amnis accolis, quorum ditionis "fuit, nomen invenit." As for the imaginary tautology, it has been observed already, that Virgil does not describe the same place twice; but only distinguishes Egypt, by describing the two sides of the triangle, within which it is contained.

Nigra arena.] La Cerda thinks these words are a proof, that Virgil did not mean Egypt, because the soil of the Nile is ooze, and not sand. But *arena* is frequently used for any sort of soil; and besides it has been observed by travellers of the best credit, that the natural soil of Egypt is sand.

292. *Septem discurrit in ora.*] The seven mouths of the Nile are so very famous, and so frequently spoken of, that it may seem unnecessary to say any thing here concerning them. But as the sense of this passage very much depends on a right understanding of the form of the lower Egypt, I shall follow the description given of it by Strabo. This famous Geographer observes, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the sides of the triangle are two channels of the Nile, running down on each side of it to the sea; that on the right hand to Pelusium, and that on the left to Canopus and Heraclium: and the base is the sea coast between Pelusium and Heraclium. Thus the island is encompassed by the sea, and two channels of the Nile; and is called Delta, because it resembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμόνων, ἐπὶ ἐπ' ἰυθείας φερὸς ἄρκτους ὁ Νεῖλος, ἕως τοῦ καλουμένου χωρίου Δίχα. εἶτ' ἐπὶ κορυφὴν σχιζόμενος ὁ Νεῖλος, ὡς φησιν ὁ Πλάτων, ὡς ἂν τριγώνου κορυφὴν ἀπολιπὼν τὸν τόπον τοῦτον. πλευραὶ δὲ τοῦ τριγώνου τὰ σχιζόμενα ἑφ' ἑκάτερα ξυθῆρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς καλῆς Πηλούσιον· τὸ δ' ἐν ἀριστερᾷ τῆς καλῆς Κάνωβον, ἢ τὸ πλησίον Ἡράκλειον προσαγορευόμενον· βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλουσίου, καὶ τοῦ Ἡρακλείου· Γίγνονται δὲ αἱ νῆσοι ἔκ τε τῆς θαλάττης, καὶ τῶν ξενμάτων ἀμφοῖν τοῦν ῥεόντοιν. καὶ καλεῖται Δίχα, διὰ τὴν ὁμοιότητα τοῦ σχήματος. A little afterwards he sets down the names of the seven mouths of this river: Μέλα δὲ στόμα τὸ Κανωβικὸν ἴσως τὸ Βολβιτικόν· εἶτα τὸ Σεβεννυτικὸν καὶ τὸ Φαθνιτικόν. . . . . Τῷ δὲ Φαθνιτικῷ συνάπτει τὸ Μενδήσιον· εἶτα τὸ Τανιτικόν, καὶ τελευταῖον τὸ Πηλουσιακόν. I wonder none of the Commentators have proposed the Ganges, as the river here meant; for Virgil himself, in the

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all this country places a sure expectation in this art.

Usque coloratis amnis devexus ab Indis: 293
Omnis in hac certam regio jacit arte salutem.

NOTES.

ninth Aeneid, describes it as having seven mouths like the Nile:

" — — — Medio dux agmine
" Turnus
" Vertitur arma tenens, et toto
" vertice supra est.
" Ceu *septem surgens sedatis amnibus*
" *altus*
" Per tacitum *Ganges*: aut pinguì
" flumine Nilus,
" Cum refluit campis, et jam se
" condidit alveo."

293. *Coloratis amnis devexus ab Indis.*] Huet, to solve the difficulty of the Nile's being said to flow from the Indians, has discovered, that the Ancients imagined the source of the Nile to be in India properly so called, which doctrine he supports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himself was convinced of his error. When Alexander, says he, saw crocodiles in the Hydaspes, and Egyptian beans in the Aceſine, he fancied he had found the source of the Nile, and prepared a fleet in order to invade Egypt that way. But he soon found it was impossible to put it in execution. For there are many rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themselves, and then there is Ariana, and the Persian and Arabian gulphs, and all Arabia and Troglodytica: Ἀλέξανδρον δ', ἐν μὲν τῷ Ὑδάσπῃ προκαθῆλους ἰδόντα, ἐν δὲ τῇ Ἀκεσίνῃ κυάμους Αἰγυπτίους ἐυρηκότα δόξαι τὰς τοῦ Νείλου στομὰς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον, ὡς τῷ πολέμῳ τούτῳ μέχρι ἐκείνου πολευσόμενον· μικρὸν δ' ὕστερον γνῶναι, διότι οὐ δύναιτο ὁ ἦλιος. Μέσον γὰρ μεγάλαι πολαμοὶ, καὶ βαθεῖα ῥεύματα, ὠκεανὸς μὲν ἔσχατον εἰς ὃν ἐκδιδόασιν οἱ Ἰνδικοὶ πάντες ποταμοὶ, ἔσπιλα δὲ ἡ Ἀριανὴ, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀραβικὸς, καὶ αὐτὴ ἡ Ἀραβία, καὶ ἡ Τρωγλοδυτική. But there is no occasion to have recourse to so absurd an opinion, if any did entertain it, since it is easy to prove that the Ethiopians, from whose country the Nile is allowed to descend, were frequently called Indians by the Ancients. Thus our Poet himself, in the eighth Aeneid, mentions Indians among the nations that assisted Anthony and Cleopatra:

" ——— Omnis eo terrore Aegyp-
" tus et *Indus*,
" Omnis Arabs, omnes verterunt
" terga Sabaei."

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any Oriental Indians in that army.

294. *Omnis regio.*] By these words the Poet plainly shews that he has been speaking only of one country.

295. *Exi-*

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Exiguus primum, atque ipsos contractus ad usus
Eligitur locus: hunc angustique imbrice tecti
Parietibusque premunt arctis, et quatuor addunt,
Quatuor a ventis obliqua luce fenestras.
Tum vitulus, bima curvans jam cornua fronte,
Quaeritur: huic geminae nares, et spiritus oris
Multa reluctanti obstruitur, plagisque peremptо
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt, et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.

First they choose out a small place, that is contracted within a narrow compass for this purpose: this they straighten with a narrow roof, and confined walls: and add four windows receiving an oblique light from the four quarters. Then they seek a steer of two years that just bends his horns: and whilst he struggles mightily they close up both his nostrils, and the breath of his mouth; and when he is bruised to death, his crushed bowels putrify, the skin remaining entire. Being thus placed they leave him stout up: and put sprigs under him, thyme and fresh casia.

NOTES.

295. *Exiguus primum*, &c.] It was the general opinion of antiquity, that Bees were produced from the putrid bodies of cattle. Varro says they are called *βουγόναι* by the Greeks, because they arise from putrified bullocks: "Denique ex hoc putrefacto "nasci dulcissimas apes mellis ma- "tres, a quo eas Graeci *βουγόνας* "appellant." And in another place he mentions their rising from these putrid animals, and quotes the authority of Archelaus, who says Bees proceed from bullocks, and wasps from horses: "Apes nascuntur par- "tim ex apibus, partim ex bubulo "corpore putrefacto. Itaque Arche- "laus in epigrammate ait eas esse

"— — Βοὸς φθιομένης σπουδημένα "τέκνα.

"Idem:

"Ἵππων μὲν σφῆκες γενεὰ μόσχων δὲ "μέλισσαι."

Above all, we have the authority of the Holy Scriptures, that Bees will proceed from the putrid carcase of an animal. For, as we read in the fourteenth chapter of the book of Judges, "Samson went down, and "his father, and his mother, to "Timnath, and came to the vine- "yards of Timnath: and behold a "young lion roared against him. "And the spirit of the Lord came "mightily upon him, and he rent "him as he would have rent a kid ". . . . and after a time . . . . "he turned aside to see the carcase "of the lion, and behold there was "a swarm of Bees, and honey in "the carcase of the lion." It is not however to be imagined, that insects are generated from a putrefaction. The truth is, such carcases are a proper receptacle for their young; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obstruitur.*] Fulvius Ursinus says it is *obsuitur* in the old Colotian manuscript.

304. *Thymum.* See the note on ver. 122.

Casias.] See the note on book II. ver. 213.

205. *Zephyris*

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This is done when the zephyrs first begin to stir the waters, before the meadows blush with new colours, before the chattering swallow hangs her nest upon the rafters. In the mean time the moisture, growing warm in his tender bones, ferments; and animals, wonderful to behold, are formed, at first without feet, but in a little while having also buzzing wings, and continually more and more try the thin air: till at last they burst out like a shower pouring from the summer clouds; or like arrows driven from the impelling string, when the light Parthians enter into the battle. What god, O ye Muses, who invented this art for us? whence did this new experience of men take it's rise?

Hoc geritur, zephyris primum impellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat hirundo.
Interea teneris tepefactus in ossibus humor
Aestuat, et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pennis
Miscentur, tenuemque magis magis aëra carpunt;
Donec, ut aestivis effusus nubibus imber,
Erupere; aut ut nervo pulsante sagittae,
Prima leves ineunt si quando proelia Parthi.
Quis deus hanc, Musae, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?

NOTES.

305. *Zephyris primum impellentibus undas.*] This wind is said by Pliny to begin to blow about the eighth of February. See the note on book III. ver 273.

307. *Hirundo.*] The time of the swallows coming is said by Columella, to be about the twentieth or twenty-third of February: "Decimo Calendas Martii leo definit "occidere, venti septentrionales, qui "vocantur ornithiae, per dies triginta esse solent, tum et hirundo "advenit:" and "Septimo Calendas Martii ventosa tempestas, "hirundo conspicitur." Pliny says it is on the twenty-second: "Octavo "calendas Martii hirundinis visus."

311. *Tenuemque magis magis.*] The King's, the Bodleian, one of Dr Mead's manuscripts, and most of the old editions have *tenuem magis ac magis.* In the other of Dr Mead's manuscripts, it is *tenuemque magis ac magis*, where *que* is redundant.

Carpunt.] Pierius found *captant* in an old manuscript, which reading is countenanced by *frigus captabis opacum*, and by *captavit naribus auras.*

312. *Ut.*] It is *et* in one of Dr Mead's manuscripts.

313. *Erupere; aut ut.*] Pierius found *eripuere* in some ancient manuscripts, and in others *erupere velut.* The last reading he thinks more sweet, and the former more numerous. In one of the Arundelian manuscripts it is *velut*, and in one of Mead's *vel ut.*

314. *Parthi.*] See the note on book III. ver. 31.

315. *Quis deus*, &c.] The Poet concludes the Georgicks with the fable of Aristaeus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristaeus for the loss of his Bees, and his mother's permission to him to enter the sources of the rivers.

Extudit.] In the Bodleian, one of the Arundelian, and in both Dr Mead's manuscripts, it it *excudit.*

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Paſtor Ariſtaeus fugiens Peneïa Tempe, 317 *The ſhepherd Ariſtaeus flying from Peneian Tempe,*

NOTES.

317. *Paſtor Ariſtaeus.*] I have already ſaid ſomething of Ariſtaeus, in the notes on ver. 14. of the firſt Georgick; but as the fable of him takes up ſo conſiderable a part of the fourth, I ſhall ſay ſomething more of him in this place.

It is generally agreed, that he was the ſon of Apollo, though Cicero, in one of his orations againſt Verres, makes him the ſon of Bacchus: "Ariſtaeus, qui, ut Graeci ferunt, "*Liberi filius*, inventor olei eſſe di-"citur, una cum *Libero patre* apud "illos eodem erat in templo conſe-"cratus." And yet Cicero himſelf, in his third book *de Natura Deorum*, allows him to be the ſon of Apollo: "Ariſtaeus, qui olivae dicitur in-"ventor, Apollinis filius." He was born in Libya, whither Apollo tranſported his mother, in order to enjoy her, according to Pindar: Νῦν δὲ ιυμυλείμων πότνιά σοι Λιβύα δέξαι ἰνάλια νέμφαν δώμασιν ἐν χρυσίοις ωρύφροι . . . . τόθι παῖδα τέξαι . . . . μίγεν ἐν πολυχρύσῳ Λιβύας. He married Autonoë the daughter of Cadmus, by whom he had Acteon. After the death of this ſon, being informed by the oracle of Apollo, that he ſhould receive divine honours in the iſland Cea, he removed thither, where, offering ſacrifice to Jupiter, he obtained the ceaſing of a plague, and was therefore honoured by them as a god after his death. He is ſaid alſo to have viſited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uſes of oil and honey, and the manner of curdling milk. The ſcene of the fable, as it is here related by Virgil, is placed in Theſſaly.

Peneïa Tempe.] *Tempe*, as was obſerved in the note on book II. ver. 469, is uſed by the Poets to expreſs any pleaſant plain; but here the epithet *Peneïa* plainly determines, that the real Theſſalian Tempe is meant. The river Peneus riſes in Pindus, a great mountain of Theſſaly, and flows through the delightful plains of the Theſſalian Tempe. Thus Ovid:

"Eſt nemus Haemoniae, praerupta
"quo undique claudit
"Sylva; vocant Tempe: per quae
"Penëus ab imo
"Effuſus Pindo ſpumoſis volvitur
"undis;
"Dejectuque gravi tenues agitantia
"fumos
"Nubila conducit, ſummaſque aſ-
"pergine ſylvas
"Impluit; et ſonitu plus quam vi-
"cina fatigat."

A pleaſant grove within Aemonia grows,
Call'd Tempe; which high ragged cliffs incloſe,
Through this Peneus, pour'd from Pindus, raves,
And from the bottom rowles, with foaming waves,
That by ſteep down-falls tumbling from on hie,
Ingender miſts, which ſmoke-like, upward flie,

That

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his Bees, as is reported, being lost by disease and famine, stood mournful at the sacred head of the rising stream, grievously complaining; and thus addressed his parent: O mother, Cyrene, O mother, who inhabitest the bottom of this spring, why did you bear me dateless by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbraean Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? See, I lose, whilst you are my mother, even this glory of mortal life, which trying all things I had scarce struck out from the diligent care of fruits and cattle.

Amissis, ut fama, apibus morboque fameque,
Tristis ad extremi sacrum caput adstitit amnis,
Multa querens, atque hac affatus voce parentem:
Mater Cyrene, mater, quae gurgitis hujus
Ima tenes, quid me praeclara stirpe deorum,
Si modo, quem perhibes, pater est Thymbraeus Apollo,
Invisum fatis genuisti? aut quo tibi nostri
Pulsus amor? quid me caelum sperare jubebas?
En etiam hunc ipsum vitae mortalis honorem,
Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre relinquo.

NOTES.

That on the dewy tops of trees distill,
And more than neighbouring woods with noises fill.

SANDYS.

Theocritus also mentions the *beautiful Peneian Tempe* and *Pindus* together:

Ἢ κατὰ Πιερίω καλὰ Τέμπεα, ἢ κατὰ Πίνδω.

319. *Extremi.*] Pierius found *extremum* in some ancient manuscripts.

Caput.] Some understand this of the mouth of the river; but that was near Tempe, where Aristaeus was supposed to dwell. He forsook the plains, and retired to the springs of the river, and the mountain Pindus.

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypseus, king of the Lapithae, son of the Naiad Creusa, by Peneus:

Αὐτὸν ἁρμοξαῖσα Διῒ τε γάμον μιχθῆναι τε
κούρᾳ Ὑψέος εὐρυβίας· ὃς Λαπιθᾶν ὑπερτάτων τοὐδάκις ἦν βασιλεύς, ἐξ Ὠκεανοῦ γένος ἥρως ἀμφέπων, ὃν ποτὲ Πίνδου κλειναῖς ἐν αὐλιχαῖς Ναΐς ἐυφρανθεῖσα Πηνειοῦ λάχει Κρέουσ' ἔτικτε Γαίας θυγάτηρ. Almost the whole ninth Pythian ode is taken up with the account of Cyrene, of which I shall give an abstract. This beautiful young lady was educated by her father, in the vallies of Pindus. Her whole delight was in hunting wild beasts, which greatly tended to the security of her father's cattle. Apollo happened to see her fighting with a lion, and fell in love with her, in consequence of which he carried her into Africa, where she was delivered of our Aristaeus, and gave her name to the famous city Cyrene.

323. *Thymbraeus Apollo.*] Apollo had this surname from Thymbra, a town of Troas, where he had a famous temple.

328. *Extuderat.*] In the King's, one of the Arundelian manuscripts, and in some of the old editions, it is *excuderat*: in both Dr Mead's manuscripts it is *excuterat*.

331. *Bipen-*

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Quin age, et ipſa manu felices erue ſylvas:
Fer ſtabulis inimicum ignem, atque interfice meſſes:
Ura ſata, et validam in vites molire bipennem;
Tanta meae ſi te ceperunt taedia laudis.
At mater ſonitum thalamo ſub fluminis alti
Senſit: eam circum Mileſia vellera Nymphae
Carpebant, hyali ſaturo fucata colore;
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

But proceed, and with your own hand root up my happy groves: ſet hoſtile fire to my ſtalls, and deſtroy my harveſts: burn down my plantations, and exerciſe a ſtrong bill againſt my vines; if you have taken ſuch great offence at my praiſe. But his mother heard the voice under the bed of the deep river: the Nymphs were carding the Mileſian wool, died with a full ſea-green colour, around her; both Drymo and Xantho, and Ligea and Phillodoce,

NOTES.

331. *Bipennem.*] The *bipennis* is a ſort of bill with two edges.

334. *Senſit.*] Pierius found *ſentit* in ſome ancient manuſcripts.

Mileſia vellera.] See the note on book III. ver. 306.

335. *Hyali.*] This colour is a ſea-green, or glaſs colour, ὕαλος ſignifying *glaſs*.

336. *Drymoque*, &c.] The Poet ſeems fond of making long catalogues of nymphs; as may be ſeen in Heſiod, Homer, and others.

Ruaeus gives the following etymology of their names: Drymo from δρῦς, a wood of oaks; Xantho from ξανθὸς, yellow or golden; Ligea from λίγεια, canorous; Phyllodoce from φύλλον, a leaf, and δέχομαι, I take; Neſaee from νῆσος, an iſland; Spio from σπεῖος, a den; Thalia from θάλλω, I flouriſh; Cymodoce from κῦμα, a wave, and δέχομαι, I take; Cydippe from κῦδος, glory, and ἵππος, a horſe; Lycorias from λύκος, a wolf; Clio from κλείω, I praiſe; Ephyre from φύρω, I water; Opis from ὤψ, ὠπὸς, a countenance; Deïopea from δηΐος, ardent, and ὄψ, ὀπὸς, a voice. Dryden has added epithets to ſeveral of theſe names, which are not warranted either by the original, or their etymologies:

"Spio with Drymo *brown*, and
"Xanthe *fair*.
"And *ſweet* Phyllodoce.
"Opis the *meek*, and Deiopeia
"*proud*,
"Niſea *lofty*.
"Thalia *joyous*, Ephyre the *ſad*."

Grimoaldus has given a large paraphraſe on all theſe names, which it may not be amiſs to tranſlate: "In the firſt place Drymo, ſo called from a grove of oaks. Then "Xantho, named either from a "yellow colour, or from a river of "Troy of the ſame name, which "is called alſo Scamander. Afterwards Ligea, who had her name "from the ſound of flowing waters, "or from a tree or herb, called by "the Greeks Ligeon. Then Phyllodoce, ſo called from receiving "leaves. And Neſaea, who had "her name either from ſpinning, "ſwimming, or waſhing. Speio "alſo, ſo called from dens and caverns of rivers. Thalia alſo, "named from greenneſs, joy, and "mirth."

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having their shining hair diffused over their snowy necks; Nesae, and Spio, and Thalia, and Cymodoce, and Cydippe, and golden Lycorias, the one a virgin, the other having just experienced the first Labours of Lucina; and Clio and her sister Beroë, both daughters of Oceanus: both begirt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deïopeia, and Arethusa having at length laid her spoils aside.

Caesariem effusae nitidam per candida colla:
Nesaee, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinae experta labores: 340
Clioque et Beroë soror, Oceanitides ambae,
Ambae auro, pictis incinctae pellibus ambae;
Atque Ephyre, atque Opis, et Asia Deïopea;
Et tandem positis velox Arethusa sagittis.

NOTES.

"mirth. And Cymodoce, so called from receiving and quieting "waves. Also Cydippe, a riding "virgin, who had her name from "the excellence and glory of her "horses. Also Lycorias, who was "married, and had the manners of "a wolf. And Clio, who uses to "bring praise and glory to men. "And her sister Beroë, who retained the name of an old woman "of Epidaurus, into whom Juno "changed herself, to persuade Semele, to entreat of Jupiter, that "he would appear to her with his "full glory. Ephyre also was present, from whom the city Corinth "took it's ancient name. Opis also, "a nymph full of care and consideration. There was Asian Deïopeia, also a warlike and strong "virago. And lastly Arethusa, a "huntress, and companion of Diana, who took her name from a "Sicilian fountain, who throwing "away her arrows, fled from Alpheus pursuing her.

336. *Phyllodoce.*] In both the Arundelian, and in one of Dr Mead's manuscripts, it is *Phyledoce.* In Dr Mead's other manuscript it is *Phillidoce.*

338. *Nesaee,* &c.] This verse is omitted in one of Dr Mead's manuscripts; and in some others, according to Pierius, and Fulvius Ursinus.

Cymodoce.] In one of the Arundelian manuscripts it is *Cynodoce.*

339. *Cydippeque et flava Lycorias.*] In the King's, the Cambridge, one of the Arundelian manuscripts, and in the old Nurenberg edition it is *Cydippe et flava Lycorias.* Pierius found *Cydippeque et flava Lycorias* in the Lombard manuscript, which he thinks is Virgil's manner. This reading is generally admitted.

343. *Et Asia Deïopea.*] Paul Stephens and Schrevelius read *atque Asia Deïopea.* Some read *atque Asia et Deïopeia,* making Asia and Deïopea two nymphs. But I believe *Asia* is an adjective, meaning that she belonged to the *Asian fen:* see the note on book I. ver. 383.

344. *Tandem positis velox Arethusa sagittis.*] The nymph Arethusa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being pursued by the river god Alpheus, she was changed into a fountain by Diana.

345. *Curam*

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Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos, et dulcia furta:
Aque Chao densos divum numerabat amores.
Carmine quo captae, dum fusis mollia pensa
Devolvunt; iterum maternas impulit aures

Among whom Clymene was relating the vain care of Vulcan, and the deceits of Mars, and their sweet thefts, and enumerated the frequent amours of the gods down from Chaos. Whilst the Nymphs were hearkening to this song, as they turned the soft work, again the lamentations

NOTES.

345. *Curam Clymene narrabat inanem Vulcani*, &c. This story of the amour of Mars and Venus, and their being caught in a net by Vulcan is sung by Demodocus, in the eighth Odyssey. The Poet calls Vulcan's care *vain*, either because it did not hinder the lovers from enjoyment, or perhaps because, according to the song in Homer, the discovery of Mars seemed to be envied by the gods:

Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων,
Ἑρμεία Διὸς υἱὲ διάκτορε, δῶτορ ἐάων.
Ἦρά κε δεσμοῖσι θέλοις κρατερῇσι πιεσθεὶς
Εὐδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ σῇ
Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος Ἀργειφόντης,
Αἴ γὰρ τοῦτο γένοιτο ἄναξ ἑκατηβόλ' Ἀπόλλων.
Δισμοὶ μὲν τρὶς τόσσοι ἀπείρονες, ἀμφίς ἔχοιεν,
Ὑμεῖς δ' εἰσορόῳσθε θεοί, πᾶσαί τε θέαιναι,
Αὐτὰρ ἐγὼν ἔυδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.
Ὣς ἔφαθ' ὁ δὲ μέγα γέλασε, ὄφρ' ἀθανάτοισι θεοῖσιν.

"— — — He who gilds the skies,
"The gay Apollo thus to Hermes
"cries.
"Wou'dst thou enchain'd like Mars,
"oh Hermes, lie
"And bear the shame like Mars, to
"share the joy?
"O envy'd shame! (the smiling
"youth rejoin'd)
"Add thrice the chains, and thrice
"more firmly bind;
"Gaze all ye gods, and ev'ry god-
"dess gaze,
"Yet eager I would bless the sweet
"disgrace,
"Loud laugh the rest."

Mr Pope.

347. *Aque Chao.*] According to Hesiod, Chaos was before the other gods; and from him the rest were generated:

Ἤτοι μὲν πρώτιστα Χάος γένετ'.
. . . . . .
Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο.

Numerabat.] It is *narrabat* in one of Dr Mead's manuscripts, and in the old Venice edition of 1476 and 1482.

350. *Vitreis-*

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of Ariſtæus ſtruck his mother's ears; and all were aſtoniſhed in their glaſſy ſeats: but Arethuſa looking forward beyond the other ſiſters, raiſed her golden head above the top of the water; and called from afar; O ſiſter Cyrene, not in vain aſtoniſhed at ſo great a wailing; your own Ariſtæus, your greateſt care, ſtands grievouſly lamenting, by the ſpring of your father Peneus, and calls you cruel by name. Hence the mother having her mind ſmitten with a new dread, cries, come, bring him, bring him to us; it is lawful for him to touch the threſhold of the gods. At the ſame time ſhe commands the deep river to open wide, for

Luctus Ariſtæi, vitreiſque ſedilibus omnes
Obſtupuere: ſed ante alias Arethuſa ſorores
Proſpiciens, ſummâ flavum caput extulit undâ,
Et procul: O gemitu non fruſtra exterrita tanto,
Cyrene ſoror; ipſi tibi tua maxima cura
Triſtis Ariſtæus Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit.
Huic percuſſa nova mentem formidine mater,
Duc age duc ad nos; fas illi limina divum
Tangere, ait: ſimul alta jubet diſcedere late
Flumina, qua juvenis greſſus inferret: at illum
Curvata in montis faciem circumſtetit unda,
Accepitque ſinu vaſto, miſitque ſub amnem.
Jamque domum mirans genetricis, et humida regna,

the youth to enter: and the water ſtood round him heaped up like a mountain, and received him into it's vaſt boſom, and admitted him under the river. And now admiring the habitation of his mother, and the watery realms,

NOTES.

350. *Vitreiſque ſedilibus.*] In the King's manuſcript it is *vitreis quoque ſedibus.*

352. *Flavum.*] Pierius reads *placidum:* but he is better pleaſed with *flavum*, which he found in moſt of the ancient manuſcripts.

355. *Penei genitoris.*] We have ſeen already, that Peneus, according to Pindar, was the grand-father of Cyrene.

357. *Huic.*] In one of the Arundelian, one of Dr Mead's manuſcripts, and in ſome old printed editions, it is *hinc.*

359. *Diſcedere.*] It is *deſcendere* in one of Dr Mead's manuſcrips.

361. *Curvata in montis faciem.*] Thus Homer:

Πορφύρεον δ' ἄρα κῦμα περιστάθη οὔρεϊ ἶσον
Κυλινδόμενον, πρόφρων τε θέων.

Thus alſo Ovid:

"Cum mare ſurrexit; cumuluſque
"immanis aquarum
"In montis ſpeciem curvari, et
"creſcere viſus."

363. *Jamque domum*, &c.] This paragraph contains the entrance of Ariſtæus within the earth, and his aſtoniſhment at the ſight of the ſources of the ſeveral rivers.

Servius obſerves, that what is here ſaid is not by a poetical liberty, but is taken from the ſacred myſteries of the Egyptians. For on certain days ſacred to the Nile, ſome boys, born of holy parents, were delivered to the nymphs by the prieſts. Who, when they were grown up and returned back, related that there were groves under the earth, and an immenſe water containing all things, from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum.*

Homer

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Speluncisque lacus clausos, lucosque sonantes,
Ibat, et ingenti motu stupefactus aquarum,
Omnia sub magna labentia flumina terra
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,

and the lakes shut up in dens, and the sounding groves, he went along, and astonished at the vast motion of the waters, he surveyed all the rivers gliding under the earth in different places, Phasis and Lycus, and the head whence great Enipeus first breaks forth,

NOTES.

Horace makes the ocean to be the source of all rivers:

—— —— Βαθυῤῥείταο μέγα σθένος ὠκεανοῖο,
Ἐξ οὗπερ πάντες πόλαμοὶ καὶ πᾶσα θάλασσα,
Καὶ πᾶσαι κρῆναι καὶ φρείατα μακρὰ ναουσιν.

Th' eternal ocean, from whose fountains flow
The seas, the rivers, and the springs below.

Mr POPE.

But Plato, whom Virgil seems to follow here, as he did before concerning the soul of the world, supposes all the rivers to rise from a great cavern, which passes through the whole earth, and is called by the Poets *Barathrum*, and Tartarus: Ἕν τι τῶν χασμάτων τῆς γῆς, ἄλλως τε μέγιστον τυγχάνει ὄν, καὶ διαμπερὲς τέτρημένον δι' ὅλης τῆς γῆς· τοῦτο ὅπερ Ὁμήρος εἶπε, λέγων αὐτό.

Τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονὸς ἐστι βέρεθρον.

ὃ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. This opinion of Plato is largely opposed by Aristotle, in his second book of Meteorology: Τὸ δὲ ἐν φαίδωνι γεγραμμένον περί τε τῶν πολαμῶν καὶ τῆς θαλάττης, ἀδύνατόν ἐστι. The doctrine however of a subterraneous abyss of waters has been of no small use to some modern Philosophers, in the construction of their theories.

367. *Phasimque Lycumque.*] These rivers, according to Strabo, are two of the most famous of Armenia, and fall into the Black sea: Ποταμοὶ δὲ πλείους μὲν εἰσιν ἐν τῇ χώρᾳ. γνωριμώταῖοι δὲ Φασις μὲν καὶ Λύκος, εἰς τὴν Ποντικὴν ἐκπίπτοντες θάλατταν. (Ἐρατοσθένης δ' αὐτὸ τοῦ Λύκου τίθησι θερμώδοντα ὄντα ἴυ.) εἰς τὴν Κασπίαν δὲ Κύρος, καὶ Ἄραξης, εἰς δὲ τὴν Ἐρυθρὰν ὅ τε Εὐφράτης, καὶ ὁ Τίγρις.

368. *Primum se erumpit Enipeus.*] Pierius found *primum se rumpit* in the Roman manuscript; and *primum erumpit* in that oblong one, which Pomponius Laetus used to call his darling, also in the Medicean it had been altered from the same reading. I find *primus erupit* in the King's manuscript, *primum erupit* in one of Dr Mead's, and *primum se erupit* in the Cambridge manuscript, and in the old Venice edition of 1475.

Pierius found *Enipheus* in some old manuscripts. It is *Enitheus* in one of Dr Mead's,

Enipeus is a river of Thessaly flowing through Pharsalus, and tal-

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whence father Tyber, and whence the floods of Anio, and Hypanis sounding over the rocks, and Mysian Caïcus, and Eridanus having the face of a bull with gilded horns; than which no river rushes more violently through the fruitful fields into the shining sea. After he was arrived under the roof of the chamber hanging with pumice stones, and Cyrene knew the vain lamentations of her son; her sisters in order pour pure water on his hands,

Unde pater Tiberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caïcus,
Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum; et nati fletus cognovit inanes
Cyrene; manibus liquidos dant ordine fontes

NOTES.

ling into Peneus, according to Strabo: Ὁ δ' Ἐνιπεὺς ἀπὸ τῆς Ὀθρυὸς παρὰ Φαρσάλον ῥεῖ, εἰς τὸν Ἀπιδανὸν παραβάλλει, ὁ δ' εἰς τὸν Πηνειόν.

Homer calls this river the divine Enipeus, and the beautiful streams of Enipeus:

Φῆ δὲ Κρηθῆϊ γυνὴ ἶμμεναι Αἰολίδαο,
Ἣ ῥα μολοῦ ἠράσσατ' Ἐνιπῆϊ θείοιο
Ὡς δὲ μολὺ καλλίστῳ μολάμῶν ἐπὶ γαῖαν
ἴησι.
Καὶ ῥ' ἐπ' Ἐνιπῆϊ μολίσκετο καλὰ ῥεέθρα.

369. *Pater Tiberinus.*] The Tyber, on the banks of which Rome is built.

One of Dr Mead's Manuscripts has *caput* instead of *pater*.

Aniena fluenta.] The Anio is a river of Italy.

370. *Hypanis.*] The Hypanis is a river of Scythia.

Mysusque Caïcus. The Caïcus rises in Mysia.

371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called also the Po, is a great and famous river of Italy. It is common with the Poets to represent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined the Poet to mean the Red sea: a monstrous supposition, that a river should rise in Italy, and have it's outlet near India. Purple is an epithet frequently given to the sea by the Ancients. See the note on book III. ver. 359.

Effluit.] I follow Heinsius; though *influit* is the common reading. Pierius found *effluit* in the Roman and other most ancient manuscripts.

374. *Postquam est*, &c.] This paragraph contains the reception of Aristaeus by his mother, her instructions, and the character of Proteus.

375. *Perventum et nati fletus.*] In the King's manuscript it is *Perventum nati flentes*; where *flentes* is manifestly a mistake.

Inanes.] Servius says these lamentations were *vain*, because they were moved by things easy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruaeus interprets *inanes*, *immoderates*; but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expression. Thus our Poet again in the first Aeneid:

"Dant

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Germanae, tonſiſque ferunt mantelia villis.
Pars epulis onerat menſas, et plena reponunt
Pocula. Panchaeis adoleſcunt ignibus arae.
Et mater, cape Maeonii carcheſia Bacchi;

and bring ſmooth towels: ſome load the tables with viands, and place full cups; the altars blaze with Panchaean fires: Then, ſays the mother, take theſe goblets of Maconian wine:

NOTES.

" Dant famuli manibus lymphas,
" Cereremque caniſtris
" Expediunt, tonſiſque ferunt man-
" telia villis."

377. *Tonſiſque ferunt mantelia villis.*] It is commonly ſpelt *mantilia*; but Heinſius and Maſvicius read *mantelia*, which I find alſo in the Bodleian, and in one of Dr Mead's manuſcripts. Voſſius alſo prefers *mantelia*, and obſerves that this word is written *mantelum*, *mantellum*, and *mantelium*. He alſo quotes a comment of the Servius of Fabricius, for it is not in that of Daniel, which I have by me, wherein Servius obſerves, that Varro called them *mantelia*, as it were *manutenia*, and that Plautus uſed *mantellum*, and Lucilius *mantella*: " Varro appellat man-
" telia, quaſi manutenia. Caete-
" rum Plautus hujus ſingulare man-
" tellum poſuit in Captivis:

" Nec his ſycophantiis, nec fucis
" ullum mantellum inveniam.
" Lucilius autem mantella dicit:
" — — Mappas, mantella, me-
" rumque,

" quae Graeci μάνδυα vocant." Voſſius farther obſerves, that there is probably an error in this note of Servius, and that it ſhould be *manuteria*, rather than *manutenia*, becauſe Varro derives it *a tergendo*, and not *a tenendo*; " Mantelium quaſi
" manuterium, ubi manus tergun-
" tur," ſays Varro.

Mantelium certainly ſignifies a *towel*, and it ſeems to have been made of ſome woolly or nappy ſort of cloth, which nice people had ſhorn or clipped, for the greater ſmoothneſs and delicacy. Our *napkins* were probably of the ſame ſort formerly, the word ſeeming to have been derived from *nap*.

379. *Panchaeis ignibus.*] Panchaea is a country of Arabia felix, famous for frankincenſe. Thus our Poet in the ſecond Georgick:

" Totaque thuriferis Panchaïa pin-
" guis arenis.

380. *Maeonii carcheſia Bacchi.*] Servius interprets *Maeonii*, *Lydii*. Philargyrius adds, that Lydia was anciently called Maeonia, and that the mountain Tmolus, famous for good wine, is in that country. Strabo mentions a country called Catacecaumene, which is otherwiſe called Myſia and Maeonia, and was remarkable for affording no other tree than that ſort of vine from which the catacecaumenian wine is obtained, which yields to none in elegance: Μετὰ δὲ ταῦτ' ἐστὶν Καλακεκαυμένη λεγομένη χώρα, μήκει μὲν ἡ σταδίων τριακοσίων, πλάτει δὲ τετρακοσίων, εἴτε Μυσίαν χρὴ καλεῖν, εἴτε Μεονίαν· λέγεται γὰρ ἀμ-

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let us make a libation to Oceanus. Oceano libemus, ait, simul ipsa precatur
At the same time she prays to Oceanumque patrem rerum, Nymphasque sorores,
Oceanus, the father of all things, Centum quae sylvas, centum quae flumina servant.
and to the sister nymphs, of whom Ter liquido ardentem perfudit nectare Vestam;
a hundred preserve the groves, a Ter flamma ad summam tecti subjecta reluxit. 385
hundred the rivers. Thrice she Omine quo firmans animum, sic incipit ipsa,
poured liquid nectar on the burning fire; thrice the rising flame Est in Carpathio Neptuni gurgite vates,
shone up to the top of the roof. Caeruleus Proteus, magnum qui piscibus aequor
With which omen being confirmed, she thus began: There is a Et juncto bipedum curru metitur equorum.
prophet in the Carpathian gulph *of Neptune, blue Proteus, who measures the great sea with fishes, and with his chariot drawn by two-legged horses.*

NOTES.

φότίρως· ἄπαυλα ἄδενδρα, πλὴν ἀμπέλου τῆς τὸν Κατακεκαυμένην φερούσης οἶνον, οὐδενὸς τῶν ἐλλογίμων ἀρτῇ λειπόμενον.

The *carchesium* was an oblong sort of cup, a little flatted about the middle, and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum.*] This expression is according to the philosophy of Thales, who was of opinion, that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα τηθύν.

384. *Perfudit nectare Vestam.*] In one of Dr Mead's manuscripts it is *perfundit.*

Nectar is here used for wine, as in the fifth Eclogue:

"Vina novum fundam calathis Ariusia nectar."

The Ancients had two Vesta's, one the mother of Saturn, who is the same with the earth; and the other the daughter of the same deity, who presides over hearths. See the note on book I. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an island of the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian.

388. *Proteus.*] It does not appear certainly from ancient history, who this Proteus really was. Homer makes him an Egyptian. Herodotus represents him as a king of Egypt. Some suppose him to have been a sophist, others a tumbler, *&c.* Sir Isaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a vice-roy to Amenophis, and to have governed some part of the lower Egypt, in his absence. The Poets however have made him a sea-god, and servant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyssey, where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr Mead's manuscrips.

Bipedum

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Hic nunc Emathiae portus patriamque revisit
Pallenen: hunc et nymphae veneramur, et ipse
Grandaevus Nereus: novit namque omnia vates,
Quae sint, quae fuerint, quae mox ventura trahantur.
Quippe ita Neptuno visum est: immania cujus
Armenta, et turpes pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem

He now revisits the ports of Emathia, and his own country Pallene; him we nymphs reverence, as does also aged Nereus; for the prophet knows every thing, what is, what was, and what is to come. For so Neptune has thought fit: whose monstrous herds, and ugly sea calves he feeds under the gulph. Him, my son, you must first take in chains, that he may

NOTES.

Bipedum equorum.] These fictitious sea-horses are supposed to resemble horses in their foreparts with two legs, and to end in a tail like fishes. Therefore Virgil calls them both fishes and horses.

390. *Emathiae*] See the note on book I. ver. 489.

391. *Pallenen.*] Pallene is a peninsula of Macedon. Virgil makes this the native country of Proteus, though, as has been already observed, Homer calls him an Egyptian. He might perhaps be born in Macedon, and then travel into Egypt; for according to Herodotus, he was an obscure person in that country.

Veneramur.] It is *venerantur* in the King's and in one of the Arundelian manuscripts, and in the old Paris edition of 1494.

393. *Sint.*] It is *sunt* in one of Dr Mead's manuscripts.

Fuerint.] It is *fuerant* in one of the Arundelian manuscripts.

Trahantur.] It is *trahuntur* in the King's manuscript.

394. *Ita Neptuno visum est.*] Homer makes Proteus a servant of Neptune:

Ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης
Πόντου βένθεα οἶδε. Ποσειδάωνος ὑποδμώς.

"Proteus a name tremendous o'er
"the main,
"The delegate of Neptune's watry
"reign."

Mr Pope.

396. *Vinclis capiendus.*] Homer says he must be seized, in order to make him discover what is required of him:

Τὸν δ' ἴσχε σὺ δύναιο λοχησάμενος λαβέσθαι,
Ὡς κέν τοι εἴπῃσιν ὁδὸν ἠδὲ μέτρα ἑκάστου
Νόστου θ' ὡς ἐπὶ πόντον ἰλυσίαν ἰχθύεντα.

"Watch with insidious care his
"known abode;
"There fast in chains constrain the
"various god:
"Who bound, obedient to superior
"force,
"Unerring will prescribe your de-
"stin'd course."

Mr Pope.

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discover the whole cause of the disease, and give you good success. For without force, he will not give you any advice, nor can you win him by prayers: when you have taken him, use violence and chains: against these his tricks will be vain. When the sun has scorched the middle of the day, when the herbs wither, and the shade is grateful to the cattle, then I myself will lead you to the senior's retirement,

Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit praecepta, neque illum
Orando flectes: vim duram et vincula capto
Tende: doli circum haec demum frangentur inanes.
Ipsa ego te, medios cum sol accenderit aestus, 401
Cum sitiunt herbae, et pecori jam gratior umbra est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem. 404
Verum ubi correptum manibus, vinclisque tenebis;

where he withdraws from the waters, that you may easily attack him whilst he is overcome with sleep. But when you hold him fast with your hands and chains;

NOTES.

399. *Flectes.*] Pierius found *vinces* in the Medicean manuscript. It is the same in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts.

401. *Medios cum sol accenderit aestus.*] It is *accederit* in one of Dr Mead's manuscripts.

The heat of the day is mentioned also by Homer:

Ἡμὸς δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει.

"When thro' the zone of heav'n
"the mounted sun
"Hath journey'd half, and half re-
"mains to run."

Mr POPE.

403. *Senis.*] Thus Homer:

——— ὁλοφωϊα τοῖο γέροντος.

405. *Verum ubi correptum*, &c.] These changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινόμενος σωρήσεται ὅσσ' ἐπὶ γαῖαν
Ἕρπετά γίνοιτο, καὶ ὕδωρ, καὶ θηρσὶν ὁμοῖος.
Τιμῆς δ' ἀσιμφίως ἐχέμεν, μᾶλλόν τι ἀνίεσθαι.
Ἀλλ' ὅτι κεν δὴ σ' αὐτὸς ἀνιήρεται ἐπέσσιν,
Τοῖος ἐὼν οἷόν περ ἐπιστήσεσθε ἰδόντες,
Καὶ τότε δὴ σχήσεσθαι τε βίης, λῦσαί τε γέροντα
Ἥρως.

"Instant he wears, elusive of the
"rape,
"The mimic force of every savage
"shape;
"Or glides with liquid lapse a mur-
"m'ring stream,
"Or wrapt in flame, he glows at
"ev'ry limb.
"Yet still retentive, with redoubled
"might
"Thro' each vain passive form con-
"strain his flight.
"But when, his native shape re-
"sum'd, he stands
"Patient of conquest, and your
"cause demands,
"The cause that urg'd the bold at-
"tempt declare,
"And sooth the vanquish'd with a
"victor's pray'r.

"The

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Tum variae eludent ſpecies atque ora ferarum.
Fiet enim ſubito ſus horridus, atraque tigris,
Squamoſuſque draco, et fulva cervice leaena:
Aut acrem flammae ſonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapſus abibit.
Sed quanto ille magis formas ſe vertet in omnes,
Tanto, nate, magis contende tenacia vincla;
Donec talis erit mutato corpore, qualem
Videris, incepto tegeret cum lumina ſomno.
Haec ait, et liquidum ambroſiae diffundit odorem;
Quo totum nati corpus perduxit; at illi
Dulcis compoſitis ſpiravit crinibus aura,
Atque habilis membris venit vigor: eſt ſpecus ingens
Exeſi latere in montis, quo plurima vento
Cogitur, inque ſinus ſcindit ſeſe unda reductos;
Deprenſis olim ſtatio tutiſſima nautis.
Intus ſe vaſti Proteus tegit objice ſaxi.

then will he deceive you with various forms and appearances of wild beaſts. For on a ſudden he will become a briſtly boar, and a fell tyger, and a ſcaly dragon, and a lion with a yellow main: or elſe he will make a roaring like fire, to eſcape the chains, or glide away in the form of flowing water. But the more he varies himſelf into all ſhapes, do you, my ſon, ſo much the more ſtraiten the binding chains: till he ſhall transform his body into the ſame ſhape that you ſaw him have when he firſt went to ſleep. Having ſaid thus, ſhe poured the liquid odour of Ambroſia upon her ſon, anointing his whole body with it; whence a fragrant gale breathes from his hair, and ſtrong vigour is infuſed into his limbs. There is a great den in the hollow ſide of a mountain, where much water is driven in by the wind, and is divided into many bays, ſometimes a moſt ſafe ſtation for mariners in diſtreſs. Within this place Proteus hides himſelf behind a vaſt rock,

NOTES.

"The bands relax'd, implore the
"ſeer to ſay
"What Godhead interdicts the
"wat'ry way."
Mr POPE.

406. *Eludent.*] So I read with the Cambridge and one of Dr Mead's manuſcripts, with moſt of the old editions, and Heinſius and Maſvicius. Pierius found *ludent* in the Roman manuſcript, *eludunt* in the old oblong one, *eludent* in the Lombard, the Medicean, and moſt of the ancient ones. It is *illudent* in both the Arundelian, and in the other manuſcript of Dr Mead, which is admitted by La Cerda, Schrevelius, and Ruaeus. Many read *illudunt*.

407. *Atra.*] *Id eſt Saeva*, ſays Servius.

411. *Vertet.*] It is *vertit* in one of the Arundelian, and in one of Dr Mead's manuſcripts.

415. *Haec ait.*] This paragraph contains the ſeizing of Proteus.

Ambroſiae.] Pierius found *ambroſia*, in the ablative caſe, in ſome manuſcripts.

Diffundit.] Pierius ſays it is *depromit* in the Roman manuſcript. I find *diffudit* in the King's, both Dr Mead's manuſcripts and in ſome printed editions.

416. *Perduxit.*] Pierius found *perfudit* in the Roman manuſcript.

417. *Aura.*] It is *auras* in the Roman manuſcript, according to Pierius.

421. *Deprenſis.*] It is *depreſſis* in the Cambridge manuſcript.

422. *Intus.*] In ſome copies it is *inter*.

Vaſti.] In the old Nuremberg edition it is *caſti*.

Objice.] In all the manuſcripts that I have collated, and in many of the printed editions, it is *obice*.

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Here the Nymph places the young man in ambush concealed from the light, and stands herself at a distance involved in a cloud. Now rapid Sirius, scorching the thirsty Indians, blazed in the heavens, and the fiery sun had finished half his course: the herbs were parched, and the rays boiled the hollow rivers to mud being heated with dry channels: when Proteus went to his accustomed den from the waves: the watery race of the vast sea rolling about him, scattered the bitter spray far about. The sea calves spread themselves asleep on the shoar. He, like a herdsman on the mountains,

Hic juvenem in latebris aversum a lumine Nympha
Collocat: ipsa procul nebulis obscura resistit.
Jam rapidus, torrens sitientes Sirius Indos 425
Ardebat caelo; et medium sol igneus orbem
Hauserat: arebant herbae, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant.
Cum Proteus consueta petens a fluctibus antra
Ibat: eum vasti circum gens humida ponti 430
Exultans rorem late dispersit amarum.
Sternunt se somno diversae in littore phocae.
Ipse, velut stabuli custos in montibus olim,

NOTES.

423. *Aversum a lumine.*] In one of Dr Mead's manuscripts, it is *aversum lumine* without *a*. Pierius found the same reading in most of the ancient manuscripts.

424. *Resistit.*] Some read *recessit*; but all the ancient manuscripts, according to Pierius, have *resistit*. It is *resistit* in all the manuscripts that I have seen.

425. *Jam rapidus*, &c.] Here the Poet uses a beautiful circumlocution, to express the middle of one of the hottest days in summer. Sirius, a star of the first magnitude in the mouth of the dog, rises about the time of the sun's entring into Leo, towards the latter end of July, making what we call the dog days. He shews it to be the time of noon, by saying the sun had finished the middle or half of his course. All these words, *rapidus*, *torrens*, *sitientes*, *Indos*, *ardebat*, *igneus*, are expressive of great heat. He enlarges the idea, by representing the grass burnt up, and the rivers boiled to mud. It was the violent heat that caused Proteus to retire into his cave, where he would be the more easily surprized, being fatigued, and glad to sleep.

427. *Arebant.*] It is *ardebant* in the King's manuscript.

431. *Dispersit.*] It is commonly read *dispergit*: but Pierius found *dispersit* in the Medicean and other manuscripts. I find *dispersit* in the King's, both the Arundelian, and in both Dr Mead's manuscripts. This reading is admitted also by Heinsius and Masvicius.

Amarum.] The sea water is really bitter as well as salt. Homer has used the same epithet:

Πικρὸν ἀποπτύουσαι ἁλὸς ωολυφλοίσβοιο ὀδμήν.

432. *Diversae.*] So Pierius found it in the Roman and other manuscripts of greater note. In one of the Arundelian manuscripts, in the old Nurenberg edition, and in Schrevelius, it is *diverso*. But *diversae* is received by Heinsius, and most of the good Editors.

433. *Ipse, velut stabuli custos*, &c.] This simile also is in Homer:

Δίξηται

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Veſper ubi e paſtu vitulos ad tecta reducit,
Auditiſque lupos acuunt balatibus agni,
Conſidit ſcopulo medius, numerumque recenſet.
Cujus Ariſtaeo quoniam eſt oblata facultas;
Vix defeſſa ſenem paſſus componere membra,
Cum clamore ruit magno, manicisque jacentem

when evening brings home the calves from feeding, and the lambs ſharpen the wolves with loud bleatings, ſits in the midſt on a rock, and reviews his number. As ſoon as Ariſtaeus had got this opportunity, ſcarce ſuffering the old deity to compoſe his wearied members, he ruſhes upon him with a great ſhout, and

NOTES.

Αἶξίλαι ἐν μέσσοισι νομεὺς ὡς πώεσι μήλων.

"—— Repos'd in ſleep profound
"The ſcaly charge their guardian
"god ſurround:
"So with his batt'ning flocks the
"careful ſwain
"Abides, pavilion'd on the graſſy
"plain."

Mr POPE.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuſcripts.

435. *Auditiſque.*] So Pierius found it in the Roman and Medicean manuſcripts. It is the ſame in the Cambridge manuſcript. All the other copies have *auditique.* Heinſius and moſt of the editors read *auditiſque.*

436. *Conſidit.*] Pierius reads *conſedit*, and mentions *conſidit*, as being only in the Roman manuſcript. It is *conſedit* in both the Arundelian, and in both Dr Mead's manuſcripts; *conſcendit* in the King's, but *conſidit* in the Bodleian and Cambridge copies; which laſt is admitted by Heinſius, and moſt of the Editors.

439. *Cum clamore ruit magno*, &c.] Thus Menelaus in Homer:

Ἡμεῖς δ' αἰψ' ἰαχοῦσι ἐπισσύμεθ' ἀμφὶ δὲ χεῖρας
Βάλλομεν, οὐδ' ὁ γέρων ἀλίης ἐπιλήθετο τέχνης,
Ἀλλ' ἤτοι πρώτιστα λέων γένετ' ἠϋγένειον,
Αὐτὰρ ἔπειτα δράκων, καὶ παρδαλις, ἠδὲ μέγας σῦς.
Γίνετο δ' ὑγρὸν ὕδωρ, καὶ δένδρεον ὑψιπέτηλον.
Ἡμεῖς δ' ἀμφίβιος ἔχομεν τετληότι θυμῷ.
Ἀλλ' ὅτε δὴ ῥ' ἀνιαζε γέρων ὀλοφώια εἰδὼς,
Καὶ τότε δὴ μ' ἐπέεσσιν ἀμειβόμενον προσέειπεν,
Τίς νύ τοι Ἀτρέος υἱὲ θεῶν συμφράσσατο βουλὰς,
Ὄφρα μ' ἴλοις ἀεικέα λυγρήσαμεν· τέο σε χρή.

"Ruſhing impetuous forth we ſtrait
"prepare
"A furious onſet with the ſound of
"war,
"And ſhouting ſeize the god: our
"force t' evade
"His various arts he ſoon reſumes
"in aid:
"A lion now, he curles a ſurgy
"mane;
"Sudden, our bands a ſpotted pard
"reſtrain;
"Then arm'd with tuſks, and
"light'ning in his eyes,
"A boar's obſcener ſhape the god
"belies:

"On

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binds him. He on the other side, Occupat. Ille ſuæ contra non immemor artis, 446
not forgetful of his wonted art, Omnia transformat ſeſe in miracula rerum,
transforms himself into all sorts of wonderful shapes, a fire, a Ignemque, horribilemque feram, fluviumque li-
dreadful wild beast, and a flowing river. But when his deceit quentem.
found no escape, being conquered Verum ubi nulla fugam reperit pellacia, victus
he returned to his own form and In ſeſe redit, atque hominis tandem ore locutus:
at length spoke with human voice: Nam quis te, juvenum confidentiſſime, noſtras 445
who, O most presumptuous youth, Juſſit adire domos? quidve hinc petis? inquit. At ille:
who commanded you to approach Scis, Proteu, ſcis ipſe: neque eſt te fallere cuiquam.
my habitation? Or what do you Sed tu deſine velle: deum præcepta ſecuti
want here? says he. To which Venimus hinc lapſis quæſitum oracula rebus.
he answered, you know, O Pro- Tantum effatus; ad hæc vates vi denique multa 450
teus, you know yourself: nor is Ardentes oculos intorſit lumine glauco,
it in any one's power to deceive Et graviter frendens, ſic fatis ora reſolvit:
you. But do you cease to do so:
I came by the command of the gods, to consult you about my ruined affairs. When he had
thus spoken, the Seer, with great violence, rolled his eyes flashing with blueish light; and grinding his teeth, thus opened his mouth to reveal the fates.

NOTES.

"On ſpiry volumes there a dragon
"rides
"Here, from our ſtrict embrace a
"ſtream he glides:
"And laſt, ſublime his ſtately growth
"he rears,
"A tree, and well diſſembled foliage
"wears.
"Vain efforts! with ſuperior pow'r
"compreſs'd
"Me with reluctance thus the ſeer
"addreſs'd;
"Say, Son of Atreus, ſay what god
"inſpir'd
"This daring fraud, and what the
"boon deſir'd?"

Mr POPE.

439. *Manicisque.*] It is *vincliſque* in the King's manuſcript.

443. *Pellacia.*] The common reading is *fallacia.* I have reſtored *pellacia*, on the authority of Heinſius. Pierius alſo found *pellacia* in ſome manuſcripts. In the ſecond Aeneid we find.

"——— Invidia poſtquam *pellacis*
"Ulyſſei."

447. *Scis Proteu, ſcis ipſe.*] Thus alſo Menelaus.

Οἶθα γέρον τὶ μὲ ταῦτα παραίφασιν ἰφθίμεις.

Neque eſt te fallere cuiquam.] A Graeciſm, for *nec licet cuiquam*; thus in the ſecond Eclogue, *nec ſit mihi credere.* Thus alſo Horace, *quod verſu dicere non eſt.*

449. *Venimus, hinc lapſis.*] This reading was found by Pierius in the Roman and other ancient manuſcripts. It is the ſame in one of the Arundelian, and in both Dr Mead's manuſcripts. It is admitted alſo by Heinſius, Maſvicius, and ſeveral of the old editors.

450. *Tantum effatus*, &c.] The Poet now proceeds to the anſwer of Proteus, wherein he tells Ariſtaeus, the cauſe of his diſaſter was the injury offered by him to Eurydice, the wife of

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Non te nullius exercent numinis irae.
Magna luis commissa: tibi has miserabilis Orpheus
Haudquaquam ob meritum, poenas, ni fata resistant,
Suscitat; et rapta graviter pro conjuge saevit.
Illa quidem, dum te fugeret per flumina praeceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.
At chorus aequalis Dryadum clamore supremos

It is not without some deity that you are punished: you suffer for a great crime: Orpheus not miserable for any desert of his, calls for these punishments on you, unless the fates resist, and grievously regret for his ravished wife. Whilst she fled hastily from you along the river's side, the dying maid did not see a cruel water snake before her feet, that was guarding the banks in the high graft. But the choir of her sister Dryads filled the tops

NOTES.

of Orpheus. This whole story is told by Virgil in so beautiful a manner, that it does not seem unworthy of the mouth of a deity.

453. *Non te nullius.*] Servius interprets this *non humilis sed magni*; but the Nymphs, who were offended with Aristaeus, were not great deities: and as for Orpheus and Eurydice, they were no deities at all.

454. *Magna luis commissa.*] La Cerda reads *lues*, and interprets it *nam commissa quidem est magna lues tuarum apum, delectaeque omnes ingenti accidione.* But *luis* is generally understood to be a verb, which seems to be the best interpretation.

Orpheus.] He was the son of Oeagrus, a king, or, according to Servius, a river of Thrace, by the muse Calliope. Some will have him to be the son of Apollo: but I believe Virgil was not of that opinion; because, in the fourth Eclogue, he derives the poetical skill of Linus from his father Apollo, and that of Orpheus from his mother Calliope:

" Non me carminibus vincet nec
" Thracius Orpheus,
" Nec Linus: huic mater quamvis,
" atque huic pater adsit,
" Orphei Calliopea, Lino formosus
" Apollo."

Not Thracian Orpheus' self should me excel,
Nor Linus: tho' his mother him should aid,
His father him; Calliope inspire
Orpheus, Apollo dictate Linus' verse.

Dr TRAPP.

He is highly celebrated for his extraordinary skill in Musick and Poetry, and was one of the Argonauts.

455. *Haudquaquam ob meritum.*] Some refer these words to *poenas*, in which sense they are understood by May:

" ——— To thee this punishment
" Though not so great as thou de-
" serv'st is sent."

Others refer them to *miserabilis Orpheus.* Thus Dryden:

" For crimes, not his, the lover lost
" his life:"

And Dr. Trapp:

" Orpheus, unhappy by no guilt of
" his."

461. *Rhodopeiae*

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of the mountains with their cries : the rocks of Rhodope wept, and high Pangaea, and the martial land of Rhesus, and the Getae, and Hebrus, and Attic Orithyia. He assuaging his love-sick mind with his hollow lyre, lamented thee, sweet wife, thee on the solitary shore, thee when day approached, thee when it disappeared. He also approached the jaws of Taenarus, the lofty gates of Pluto,

Implerunt montes : flerunt Rhodopeiae arces,
Altaque Pangaea, et Rhesi Mavortia tellus,
Atque Getae, atque Hebrus, et Actias Orithyia.
Ipse cava solans aegrum testudine amorem,
Te, dulcis conjux, te solo in littore secum, 465
Te veniente die, te decedente canebat.
Taenarias etiam fauces, alta ostia Ditis,

NOTES.

461. *Rhodopeiae arces.*] Rhodope and Pangaea are mountains of Thrace.

462. *Pangaea.*] Some copies have Panchaia, but it is an absurd reading; for Panchaia belongs to Arabia, whereas Orpheus was confessedly a Thracian.

Rhesi Mavortia tellus.] Mars was said to be born in Thrace. Rhesus was the son of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getae.*] The Getae were a people dwelling in the neighbourhood of Thrace.

Hebrus.] A river of Thrace.

Et Actias Orithyia.] Some read *atque* instead of *et*.

Orithyia was the daughter of Erectheus, king of the Athenians. She was ravished by Boreas, and carried into Thrace.

464. *Cava testudine.*] The Poet calls the lyre *cava testudo*, because the ancient lyres were really made of the shells of tortoises. It was a received story among the Ancients, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it; whence Horace calls him *curvae lyrae parentem*. To this story the same Poet also alludes, in the eleventh ode of the third book:

" Tuque, Testudo, resonare septem
" Callida nervis,
" Nec loquax olim, neque grata:

And in the third Ode of the fourth book:

" O Testudinis aureae
" Dulcem quae strepitum, Pieri
" temperas!
" O mutis quoque piscibus
" Donatura cygni, si libeat, sonum!"

See the Philosophical Transactions, numb. 282. pag. 1267. Jones's Abridgment, Vol. IV. pag. 474.

465. *Te, dulcis conjux, &c.*] There is something wonderfully pleasing in the repetition of *te* in these lines. But Dryden has omitted it in his translation:

" On thee, dear wife, in deserts
" all alone,
" He call'd, sigh'd, sung, his
" griefs with day begun,
" Nor were they finish'd with the
" setting sun."

467. *Taenarias fauces.*] Taenarus is a promontory of Peloponnesus, fabled to be the entrance into the infernal regions.

469. *Manet,*

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Et caligantem nigra formidine lucum
Ingreſſus, Manesque adiit, regemque tremendum,
Neſciaque humanis precibus manſuescere corda.
At cantu commotae Erebi de ſedibus imis
Umbrae ibant tenues, ſimulachraque luce carentum:
Quam multa in foliis avium ſe millia condunt,
Veſper ubi, aut hybernus agit de montibus imber:
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri, innuptaeque puellae,
Impoſitique rogis juvenes ante ora parentum,
Quos circum limus niger, et deformis arundo
Cocyti, tardaque palus inamabilis unda
Alligat, et novies Styx interfuſa coërcet.
Quin ipſae ſtupuere domus, atque intima Lethi
Tartara, caeruleoſque implexae crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii cantu rota conſtitit orbis.

and entring the grove gloomy with black horror, he approached the Manes, and the tremendous king, and the hearts that know not how to relent at human prayers. But the thin ſhades being ſtirred up by his ſong from the loweſt manſions of Erebus moved along, and Ghoſts deprived of light: innumerable as birds when they hide themſelves in the leaves by thouſands, at the approach of Evening, or driven from the hills by a wintry ſtorm: mothers and huſbands, and the departed bodies of magnanimous heroes, boys and unmarried girls, and youths laid on funeral piles before the faces of their parents, whom the black mud and ſqualid reeds of Cocytus, and the lake hateful with ſtagnant water incloſes around, and Styx nine times interfuſed reſtrains. But the very habitations, and deepeſt dungeons of death were aſtoniſhed, and the furies having their locks twiſted with blue ſnakes, and gaping Cerberus reſtrained his three mouths, and the whirling of Ixion's wheel reſted at his ſinging.

NOTES.

469. *Manes.*] This word is uſed for departed ſouls, for the places where they dwell, and alſo for the infernal deities.

471. *Erebi.*] Erebus, according to Heſiod, was the ſon of Chaos;

Ἐκ Χαέος δὲ Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο:

but according to ſome, it is the name of the profoundeſt manſion of hell.

472. *Ibant.*] In the King's manuſcript it is *ſtant*.

473. *Foliis.*] The common reading is *ſylvis*; but Pierius found *foliis* in all the ancient manuſcripts. I find *foliis* in one of the Arundelian, and in one of Dr Mead's manuſcripts. Heinſius alſo reads *foliis*.

479. *Cocyti*] Cocytus and Styx are rivers of hell.

480. *Inamabilis.*] Some read *innabilis*, as I find it in the King's and in one of Dr Mead's manuſcripts. But *inamabilis* ſeems to be the true reading, and is generally received.

481. *Stupuere.*] It is *obſtupuere* in one of Dr Mead's manuſcripts.

482. *Implexae.*] Pierius found *amplexae* in the Lombard and other manuſcripts, and *innexae* in the Roman. It is *amplexae* in the King's manuſcript, and in the old Nurenberg edition.

484. *Cantu.*] The uſual reading is *vento*, which I do not find any of the Commentators can make tolerable ſenſe. Servius ſays *cum* is underſtood, and therefore the meaning is, that Ixion's wheel ſtood ſtill with it's wind, that is, with the cauſe of it's volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *adventu*, and

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And now returning he had escaped all dangers; and his restored Eurydice was coming to the upper air following behind; for Proserpina had given those conditions: when a sudden madness seized the unwary lover, pardonable however, did the Manes know how to pardon. He stopped, and now, even at the confines of light, thoughtless alas! and deprived of understanding, he looked back at his Eurydice: there all his labour vanished, and the conditions of the cruel tyrant

Jamque pedem referens casus evaserat omnes, 485
Redditaque Eurydice superas veniebat ad auras,
Pone sequens; namque hanc dederat Proserpina legem:
Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam jam luce sub ipsa, 490
Immemor heu! victusque animi respexit. Ibi omnis
Effusus labor, atque immitis rupta tyranni

NOTES.

and so the sense will be, the wheel stood still at his approach. La Cerda interprets *vento*, *in aëre*, in the air. Ruaeus strains it to *flante vento contrario*, a contrary wind blowing. If the reader approves of any of these interpretations, he is welcome to restore *vento*. For my own part, I find them so unsatisfactory, that I have thought it necessary to read *cantu*, which Pierius found in several manuscripts, and seems to approve; only he is weighed down by the authority of Servius, who reads *vento*. But surely Servius was not infallible.

The story of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chastity of Juno.

485. *Jamque pedem referens, &c.*] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his second loss, and the miserable death of that great Poet, which concludes the speech of Proteus.

487. *Namque hanc dederat Proserpina legem.*] The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, tho' not directly expressed by the Poet. Ovid has mentioned it more at large:

"Hanc simul et legem Rhodopeius
"accipit heros,
"Ne flectat retro sua lumina; donec
"Avernas
"Exierit valles: aut irrita dona fu-
"tura."

Given Orpheus with this law; till thou the bound
Of pale Avernus passe, if back thou cast
Thy carefull eyes, thou loosest what thou hast. SANDYS.

488. *Subita.*] Pierius found *subito* in the Roman, and in some other manuscripts.

489. *Ignoscenda quidem.*] Ovid says Eurydice herself did not blame him, because his error proceeded from love of her:

"Jamque iterum moriens non est de
"conjuge quicquam
"Questa suo: quid enim sese quere-
"retur amatam?"

Nor

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Foedera, terque fragor ſtagnis auditus Avernis.
Illa, quis et me, inquit, miſeram, et te perdidit Orpheu?
Quis tantus furor? en iterum crudelia retro
Fata vocant, conditque natantia lumina ſomnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidaſque tibi tendens, heu non tua, palmas.
Dixit, et ex oculis ſubito, ceu fumus in auras
Commixtus tenues, fugit diverſa: neque illum
Prenſantem nequicquam umbras, et multa volentem
Dicere praeterea, vidit: nec portitor Orci
Amplius objectam paſſus tranſire paludem.
Quid faceret? quo ſe rapta bis conjuge ferret?

were broken and a groan was thrice heard in the Avernian lake. Then ſhe; who is it, O Orpheus, that has deſtroyed miſerable me, and thee alſo? What great madneſs was this? Lo, again the cruel Fates call me back, and ſleep ſeals up my ſwimming eyes. And now adieu: I am carried away encompaſſed with thick darkneſs, and ſtretching out my hands to you in vain alas? being no longer yours. She ſaid, and fled ſuddenly from his ſight a different way, like ſmoak mixing with the thin air: nor did ſhe ſee him catching in vain at ſhadows, and deſiring to ſay a great deal more; nor did the ferry-man of hell ſuffer him again to paſs over the withſtanding lake. What ſhould he do? whither ſhould he betake himſelf having twice loſt his wife?

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Nor did ſhe dying twice, her ſpouſe reprove:
For what could ſhe complain of but his love?

SANDYS.

493. *Fragor.*] Servius underſtands *fragor* to mean an exultation of the ſhades at the return of Eurydice, and quotes a paſſage of Lucan in confirmation of his opinion:

"——— Gaudent a luce relictam
"Eurydicen, iterum ſperantes Or-
"phea Manes."

But I think *fragor* is not uſed for a ſound of joy: at leaſt I am ſure Virgil never uſes it in that ſenſe, but for ſome great craſh, or horrid noiſe. I take it in this place to mean a diſmal ſound given by the earth, or perhaps a clap of thunder, to ſignify the greatneſs of the misfortune. Milton has a thought like this, on our firſt parents taſting the forbidden fruit:

"Earth felt the wound, and nature
"from her ſeat
"Sighing thro' all her works gave
"ſigns of woe
"That all was loſt."

And again,

"Earth trembled from her entrails,
"as again
"In pangs, and nature gave a ſecond
groan.
"Sky low'r'd, and mutt'ring thun-
"der, ſome ſad drops
"Wept at completing of the mortal
"ſin
"Original.

Stagnis auditus Avernis.] Pierius found *ſtagni eſt auditus Averni* in the Roman manuſcript. It is the ſame in one of Dr Mead's. In the other, and in one of the Arundelian copies it is *ſtagnis auditur Averni.* In the old Paris edition of 1494, and in ſome others, it is *ſtagnis auditus Averni.* In the old Nuremberg edition it is *ſtagnis auditur Avernis.*

504. *Rapta bis conjuge.*] Pierius ſays it is *bis rapta conjuge*, in ſome of the ancient manuſcripts.

508. *Strymonis.*

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with what complaint ſhould he move the Manes, with what ſong the deities? ſhe already ſat ſhivering in the Stygian boat. It is ſaid that he lamented ſeven whole continued months under a lofty rock, by the waters of deſerted Stryman, and that he ſung his misfortunes under the cold caves, appeaſing tygers, and leading oaks with his ſong. So the mourning nightingale, under a poplar ſhade,

Quo fletu Manes, qua numina voce moveret? 505
Illa quidem Stygia nabat jam frigida cymba.
Septem illum totos perhibent ex ordine menſes
Rupe ſub aëria deſerti ad Strymonis undam
Fleviſſe, et gelidis haec evolviſſe ſub antris,
Mulcentem tigres, et agentem carmine quercus. 510
Qualis populea moerens philomela ſub umbra

NOTES.

508. *Strymonis.*] Strymon is a river of Macedon, on the borders of Thrace.

509. *Fleviſſe.*] Pierius found *fleſſe ſibi* in the Roman manuſcript.

Antris.] Pierius ſays it is *aſtris* in the Roman and in ſome other manuſcripts.

511. *Qualis populea*, &c.] This ſimile is no leſs juſtly than generally admired, as one of the moſt beautiful that ever came from the mouth of a Poet. None that ever attempted to tranſlate it, ſeem to come up to the original. May's is not worth repeating. Dryden's is not contemptible:

" So cloſe in poplar ſhades, her chil-
" dren gone,
" The mother nightingale laments
" alone:
" Whoſe neſt ſome prying churl had
" found, and thence
" By ſtealth convey'd th' unfeather'd
" innocence.
" But ſhe ſupplies the night with
" mournful ſtrains,
" And melancholly muſick fills the
" plains."

Dr Trapp's tranſlation is thus:

" As when, complaining in melo-
" dious groans,
" Sweet Philomel, beneath a poplar
" ſhade,
" Mourns her loſt young, which
" ſome rough village hind
" Obſerving, from their neſt, un-
" fledg'd, has ſtole:
" She weeps all night; and perch'd
" upon a bough,
" With plaintive notes repeated fills
" the grove."

Lee alſo has attempted it, in the laſt act of his tragedy of Theodoſius:

" As in ſome poplar ſhade the nigh-
" tingale
" With piercing moans does her loſt
" young bewail,
" Which the rough hind, obſerving
" as they lay
" Warm in their downy neſt, had
" ſtoln away;
" But ſhe in mournful ſounds does
" ſtill complain,
" Sings all the night, tho' all her
" ſongs are vain,
" And ſtill renews her miſerable
" ſtrain."

To theſe I ſhall add another tranſlation, which was made by a lady, and has not yet I believe appeared in print:

So

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Amissos queritur fœtus; quos durus arator
Observans, nido implumes detraxit: at illa

laments her lost young, which some hard-hearted plowman observing, has taken from their nest unfeathered; but she

NOTES.

" So Philomel, beneath a poplar
" shade,
" Laments her young by some rude
" hand betray'd.
" All night in mournful notes she
" seeks relief,
" And the wide woods re-eccho to
" her grief."

Populea.] The poplar is judiciously chosen by the Poet, on this occasion, because the leaves of this tree, trembling with the least breath of air, make a sort of melancholy rustling.

Philomela.] Servius thinks the Poet puts the nightingale here for any bird: but surely what the Poet says here could not be applied to any other bird.

We have already seen the story of Philomela and Procne, in the note on ver. 15. There is a different story of Philomela, which is related by Mr Pope, in a note on the nineteenth Odyssey, in the following manner: " Pandareus, son of Merops, had " three daughters, Merope, Cleo- " thera, and Aëdon: Pandareus " married his eldest daughter Aëdon " to Zethus, brother of Amphion, " mentioned in the eleventh Odys- " sey; she had an only son named " Itylus; and being envious at the " numerous family of her brother- " in-law Amphion, she resolves to " murther Amaleus, the eldest of " her nephews; her own son Itylus " was brought up with the children " of Amphion, and lay in the same " bed with this Amaleus. Aëdon di- " rects her son Itylus to absent him- " self one night from the bed, but " he forgets her orders; at the time " determined she conveys herself " into the apartment, and murders " her own son Itylus, by mistake, " instead of her nephew Amaleus: " Upon this, almost in distraction, " she begs the gods to remove her " from the race of human-kind, " they grant her prayer, and change " her into a nightingale." Aëdon is the Greek name for a nightingale, and, is therefore the same with Philomela. It is to this story that Homer alludes in the nineteenth Odyssey:

Ὡς δ' ὅτι Πανδαρίου κούρη χλωρῇσιν ἀηδὼν
Καλὸν ἀείδησιν ἔαρος νέον ἱσταμένοιο,
Δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
Ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν,
Παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτὲ χαλκῷ
Κτεῖνε δι' ἀφραδίας, κούρων Ζήθοιο ἄνακτος.

" As when the months are clad in
" flow'ry green,
" Sad Philomel, in bow'ry shades
" unseen,
" To vernal airs attunes her varied
" strains,
" And Itylus sounds warbling o'er
" the plains:

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wails all night, and sitting on a bough continues her melancholy song, and fills the places all around with her complaints., No love, no marriage rites could bend his mind. Alone he surveys the Hyperborean ice, and snowey Tanais, and the plains never free from Riphaean frosts; lamenting his ravished Eurydice, and the fruitless gift of Pluto. The Ciconian dames enraged at his neglect of them,

Flet noctem, ramoque sedens, miserabile carmen
Integrat, et moestis late loca questibus implet. 515
Nulla Venus, non ulli animum flexere Hymenaei.
Solus Hyperboreas glacies, Tanaïmque nivalem,
Arvaque Riphaeis nunquam viduata pruinis
Lustrabat, raptam Eurydicen, atque irrita Ditis
Dona querens: spretae Ciconum quo munere matres, 520

NOTES.

" Young Itylus, his parent's dar-
" ling joy!
" Whom chance mis-led the mo-
" ther to destroy:
" Now doom'd a wakeful bird to
" wail the beauteous boy.
Mr POPE.

Virgil seems also to allude to the same story in this place, the grief of the nightingale being for the loss of her young. According to the other fable, Philomela was not a mother.

514. *Sedens.*] It is *canens* in one of Dr Mead's manuscripts.

516. *Non ulli.*] The common reading is *nullique*; but Heinsius and Masvicius read *non ulli*. Pierius found *non ulli* in the Roman, Medicean, and other ancient manuscripts.

517. *Hyperboreas glacies.*] See the note on book III. ver. 196.

Tanaïm.] The Tanais or Don is a river of Muscovy, which empties itself into the lake Maeotis, and divides Europe from Asia.

518. *Riphaeis.*] See the notes on book III. ver. 196, 382.

520. *Spretae Ciconum quo munere matres.*] In the Bodleian manuscript, and in many printed editions, we read *spreto*, which Pierius also found in some ancient manuscripts. But the King's, the Cambridge, both the Arundelian, and both Dr Mead's manuscripts have *spretae*, which is admitted also by most of the old editors, and by Paul Stephens, Heinsius, La Cerda, Schrevelius, and Masvicius.

The Cicones were a People of Thrace, living near the mountain Ismarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more just cause of resentment against Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

" — — — Omnemque refugerat
" Orpheus
" Foemineam Venerem; seu quod
" male cesserat illi;
" Sive fidem dederat. Multas ta-
" men ardor habebat
" Jungere se vati: multae doluere
" repulsae.
" Ille etiam Thracum populis fuit
" auctor, amorem
" In teneros transferre mares: ci-
" traque juventam
" Aetatis breve ver, et primos car-
" pere flores."

But

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Inter ſacra deum, nocturnique orgia Bacchi, *tore the young man in pieces, even at the ſacred rites of the gods, and nocturnal orgies of Bacchus,*

NOTES.

But it is not probable, that this vice ſhould have it's riſe in Thrace, as it is known to be the growth of warmer climates. Nor is ſuch a guilt conſiſtent with the extraordinary paſſion of Orpheus for his Eurydice. Our Poet himſelf has been accuſed of the ſame unnatural inclinations, but, I think, without any good reaſon. The principal argument is taken from the ſecond Eclogue, where the Poet deſcribes the paſſion of Corydon for Alexis. Here he is ſuppoſed to mean himſelf under the name of Corydon, which however cannot be proved. Nor is it at all to be wondered at, that he ſhould deſcribe his ſhepherds as ſubject to that vice, which is ſtill too common in the country where he lived. A Poet muſt repreſent mankind as they are, given up to various follies, vices, and paſſions. Therefore he makes his ſhepherds ſubject to ſuch paſſions, as he elſewhere ſufficiently ſhews that he does not approve. And at the cloſe of that very Eclogue, Corydon begins to diſcover his folly, and repent of it:

" Ah Corydon, Corydon, quae te
" dementia cepit! "

Dryden endeavours to vindicate his author from this cenſure, but at the ſame time takes pains to ſhew that he was averſe from the fair ſex, which, if true, would ſtrengthen the accuſation. He adds, that there is hardly the character of one good woman in all his poems. But notwithſtanding theſe conceſſions of his celebrated tranſlator, I ſhall venture to affirm, that Virgil had other thoughts of women. He has indeed repreſented Dido under no very advantageous character. But this was not with any deſign of caſting a ſlur upon the ſex, but on the Carthaginians, the moſt inveterate enemies of the Roman people. And, on the other ſide, Virgil never fails of ſetting conjugal love in a beautiful light. In the paſſage before us, we have a huſband venturing even to the infernal regions, to fetch back his wife, totally inconſolable for the loſs of her, and invoking her with his dying lips. His heroe, the great Aeneas, leaves his father and ſon, and ruſhes through the flames of Troy, and the victorious enemies, to ſeek his loſt Creüſa, and continues his purſuit of her, till her ghoſt appears, and exhorts him to deſiſt. Thus, though our Poet condemns impure and idle paſſions, yet he applauds the love of women, when it does not deviate from virtue: and this, I hope, will not be imputed to him as a crime. The virgin Camilla is far from a bad character; and the deſcription of Lavinia ſhews, that the Poet was by no means inſenſible of the charms of beauty, when ſupported by modeſty. To conclude this digreſſion, I ſhall beg leave to obſerve, that had our Poet been thought fond of the vice of which he is accuſed by the defaming pens of ſome later writers; thoſe of

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and scattered over the wide plains his limbs. Even then, while Oeagrian Hebrus bore his head, and rolled it down the middle of the tide, his voice and even his cold tongue called Eurydice,

Discerptum latos juvenem spargere per agros.
Tum quoque marmorea caput a cervice revulsum
Gurgite cum medio portans Oeagrius Hebrus
Volveret, Eurydicen vox, ipsa et frigida lingua,

NOTES.

his own and the next succeeding ages, would never have celebrated him as a pattern of modesty and and virtue. Ovid indeed, who was under the displeasure of Augustus Caesar, on account of the obscenity of his verses, excuses himself by the example of Virgil, who described the flames of Amaryllis and Phillis, and the unlawful commerce of Aeneas and Dido:

" Et tamen ille tuae felix Aeneïdos
" author
" Contulit in Tyrios arma vi-
" rumque toros.
" Nec legitur pars ulla magis de
" corpore toto,
" Quam non legitimo foedere
junctus amor,
" Phyllidis hic idem, teneraeque
" Amaryllidis ignes
" Bucolicis juvenis luserat ante
" modis."

Had this contemporary Poet known, and he could not but have known it if it had been true, that Virgil described his own impure thoughts under the fictitious name of a shepherd, he would not have failed to mention it on this occasion. But we find that Ovid had not the least suspicion of any such thing, and therefore charged him only with the mention of such passions as are according to nature, however criminal they are in other respects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturnaque*, which seems to be approved of by Pierius. But he found *nocturnique* in the Medicean and other ancient manuscripts, which last reading is generally received.

The Orgies were a mad solemnity sacred to Bacchus, which was celebrated with a kind of drunken fury. The word is derived from ὀργὴ, *fury*. It was in one of these drunken fits it seems, that Orpheus was torn in pieces.

524. *Oeagrius Hebrus.*] The Hebrus is called Oeagrian, from Oeagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. *Eurydicen.*] The repetition of the name of Eurydice, in this and the following verses, is exceedingly beautiful.

The reader will not be displeased perhaps, if I give him the satisfaction of knowing, that Orpheus soon after found his Eurydice in the happy mansions of the other world, where he could gaze on her incessantly, without any fear of losing her, as it is beautifully described by Ovid:

" Umbra subit terras: et quae loca
" viderit ante,
" Cuncta recognoscit. Quaerensque
" per arva piorum
" Invenit

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Ah miseram Eurydicen anima fugiente vocabat:
Eurydicen toto referebant flumine ripae.
Haec Proteus, et se jactu dedit aequor in altum:
Quaeque dedit, spumantem undam sub vertice torsit.
At non Cyrene: namque ultro affata timentem:
Nate, licet tristes animo depellere curas.
Haec omnis morbi causa: hinc miserabile Nymphae
Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus. Tu munera supplex
Tende petens pacem, et faciles venerare Napaeas.
Namque dabunt veniam votis, irasque remittent.
Sed, modus orandi qui sit, prius ordine dicam.
Quatuor eximios praestanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycaei,

ah! poor Eurydice, as his life departed, and all the rocks repeated Eurydice thro' the whole river. Thus spake Proteus; and threw himself into the deep sea, and as he went, the water foamed about his head. But Cyrene did not plunge into the sea: for she came and spoke to her trembling son, and bid him lay aside his vexatious cares. Hence, says she, is all the cause of your disaster: hence the Nymphs, with whom she was dancing in the thick groves, have sent a miserable destruction on your Bees. But do you in a suppliant manner offer gifts, and ask peace, and worship the favourable wood Nymphs. For prayers will move them to pardon, and they will remit their anger. But first I will tell you in order, in what manner they must be intreated. Pick out four chosen bulls of the largest size, that now graze on the summit of green Lycaeus,

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"Invenit Eurydicen, cupidisque amplectitur ulnis.
"Hic modo conjunctis spatiantur passibus ambo:
"Nunc praecedentem sequitur, nunc praevius anteit:
"Eurydicenque suam jam tuto respicit Orpheus."

His ghost retires to under shades: once more
He sees and knows what he had seen before.
Then through the Elysian fields among the blest
Seekes his Eurydice. Now repossest
With strict imbraces, guided by one minde,
They walke together: oft he comes behinde,
Oft goes before, now Orpheus safely may
His following Eurydice survay.

SANDYS.

529. *Vertice.*] Some read *vortice.*

530. *At non Cyrene.*] Proteus having delivered his oracular answer, Cyrene advises her son to offer sacrifices to the offended Nymphs, and to appease the Manes of Orpheus and Eurydice. Aristaeus follows the instructions of his mother, and is surprized to see a swarm of bees come out of the carcasses of the sacrificed oxen.

531. *Deponere.* In one of Dr Mead's manuscripts it is *depellere.*

535. *Napaeas.* The *Napaeae* have their name from νάπη *a grove*; they are the same with the Dryades.

537. *Qui.*] It is *quis* in one of Dr Mead's manuscripts, and in most of the old editions.

538. *Eximios praestanti corpore.*] Pierius found *eximio praestantes corpore* in the Roman manuscript.

La Cerda observes that *eximios* is no superfluous epithet, being a sacerdotal word, and derived from *eximere*, to pick or choose.

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and as many heifers untouched by the yoke. Raise four altars for them at the high temples of the goddesses, and let out the sacred blood from their throats, and leave the bodies of the cattle in the shady grove. Afterwards when the ninth morning has appeared rising, you shall offer Lethaean poppies to the manes of Orpheus, and worship appeased Eurydice with a slain calf, and sacrifice a black sheep, and revisit the grove. Without delay, he immediately obeys his mother's commands: He comes to the temple, and raises the altars as directed, he leads four chosen bulls of the largest size, and as many heifers untouched by the yoke. Afterwards as soon as the ninth morning appeared rising; he offers to the manes of Orpheus, and revisits the grove. And now they behold a sudden sight, and wonderful to relate; Bees humming in the putrid bowels of the victims thro' all their bellies, and bursting out of their sides; then forming thick clouds; and settling on the top of a tree, and hanging like a cluster of grapes from the bending boughs. Thus did I sing of the management of fields, of cattle, and of trees: whilst great Caesar thunders in war at deep

Delige, et intacta totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Constitue, et sacrum jugulis demitte cruorem:
Corporaque ipsa boum frondoso desere luco.
Post, ubi nona suos Aurora ostenderit ortus;
Inferias Orphei lethaea papavera mittes,
Placatam Eurydicen vitula venerabere caesa,
Et nigram mactabis ovem, lucumque revises.
Haud mora: continuo matris praecepta facessit:
Ad delubra venit; monstratas excitat aras;
Quatuor eximios praestanti corpore tauros
Ducit, et intacta totidem cervice juvencas.
Post ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic vero subitum ac dictu mirabile monstrum
Aspiciunt, liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis;
Immensaque trahi nubes: jamque arbore summa
Confluere, et lentis uvam demittere ramis.
Haec super arvorum cultu pecorumque canebam,
Et super arboribus: Caesar dum magnus ad altum

clouds; and settling on the top of a tree, and hanging like a cluster of grapes from the bending boughs. Thus did I sing of the management of fields, of cattle, and of trees: whilst great Caesar thunders in war at deep

NOTES.

540. *Intacta.*] Pierius found *intactas* in the Roman manuscript.

543. *Corporaque.*] In the King's manuscript it is *corpora quaeque.*

545. *Ostenderit.*] In one of the Arundelian manuscripts it is *induxerit.*

545. *Inferias.*] The *Inferiae* were sacrifices offered to the Manes.

Lethaea papavera.] See the note on book I. ver. 78.

546 and 547.] These two lines are transposed in both the Arundelian, both Dr Mead's manuscripts, in the old Nurenberg edition, those of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit.*] In one of the Arundelian manuscripts, it is *at delubra petit.*

552. *Intacta.*] It is *intactas* in the old Venice edition of 1482.

552. *Induxerat.*] It is *induxerit* in one of the Arundelian, and in one of Dr Mead's manuscripts.

556. *Et ruptis.*] It is *eruptis* in the King's, and in the Cambridge manuscripts.

558. *Uvam.*] See the note on book II. ver. 60.

559. *Haec super*, &c.] Virgil having now finished this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, asserting it to himself, that no future plagiary might pretend to so great an honour.

560. *Caesar dum magnus*, &c.] These lines are a fresh argument, that

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Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, ſtudiis florentem ignobilis oti:
Carmina qui luſi paſtorum, audaxque juventa
Tityre, te patulae cecini ſub tegmine fagi.

Euphrates, and being conqueror gives laws through the willing people, and affects the way to heaven. At that time did ſweet Parthenope nouriſh me Virgil, flouriſhing in the ſtudies of ignoble eaſe: who recited the verſes of ſhepherds, and being bold in youth, ſung thee, Tityrus, under the covering of a ſpreading beech.

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that Virgil continued the care of his Georgicks, as long as he lived, for the time here mentioned is the year before his death. It was then that Auguſtus Caeſar was at the head of the Roman legions in perſon, on the banks of the Euphrates, and compelled Phraates to reſtore the Eagles, which the Parthians had taken from Craſſus, and drew the neighbouring nations, and even the Indians to make a voluntary ſubmiſſion to him. See the notes on ver. 27, 30. book III.

563. *Alebat.*] In the King's manuſcript it is *habebat.*

564. *Parthenope.* This was the name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juventa.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

The End of the Fourth Book.

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The following REMARKS were sent me, after the Publication of the Third Georgick, by the learned EDWARD KING, *Esq*; in a Letter dated from Bromley in Kent, Nov. 20, 1740.

GEorgick I. *ver.* 48. It is the cheapest and best way of improving land in the old husbandry: but then it must be plowed more than four times.

Ver. 97. Mr B——'s remark is wrong in another particular; for when these chinks are thus filled up, and then corn sowed, there will not be fine mould enough to cover the seed. Virgil does not speak of sowing in this place.

Ver. 208. When Libra has made the day and hours of sleep equal.

Ver. 357. The limbs of the trees being dry increases the friction and noise, when they rub against each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet: for that would take off the friction.

Ver. 403. Virgil here speaks of the signs of fair weather. *Nequicquam* translated *in vain*, and applied to the owl's singing, suits but ill with Virgil's exactness; for that would be making him say, that the owl's singing, which is a sign of foul weather, is a vain omen, because it will be fair: it is saying that one sign of foul weather, is not a sign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He says before, *Nec fratris radiis obnoxia luna*: which in the familiar English expression is, *The moon rises as bright as day*. It seems to me therefore, that there should be a stop at *nequicquam*, and then the sense will run thus; *The owl from the top of the roof observes* (or waits) *the setting of the sun in vain, because the night will be* poetically *as bright as day. Seros cantus* is peculiar to the owl, I know no bird besides, that sings only in the night. The nightingales with us sing in the day-time from about the middle of May, to the time they leave us. This perhaps has not been attended to, because her voice in the day-time is drowned in the neighbouring *chorus*. Thus most will readily say that blossoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the same time) in proportion to their full growth, with blossoms in respect to the fruit that follows them, as in the Peach, Nectarine, Almond, *&c.* The glaring appearance of the bloom takes up all the common attention; as the chirping, whistling, discord notes of various other birds divert the undistinguishing ear from attending to the single part of the musical nightingale. We are only apt to consider her

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her *Solo* part *per amica silentia Lunae*, and with the best Poets listen to her chiefly, when she does *flere nocturn*, Virg. *sing darkling*, Milt.

Ver. 416. *By the fate of things a greater prudence*; and this carries on the Epicurean principle.

Ver. 419. Aut *quae densa relaxat*; for it is impossible that both should happen in the same instant.

Ver. 462. I never could be reconciled to *quid cogitet humidus Auster*, I had rather read *cogat et* or *concitet (contra omnes codices)* than *cogitet*.

Georg. II. *ver.* 10. Those that rise from suckers, or from scattered seeds. There is no occasion, I think, to resort to the old opinion of spontaneous generation.

Ver. 20. *Hos natura modos primum dedit*, are those which rise *sponte sua*.

Ver. 22. I cannot construe this line without reading *Sunt alii* queis *ipse* viam *sibi repperit usus*. The *alii* (viz. *modi*) *queis*, &c. answers what went before, *His genus omne*.

Ver. 59. This relates to the *seminibus jactis*. The apples produced from kernels do not taste like the apples that produced the kernels.

Ver. 60. So the kernels of a bunch of grapes produce *turpes racemos*. I never saw a vine raised from a kernel; but a curious friend of mine informed me he had seen in Barbadoes vines raised from the kernels of raisins.

Ver. 149. It would somewhat abate Virgil's compliment to his own country, if, with Mr B— we were to attribute the *Ver assiduum* only to foreign grafts.

Ver. 357. *Presso vomere* signifies deep plowing. Mr Dryden translates it *loosens it* (the earth) *above*; but that would be by pressing the handles, not by pressing the share.

Georg. III. *ver.* 52. I think none of the quotations expound *turpe caput*. But if it is like the bull's, which Virgil recommends, *ver.* 58. it will be *turpe*. The curling of the hair upon the head will retain more dust and chaff than is lodged upon a smooth headed cow; so that the meaning is rather rough or shock headed than large. A cow with a large long neck and a great head would be a monstrous unproportionable figure.

I take *plurima cervex* to be thick necked. Virgil says *omnia magna*; that is, proportionably so.

Ver. 85. But what *ignis* is this? It is rather the smoak of his nostrils, or the remarkable flame colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame colour appear more red and lively; and this answers every part of the verse, viz. *premens collectum ignem voluit sub naribus*. This I take to be the *glory of his nostrils*.

Ver. 87. *Duplex spina*, a kind of furrow thrown up on each side of the spine, by which the spine itself would not be seen, but each furrow would look like a spine.

Ver. 106. *Verbere torto* rather describes the manner of lashing than the whip or lash.

Ver. 130. Dryden and B— have manifestly mistaken this. I shall only

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ly add to your juſt obſervation upon this line, a repreſentation of this deſire in Proſerpina, *Claud de Rapt. Proſerp.*

" Jam vicina toro plenis adoleverat " annis
" Virginitas: tenerum jam pronuba " flamma pudorem
" Sollicitat; miſtaque tremit formi- " dine votum.

Ver. 134. The *ſurgens zephyrus*, I believe, means the ſpring, as in *G. II. ver.* 330.

" — Zephyrique tepentibus auris " Laxant arva ſinus."

Ver. 147. I ſhould be glad to read

" ——— Ilicibuſque virentem " Plùribus."

It ſeems forced to make *volitans* a ſubſtantive.

Ver. 219. This line is much below Virgil, is a very bad one, and breaks the context to no purpoſe.

Ver. 471. He ſeems to mean, that the plagues of different cattle were more numerous than the ſtorms before winter; as *ver.* 480.

" Et genus omne neci pecudum de- " dit, omne ferarum."

Ver. 482. *Nec via mortis erat ſimplex:* I take this to mean that the manner of their death was various; *ver.* 496.

" — — Canibus blandis rabies ve- " nit, & quatit aegros
" Tuſſis anhela ſues."

Speaking of the horſe, *ver.* 501.

" — — — — — Aret
" Pellis, et ad tactum tractanti dura " reſiſtit."

According to your note on this verſe, horſes were differently affected.

Ver. 513. I cannot help thinking *errorem illum* ſignifies ſome miſtake in the practice or application, and do ſomewhat incline to Dryden's interpretation; for if the giving wine was always bad in it's conſequence, he would hardly have ſaid *profuit*. But there may be another interpretation, which will favour my opinion, *viz.* That wine, which was of ſervice to ſome of them, (or which was ſometimes of ſervice) increaſed the diſtemper of others to madneſs (or at other times increaſed the diſtemper to madneſs). And this comes to what Lucretius ſays in his ſixth book, and is in your note upon *ver.* 549. And the Criticks agree, that Virgil had Lucretius in his eye, when he wrote this account of the Murrain. The difficulty was to know when to apply this medicine, and the miſapplication of it is what Virgil deprecates: *Erroremque hoſtibus illum.* Either of theſe interpretations naturally introduces the exclamation of this line: *Let the gods deal better with good men, and let their enemies only ſuffer by ſuch a miſtake.*

Ver. 536. I fancy *contenta* ſignifies *yoaked*, which is a natural ſignification

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tion of the word, from the manner of using oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we consider men drawing the waggon, in the place of oxen. *Stridentia plaustra* I would translate *creaking waggons*; the *stridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakness of those who drew them, in proportion to the weight they drew.

I had marked several lines that Mr B—— had taken notice were an eccho to the sense. He seemed to me too fond of attributing to the sound, Virgil's great care of conveying the idea of the thing spoken of, by strength of expression. Much of this depends upon fancy; but I will mention an instance or two, in which I think Mr B—— carries this much too far.

Georg. II. *ver.* 153.

" Nec rapit immensos orbes per hu-
" mum neque tanto
" Squameus in *gyram* tractu se col-
" ligit anguis."

Here Mr B—— says the beginning and ending of the first line are snatched up like the motion of that frightful creature; and the *immensos orbes* betwixt makes the dreadful circle. No doubt of it, Virgil designed it should: but leaves this to the sound, and *immensos orbes* are full as like a square as a circle.

Ver. 247.

" Illic, ut perhibent, aut intempesta
" silet nox
" Semper, et obtenta densentur nocte
" tenebrae."

Mr B—— not content with having observed, and kept to the beauty of the first line in his translation, injudiciously observes a palpable darkness in the second; thus it is, says he, wove closer with thickening letters than any other line in the Latin language that I can recollect. I suppose he means chiefly the letter *e* (or his observation is nothing); and he has used one too many in *densentur*. But to my ear the night would be full as dark, and more still, if four of the *e*'s were not in the verse; thus,

" Et circumfusa densantur nocte te-
" nebrae."

Ver. 441. Mr B—— says the storm *roars* through the line. To me it sounds whistling. *Quas animos' Eur' assidue* is strong sibilation.

I believe Virgil, in some instances, designed the sound should answer the sense; but not in near so many as Mr B—— imagined he did. I shall mention no more, as I find you have avoided following him where he is wrong.

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